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THE
BAPTIST MAGAZINE

FOR

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Yours faithfully
W. Williams

From a Negative by Russell & Sons, London.

THE
BAPTIST MAGAZINE

JANUARY, 1902.

THE REV. W. WILLIAMS.

THE pastor of Upton Chapel, Lambeth, is a typical Spurgeonite. He is one of many who spend, with splendid patience, perhaps, twenty-five years in one sphere of service, who gather round them large churches raised from small beginnings, whose people are alive with spiritual energy and enterprise, who are fervid denominationalists, separating from others only for the sake of principle, and always ready for fellowship and co-operation when conscience makes it possible. It is too soon to value rightly the power of such a ministry in sweetening the life of the community and in helping forward the Kingdom of God.

Our brother's life-course and development have been peculiarly controlled by Mr. Spurgeon. His very being seems to have become saturated with this influence. Those who never touched that benign, saintly, large-hearted, and fascinating personality cannot understand its dominating sway over the men who lived in constant contact and union of heart with him. They cannot understand the almost rapt reverence of soul and depth of feeling with which we regard his memory. The inspiration of our lives was to come near to him. But Mr. Williams had special opportunities of familiar intercourse. He was privileged to be very frequently the intimate companion of Mr. Spurgeon on holidays, either when visiting the Surrey hills and woods, or on more distant excursions, as when they journeyed together to the mountains, lakes, streams, and forests of Bonnie Scotland. One of the most charming books I have read for some time is the sketch he published through the Religious Tract Society of this familiar intercourse, enjoyed not only on holidays, but also at Westwood and in the College. The picture drawn of Mr. Spurgeon is most vivid, whilst revealing the ripe sympathy of Mr. Williams with the great man whose Boswell he partially becomes—a sympathy enabling him to receive, retain, and transmit to others vital impressions and forceful sayings, rich in truth and memorable in word.

No true minister of the Gospel can be content without winning souls to Christ. All thought and speech and deed will be marked by the cross.

Many effective ministerial qualities are found in Mr. Williams. He is intensely Evangelistic. The cross is the centre of his life, the central theme of his ministry. He has the faculty of graceful speech, infused with a fervent spirit, made strong by clear thinking. Some of us will remember well the wise and felicitous expression of eulogy and congratulation with which he spoke to the brethren at the time of Queen Victoria's death and the accession of King Edward. He has a large brotherly heart, and loves intensely. His keen poetic temperament is sensitive and responsive to all things beautiful. He is a hard worker in the study, and has proved his literary gift in the books he has written. He has fostered all the institutions of the church after the best traditions of a real pastor. He has been upheld and reinforced in a home blest by a loving and devoted wife, gladdened by intelligent and gracious children. Sorrow is known in that home. Death has once and again visited his family, drawing into the unseen world the bright promising life, so attractive, so precious. And in the hour of bereavement, when the shadow has descended to wrap in its folds the beloved one, when earth has grown strangely cold and drear, wanting the touch of the vanished hand, and the sound of the voice that was still, God has come closer and taught them the satisfaction of His perfect will and eternal love. This experience, this discipline, has greatly enriched and gently moulded the man whose life and ministry we are endeavouring to unfold.

Mr. Williams was born at Christleton, near Chester, and is not yet fifty years old. His father was a farmer, of Welsh extraction; the farm, with its various labours and interests, claiming the assistance of the boy from early days. A clergyman in the Church of England was amongst his mother's more immediate ancestry. Certain characteristic gifts of speech and style may thus from both sides be hereditary. His parents belonged to the Calvinistic Methodist Church, and he was sprinkled in childhood by the Rev. Richard Knill, whose fervent prayer and prophetic remarks concerning the boyhood of Mr. Spurgeon were so wonderfully fulfilled. Young Williams began early to trust and love Jesus. He was still almost a boy when his pastor asked him one Sunday morning to take the service at a village chapel, supplying the place of a man who had fallen ill. Going home at once, he prepared as best he could in the time, and kept the appointment, which proved the beginning of his preacher's vocation. There was much request for him from neighbouring churches. A Welsh fire and poetry made his speech attractive, and the thoughts of many

were turned to him as a hopeful minister of the Calvinistic Methodist Church. But about this time he came under the spell of "John Ploughman's Talk." That book laid hold of him. He used to read it continually, often aloud to the men at the farm. Its advent coincided with questionings arising in his mind about baptism; so that soon after he was baptized, and finally sought for admission to the Pastor's College. Mr. Spurgeon willingly received him, the only objection being his youth. This was no insuperable obstacle, for he entered the College and commenced his studies there in August, 1872. In 1874 he was asked to become the pastor of the Baptist Church at Clay Cross, Derbyshire, and following Mr. Spurgeon's advice he settled there. A revival of spiritual religion arose in that place, and many were converted, some being notably evil characters. After three years he was urged to leave Clay Cross and take a pastorate in the North of England. But contemporaneously he was invited to Upton Chapel, Lambeth, where he has since spent nearly twenty-five happy years. He determined to come to London in spite of the great difficulties facing him at Upton, and in every way he has realised that the call was of God to a most congenial sphere. Many changes have taken place during this long period, but some who invited him still remain his faithful friends and helpers, foremost in every good word and work. Though the issue has been so beneficent, for the church members are now more than six hundred, and young people in great numbers continually gather to the congregation and schools, it was a formidable task which he undertook. Close to the Tabernacle, where Mr. Spurgeon was preaching in the zenith of his power, near to Dr. Newman Hall's splendid church at Westminster, commencing with a membership not numbering one hundred and fifty, in a district already beginning to grow less residential for any but the poorest, it has been a magnificent proof of the grit, goodness, and genuine worth of Mr. Williams that the church has never gone back. Whether this progress can be continued is one of the grave problems before both pastor and people, and it faces all city congregations. When the possible supporters of our ministry go to live in suburban districts they will naturally settle at the churches near to their homes. This, however, lays an infinite obligation upon those suburban churches to maintain intimate and vital relations with the city churches, that in the day of strain and stress they may come to the assistance of their brethren. For these city churches must not be allowed to die down. They are springs of light, and healing, and blessedness, and eternal life in the arid degradation of the teeming neighbourhood. Amidst sordid poverty, crowded by vice and crime, they realise the all-sufficiency of the Risen Lord, Who has promised to be in their midst, and from His

Person and Presence virtue goes forth to the people. Happily, this is the actual experience of the church at Upton. It is not devitalised by lack of helpers, nor by the want of spiritual power. As one who has often been privileged to preach there, it is a delight to bear witness to the warmth of interest displayed by all, and the definite signs of God's presence and favour apparent everywhere. The Gospel proclaimed by our brother has this remarkable testimony: at least two thousand five hundred persons have sought for his counsel and guidance in spiritual matters, most of whom have been received into the church.

Mr. Williams has never failed to secure the high appreciation and love of his brother ministers. But their affection has brought to him this year the position and dignity of President of the London Baptist Association. He has worthily occupied that chair, and hands down to his successor the tradition of painstaking devotion to the cause of London Baptists, of self-sacrificing zeal in planting or strengthening a church amidst a great and growing population in some London suburb, and of an intelligent apprehension of the great needs of the times, enforced by the eloquent terms of a presidential address.

He is still in the prime of life. Before him, we hope, there are yet many years of active work, in which his evangelistic ardour shall be made efficient by the Spirit of God in leading sinners to Christ for eternal life; and in which his ripened and mellowed judgment, his deeper and fuller thought, shall strengthen, instruct, and console many of God's dear children in their doubts, their temptations, their sorrows, their labours, and their sins.

And shall we not pray that the Pastor's College, whence our brother went forth into the work God gave him to do—may never cease to send out men who shall develop into ministers like Mr. Williams has proved himself to be.

WALTER HACKNEY.



THE article of most general interest in the *Critical Review* for November (Williams & Norgate) is Dr. H. R. Mackintosh's review of Canon Moberly's "Atonement and Personality." He speaks of the book as being far above the level of the best theology, the profoundly spiritual work of a great thinker, and an invaluable statement of the truth that only through union with Christ can the Atonement be understood. In criticism, he asks: "If this union can bear the strain of vicarious penitence, why not that of vicarious suffering? Dr. Moberly's theory does not take up all the facts of New Testament thought, and seems too exclusively modern in type to enshrine an eternal truth." He is open to pantheistic attack, Dr. Mackintosh thinks, because his conception of union destroys mutuality of relation, and also to the criticism that he writes as if only Christians possessed personality, which position would make short work with moral obligation. Several points touched on in our own review of the book are noted here.

QUALITY, NOT QUANTITY.

BY THE REV. THOMAS PHILLIPS, B.A.



THE first event in the Early Church was the gift of energy on the Day of Pentecost; the second event was the gift of the grace to put this energy to the best use. "It is not reason that we should leave the Word of God and serve tables . . . we will give ourselves continually to prayer and the ministry of the Word." That is, we will go in for quality, and not quantity of work. The Holy Spirit not only supplied life in abundance, but directed that life into its right channels. He not only filled, but also restrained. We often pray for the power of the Holy Ghost; perhaps we need His wisdom quite as much, and it cannot be unprofitable, at the threshold of another year, to test our work by the principle of "quality and not quantity."

In reading the lives of my predecessors at St. Mary's, I am greatly struck by the development and the multiplication of church work. Joseph Kingham spent his time under his mulberry tree composing his sermons, chastening his style, and perfecting his saintliness. There are no mulberry trees in ministers' gardens nowadays. In the smallest church it is more than two sermons a week. There are societies innumerable—new organisations, committees from which we must never be absent, demonstrations galore where we must be present to start the applause, and soirées which we must attend to preserve the dignity and ubiquity of the Baptist Denomination. Is not leisure giving way to fussiness? Is not the strong, stalwart preacher giving way to the spiritual commercial traveller representing his church with a good deal of push, alertness, and activity, and getting plenty of orders of a certain kind? The time must come when once more each one will have the courage to do his own work, and to do that in the best possible way; to do it as for God and eternity. If in such and such a church they have such and such an organisation, that is no reason why I should introduce it into my own. Indeed, the reason is on the other side, for the organisations that flourish best are those indigenous to the soil, in harmony with the history, genius, and capacity of the church. Imports are good in time of need, but growths are better. Our strength has been thought to show itself best in ubiquitous energy. But the greatest strength shows itself in a wise restraint, in a resolute exclusion of all work we cannot do in the best way. We vary in aptitudes and tastes, but there is some kind of work we can do better than anybody else.

God knew what He was about when He called us into being, and it is better for each one of us to be ourselves than to be anybody else. And there is some bit of work which we can do as no other can. May God's New Year gift be the grace to discover that bit, and resolutely do it.

There is a still higher ideal—the ideal which was so gloriously real in the life of our Lord, and suggested by the sublime words in the fifth of John: “The Son can do nothing of Himself, but what He seeth the Father do.” There the Lord Jesus Christ seems to have His eyes intently fixed on His Father; and as the scholar follows the movements of his teacher, or the child follows the footsteps of his father, so Christ follows the movements and steps of God. Now that is the glory and the blessedness of religious work—to be tracing the movements of God, to be doing not our own, but His work. If we could live up to this ideal, what a sinking in quantity, and what an improvement in quality would there be! How many plans would have to be abandoned, how many petty efforts dropped, and how much desultory work left undone; but what stupendous gains, to feel that for every little task we have been from all eternity predestinated, to be sure that we are in the current of the eternal purpose, to be reinvested with the irresistible might of the Puritan heroes, and to be certain that no effort is in vain! A close friend of Mr. Spurgeon declares that one of the secrets of his strength was this—he felt he was predestinated by God to enter into his pulpit and to do certain work for Him, and that in every service that work would be unfailingly done. “Lord, show Thy servants *Thy* work, and therefore *Thy* glory” unto their congregations. Instead of speaking to everybody about Christ, let us pray God to show us whom, in His mercy, He will permit us to influence; then there will be no disappointment. Let us pray Him to show us the work intended for us that will save us from trying to do other people's work, and therefore from all envy and jealousy. As a private clerk goes every morning to the head of the firm to get his work mapped out, so may we, in our morning prayer, turn to God for our daily work. Then there can be no worry or haste, no overwork or breakdown; show Thy servants Thy work, O Lord, and help us to emphasise the Divine quality, and not the human quantity.

From the glory and the gladness, from His secret place,

From the rapture of His presence, from the radiance of His face,

Christ the Son of God hath sent me through the midnight lands,

Mine the mighty ordination of the pierced hands.

In the matter of sermons and addresses it is possible for quality to be sacrificed to quantity. Would it not be better to hold half as

many services and in them fulfil the conditions which secures the presence of God? The common experience is that a large number of our meetings are conventional and formal. Nothing unusual is felt, while in others the heaven opens, and the King there in His beauty without a veil is seen. Would it not be better to have few meetings of the latter type than many of the former? One has often to rush to our gatherings with hardly any time for preparatory prayer, while every service ought to be regarded as a *great* opportunity of lifting our people nearer God. If we fail here we do positive harm, for a religious service where God is not felt makes our people formal, insincere, and sceptical. Thomas Erskine, of Linlathen, refused to think about God, or discuss sacred things, except when his mind was in a fit state to do so. To think of God in a light and irreverent mood was, in his opinion, hurtful. If such be the case, and undoubtedly it is, the church can hardly inflict deeper wounds upon itself than by holding perfunctory services. Then, does not the multiplicity of our sermons and addresses affect their quality? The man who can brood on one subject for a week, work himself into it, and lose himself in its glory, is bound to preach more effectively than the man who has to prepare three addresses in three days. It is easy to distinguish the sermon that was composed on Saturday morning from the sermon that has been possessing the preacher for three months. The multitude of the addresses does not give the time for absorption. The message is something outside us. There is no time to identify the message with our own soul, to habituate ourselves to the glory and solemnity of the truth we have to preach. Long ago Dr. Alexander Maclaren declared that "swallow flights were the curse and bane of the modern preacher." The number of addresses we have to prepare must seriously influence the preaching of the land. No one can examine the subjects of Dr. Owen and Robert Hall without asking—Is there not a reluctance, in modern days, to deal with the Godward side of the Gospel? Are not the great themes left alone? Do we touch the same depths of spiritual experience? Is not our preaching more human and less spiritual? If a minister is pushed by work, if he has but the ægment of a week to prepare three addresses, how is he to attack the great themes, and how is he to fathom the deeps of experience? Will he not of necessity select the human side as easier and more manageable? It is much easier to deal with Considerateness and Bad Temper, to preach on Cecil Rhodes or Redvers Buller, than it is to preach on the Forgiveness of Sin, and the Indwelling Christ. But to neglect the Godward side is to count failure. It is God and the Godward that tell. One sometimes dreams that the highest kind of preaching would be such

as would never ask people to repent, or believe, or worship, or serve, but would just reveal the love of God, and preach the Cross of Christ in such a way as to make it impossible for the people not to trust, and pray, and live. But this needs time. This demands many a quiet hour. It implies much restraint and much meditation. There must be no serving of tables—the clatter of the dishes and the din of the money will break the holy spell. We must not forget that there is a still higher level. It is possible for a man to live such a deep life as to make the preparation of a sermon almost a blasphemy. Wherever he is he speaks for Christ, for he looks at every subject from Christ's standpoint. Whether in the pulpit or out of it, he can always speak with reality, for his life is real. His talk is full because his life is full. His speech is powerful because his life is rich. That is the Christlike preaching, for our Lord never prepared a sermon—His speech was the outblossoming of His rich life.

This principle might be well applied to our congregations. Lord Bacon said there were so many idols which make it impossible for people to come into touch with reality. One of these modern idols is the crowd. It is supposed a man is not doing an effective work unless he has a large congregation. It is a sad mistake. It is comparatively easy to secure a crowd. A magic lantern can invariably do that. A very fine band, or a very extraordinary subject, are equally effective. All these aids can possibly be justified; but it is not the quantity that comes in, but the quality that goes away that decides the efficiency of a ministry. It is not how many we draw, but what, by God's grace, we make of those that we do draw. We all know village ministers who have done more with twelve young men than many others have done with twelve hundred. They have made friends with them, invited them to their studies, lent them books, used their own brains as a leaven to ferment the minds of their disciples to vitality and usefulness. My own church is to me a continual reminder of this. In St. Mary's there is an inner circle of strong men and women conspicuous for their loyalty and service. Most of these owe the inspiration of their life to a man who never drew crowded congregations. George Gould got hold of a few people in comparison, but these bear the mark of his grip till this very day. Just lately the life of Caleb Morris, one of London's greatest preachers, was published. He was a philosopher, a poet, and an orator, and could always command quantity and quality. But before the end of his days he came to the conclusion that he could do his best work by falling back on the method of Jesus Christ by endeavouring to deeply influence small batches of twelve, and not to superficially influence great crowds.

This principle reminds us that the world is not to be converted in crowds and bunches. It is easy to fall into this supposition. The Simultaneous Mission in which we all joined kindled the hope that we might win the unreached by extraordinary methods. But God has by disappointment taught us otherwise. He is not going to do in one special week what we ought to be doing every week of the year. He is not going to do by an extraordinary effort what we are slack in doing by our ordinary methods. We were fast getting to believe that God would convert England by special missions. Now we are coming to see that He is going to do so by the ordinary preaching of the Word; that is, by a simultaneous mission every Sunday of the year. Perhaps the great lesson of the simultaneous mission is this: Get the atmosphere which is given to the evangelist—give that to the pastor; let him have, from Sunday to Sunday, the same intercession and co-operation, and there will be added to the church, *daily*, not *annually*, such as should be saved.

Then one wonders whether the number of our converts will increase until the quality of our church members is improved. The world's opinion of the church is very low, and I doubt whether our preaching will grow more potent before our living grows more convincing. The people know the Gospel, and they have not yet acquired the skill of commentators to explain away its simple meaning. They know Jesus as a peasant living a life of holy simplicity, devoid of all parade and pretention, pomp and luxury. The story of the Good Samaritan they know. "Love your enemies" they often quote in bitter mockery. "Do unto others as you would wish others do unto you." "Let a man deny himself," they know; and I doubt whether they are to be won to Christ until they can see that Christians are like the Book. It is quality we want first; a better brand of Christianity; a courage to obey the simple majestic words of Christ. A Christian is a new creature—a distinct type—as different from the man of the world as an eagle is from a worm, as a rose is from a nettle. So distinct, so different, as to call forth the world's opposition and enmity, its vilification and persecution. Get that quality, and the myriad problems of life will soon solve themselves.



MEMORIALS OF A MINISTRY. By the Rev. B. Hackett. London: Stockwell. FEW ministers can labour for years without having found a word suited to a larger audience than their own congregations. There must be a vast number of good sermons preached Sunday by Sunday. Mr. Hackett has done well to publish this volume, in which will be found not one only, but several good sermons, simple in form, but strong in substance.

THE LATE JOHN RICHARD GREEN*

NOBILITY and heroism of character are qualities which all men admire, and in some measure strive to cultivate. They are, happily, not confined to any single class or rank of society, nor are they the monopoly of any special calling or profession. They are exemplified in the lives of the poor and obscure as well as in those of the rich and great. We find them in lowly cottages and unlovely courts and alleys not less than in stately mansions and the palaces of kings, in grimy workshops and dingy offices as truly as in cushioned council chambers and famous senates. They are displayed by busy merchants and hard-worked mechanics as certainly as by ministers of the gospel, missionaries, and philanthropists. They flourish in the retired study, and illuminate the patient research of the scientist and scholar, even as they inspire many a combatant in the political arena and the warrior on the battle-field which decides the destiny of nations. Soldiers and statesmen, merchants and artizans, village preachers and district visitors, brilliant university scholars, intrepid travellers and explorers in the Dark Continent, all have a place in the temple reared by the power of moral and spiritual heroism.

One of the bravest lives which illustrated the latter half of the nineteenth century was that of John Richard Green, whose "Letters" have just been given to the world under the editorship of Mr. Leslie Stephen. Mr. Stephen's qualifications for an undoubtedly difficult task are proved by the delicacy of feeling, the sobriety of judgment, and the almost faultless tact with which it has been discharged. Mr. Green is known wherever the English language is spoken as the author of "A Short History of the English People," a work which sprang into immediate popularity on its appearance in 1874. It was as Mr. Bryce said of it—philosophical enough for scholars and popular enough for schoolboys. With the exception, perhaps, of Lord Macaulay's History, it has had a larger circulation, not only at home, but in America and the colonies, than any other work of its class. It has appeared in many forms—in one volume and in two, in four volumes and in eight, and has been translated into French, German, Russian, and Italian, and at the present time is being translated into Chinese. This remarkable popularity is well deserved. The "History" is a work of unique value, and schoolboys, scholars, and general readers everywhere are under deep obligation to the

* "Letters of John Richard Green." Edited by Leslie Stephen. London: Macmillan & Co.

late Mr. Alexander Macmillan, whose insight, enterprise, and generosity virtually secured for them this invaluable book, as Green himself gratefully and again and again avowed.

Green was in the fullest sense a child of Oxford. There he was born, there he spent his schooldays, and there he became an undergraduate at Jesus College. He gives us one or two interesting reminiscences of his childhood. His father was a poor Oxford tradesman, and the home life was a struggle. But he had a high sense of the value of education.

"Looking back on the traits of his character which I recall, I see that he was a weak rather than a strong man, save in the strength of his love; but I can never honour him too much, for his whole thought was of his children, and, above all, of me. We were poor, but he resolved that I should have a good education; and if I have done anything in the world since, it is to that resolve of his that I owe it. I recall not a single harsh word or look—his temper, indeed, was sweet and sunny save when it was overclouded by the troubles of his life; but I recall dimly instance after instance when he encouraged me in my love of books, or shielded me from the harsh rebukes of people who could not understand my absent, shy, unboyish ways."

Another reminiscence declares that a child's life needs no poetry from books, for life is all mystery to it. Young Green was stirred to fear by his first sight of a funeral and the boom of the bell from the church tower.

"Bells had their poetry for me from the first, as they still have, and the Oxford peals would always fill me with a strange sense of delight. And music in any shape was the pleasure of pleasures. One of my bitterest bursts of tears was when a nurse punished me for some childish freak by forbidding me to join in the hymns at church. I remember now the stair where I and my wee brother Dick used to sit and sing the chants we caught up on a Sunday, I extemporising a child's 'second,' with all the gravity in the world. And then there was the awe of listening to one of the college choirs and hearing the great organ at New College or Magdalen."

Green was roused from the intellectual and spiritual languor into which he had fallen by the influence of Dean Stanley, into whose lecture-room he "accidentally" went when Stanley was discoursing on the Wesleys. He had passed through a crisis such as many young men have known. In one form or another doubt assails most of them.

"I was utterly miserable," he writes to Stanley in a letter of congratulation on his marriage, "when I wandered into your lecture-room, and my recollection of what followed is not so much of any definite words as of a great unburthening. Then and after I heard you speak of work, not as a thing of classes and fellowships, but as something worthy for its own sake, worthy because it made us like the great worker. That sermon on work was like a revelation to me. 'If you cannot or will not work at the work which Oxford gives you, at any rate work at something.' I took up my old boy-dreams—history—I think I have been a steady worker ever since."

Green resolved to take "Holy Orders," and was ordained by Dr. Tait, then Bishop of London, who became his warm and attached friend. His first curacy was under Rev. Henry Ward, father of Mr. Humphrey Ward, Incumbent of St. Barnabas, Goswell Road (1861-63). He then took charge of a derelict parish in Hoxton, but had to give it up on account of bad health. In 1864, after serving at Notting Hill, he accepted a mission curacy, and near the end of 1865 was appointed perpetual curate of St. Philip's, Stepney, which he retained till his poor health compelled him to resign at Easter in 1869. During all these years Green worked with a strenuousness and energy which would have been remarkable in a strong man. He was the prime mover in all the complicated machinery of great ecclesiastical, charitable, and educational organizations. His ardent nature made him a powerful and impassioned preacher, and in this capacity he drew large audiences, and left—as we are told—a permanent impression on many hearers. The following paragraph furnishes an outline, which the letters happily enable us to fill up in detail.

"Green spent the best years of his life in fighting the battle of religion and civilisation amidst the ever-teeming social chaos of the East End." He was admirably qualified to exert personal influence. He made friends with the poor individually as he did with more cultivated persons, he sympathised with their troubles and planned amusements for them, getting up penny readings or taking them to Rosherville or Epping Forest. A lady tells me that he was constantly to be seen in the back streets, talking to his parishioners, and generally with a group of poor children clustering round him. One anecdote is significant: he used to tell how he had found a row inhabited by a specially quiet and sober set of people, and often took a cup of tea with them. A policeman afterwards had revealed to him the secret of their good manners. They were all engaged as coiners, and were therefore careful to give no occasion for any intrusion of the authorities. Personal influence could only reach the surface, beneath which lay vast masses of criminal and demoralised population."

It may, by the way, be worth our while to quote here Green's opinion on the specific qualifications of a preacher. Taking off his "Oxford spectacles," he sees that a fellowship has nothing to do with the question. Really good speaking is a distinct and independent gift.

"The truth is, for preaching you want general culture rather than special culture. Great refinement, extreme accuracy, are useless in what must be in its essence an appeal to the feelings. However one may argue in a sermon, it must all centre itself in the closing appeal to religious feeling. And the force of this appeal can only come from a power of sympathy—the one power lacking in 'dons' and weaker in men, I think, as they grow into some special subject of study. The croquet you despise, the cricket, the frank mingling with all the joys and sorrows of men and women about them—this is the real training of a preacher."

Green was by nature neither a theologically nor an ecclesiastically minded man, but a generous, self-sacrificing humanitarian—a fact that determined the tone and spirit of his great “History.” He acquired much of his knowledge of God through his sympathy with the needs of men. During his East End curacies, notwithstanding the heavy strain of his parochial duties, he found time for extensive literary work, mainly in the form of reviews and articles on historical and archæological subjects contributed to the *Saturday Review*. When he gave up his clerical position, he knew that his life was precarious, because of the very serious condition of his lungs. But with a quiet and resolute heroism he set to work on what proved to be the great achievement of his life. From 1869 to 1874 he was engaged on his “Short History.” He was, doubtless, well equipped for the task. He had prosecuted extensive and recondite researches, he had gathered materials, he had formed his judgments, and determined on his plans and methods with the utmost care. He wrote as with his heart’s blood. Some of his friends discouraged him, thought that he had contracted too much of the *Saturday Review* style, that he was writing a series of brilliant articles rather than a continuous narrative. Mr. Stopford Brooke and his publisher believed in him, however. Freeman also encouraged him, and so he went on with his work and produced, not “a drum and trumpet history,” dealing with court intrigues, wars and diplomacies, but a history which unveiled the sources and demonstrated the unity, the progress, and continuity of great literary, economic, and religious movements—processes, in a word, by which the nation had been built up.

From this time forward Green’s life was a more or less continuous struggle with the forces of disease and death. Physically weak and weary, and frequently depressed, he abated not a jot of energy. He was compelled to spend month after month away from England—in the South of France, in Switzerland, and in Italy. But his Continental travels were turned to good account in the study of ancient and famous buildings, and in the investigation of records and MSS.—the results of which are embodied in many carefully-written and brilliant articles, as well as in some of the most charming letters which anyone could desire to read—such, for instance, as those which portray incidents of the Franco-Prussian war, the whole series written from San Remo, and the descriptions of Florence and Rome. Such correspondents as Freeman and Mrs. Creighton called out the best of Green’s powers.

Another project that Green carried through with success was the series of literary and historical “Primers,” to which Mr. Gladstone, Sir R. Jebb, Mr. Stopford Brooke, Prof. Mahaffy, Prof. Dowden, Prof. Nichol, Prof. Freeman, and other distinguished men contributed, and which the Messrs.

Macmillan regarded as among the most satisfactory work of their firm. Green himself wrote of it :

"When I gave up my clerical work I felt a little sad that I should find no more sphere for a power of organisation which I had discovered in myself whilst busied with the large parishes I had to take in hand; but life has its resources, and in organising a series like this on principles which must influence the whole course of schoolbooks, and so of education after I am gone, I don't think I have done much worse than Stepney or Hoxton.

The story of the writing of the "Making of England" and the "Conquest of England" has already been told by Mrs. Green in her memorable "Preface" to the latter. We can call to mind no work which has been produced amid greater difficulties, or under more depressing conditions. Nor can we sufficiently admire the "unsurpassable gallantry" which Green displayed. He was nobly supported by the sympathy and co-operation of his wife, dread of separation from whom kept him, as he said, alive. He, doubtless, acted on his own principle: "Drill your thoughts—shut out the gloomy and call in the bright." He had something to say which he knew to be worth saying, and the force of his will sustained him. If ever a man determined to do what he could, Green did. He lost sight of self in the thought of his work. Under the very shadow of death he laboured with unremitting energy. "Every moment of comparative ease was given to his task; when such moments failed, hours of languor and distress were given with the same unflinching patience. . . . With such sustained zeal, such eager conscientiousness was his work done that much of it was wholly re-written five times, other parts three times." The "Conquest of England" was at length finished and printed. In spite of fast-increasing illness, he reviewed the whole of it, found it far from answering his conception of what it might be, resolved to make important changes. "The printed book was cancelled. With a last effort of supreme ardour and devotion he set himself to a task he was never to finish. . . . As the new opening chapter drew towards its end his strength failed." The days went on. "I am weary, and can work no more," said the heroic-hearted man, and though his resolute will had up to a certain point proved invincible, it at length gave way, and the tired worker, who "died learning" and "died loving," passed to his rest. Thus closed one of the bravest and worthiest of recent lives. "You're a jolly vivid man," said Lord Tennyson to Green, "and I am glad to have known you; you are as vivid as lightning." So are we glad to have known him even though it be only through his letters. For those letters have throughout the note of sincerity. They are real letters, free and unrestrained, with no attempt at fine writing and no masquerading for the sake of an interested audience.

They reveal the man himself, in his simplicity, earnestness, and many-sidedness—a man of unfailing resource, who was neither soured nor cramped by poverty and ill-health, and whose brilliant success left him simple-hearted as a child. His contact with the sorrows and tragedies of life, and with bewildering social problems which he could not solve, awakened in him a true enthusiasm of humanity. The man was greater than the historian, as character is greater than achievement. A living epistle, which tells of faith and charity, courage, and self-denial is of more value than the keenest intellect and the most regal imagination, and does more for the world than a whole series of literary masterpieces.

We have been unable to touch upon Green's loss of his early evangelical faith—a loss which, it seems to us, was more of form than of substance. He gave up much that would have proved a most precious consolation to him in his later years. But the man who could speak, as he did in the extract below, had more than a glimmering of the true attitude of the soul in the presence of the mysteries of life and of death.

“Grace of temper, beauty of tone are the essence of life, as they are of the essence of style, and there is sometimes more to be learnt out of books than in books. It is sorrow that gives the capacity for laughter, I think it is the darkness and the brokenness and the disappointment of life that enable one to look on coolly and with a smile even when one is most in earnest. Neither toil nor the end of toil in oneself or in the world is all vanity—in spite of the Preacher—but there is enough vanity in both to make one sit loose to them. What seems to me to grow fairer as life goes by is the love and peace and tenderness of it; not its wit and cleverness and grandeur of knowledge, grand as knowledge is, but just the laughter of little children and the friendship of friends and the cosy talk by the fireside and the sight of flowers and the sound of music.”

Still more noteworthy is the following, with which our article must conclude :

“I do not vex myself as I used with questions that I cannot answer. I do not strive to bring my thoughts to rule and measure; but new life brings with it new hopes, new cravings after belief, new faith that we will know what is true. Vague, dim hopes; vague, dim faith it may be—but I am not impatient of vagueness and dimness as I used to be. I see now that to know we must live, that to know the right we must live the right.”

Could the young men of to-day have a finer study than is furnished by these Letters?

EDITOR.



WE have received from the Sunday School Union Vol. II. of the new series of the *Golden Rule*, an illustrated magazine for home and school, containing several good serial stories, many sketches of character, Christian Endeavour notes week by week, and other excellent features.

THE LABOURERS IN THE VINEYARD.

AN EXPOSITION.

ST. MATTHEW XX., 1-16.



HIS parable has been a very battle-ground of various interpretation. The most extraordinary and contradictory doctrines have been deduced from it. For a considerable body of people, at one time, the parable taught nothing more than the fatalistic truth—or untruth—of irresponsible Divine sovereignty. “Is it not lawful to do what I will with mine own” (v. 15) was the sole verse that impressed these people. Others found in it teaching which, where accepted and acted upon, infallibly led to Antinomianism. “All the labourers received a penny, whether they entered the vineyard early or late. The penny, doubtless, represents eternal life, which is freely bestowed upon all men who come to Christ, irrespective of merit or character. In this respect, therefore, the person who enters the vineyard at the eleventh hour—*i.e.*, towards the very end of life—fares equally well with him who commenced at the beginning of the day—*i.e.*, in youth.” Which abominable teaching—still heard, alas!—naturally leads to indifference concerning religion. Again, the parable has been “spiritualised” and treated “dispensationally.” From the time of the post-Apostolic Fathers of the Church until the present hour many eminent expositors have thought fit to regard our Lord’s utterance as a kind of miniature of history—the third to the ninth hours representing the call of the Patriarchs and the Jews; the eleventh hour indicating the call of the Gentiles; whilst the hour of payment reflects the final judgment. A variation of this exposition consists in applying the various “hours” mentioned in the parable to the various ages of man’s life—adolescence, manhood, and senility answering to the third, ninth, and eleventh “hours.” Pity ’tis that these *bizarre* interpretations have obscured, in the minds of many, one of the most searching, and at the same time one of the most consoling, truths ever uttered by our Divine LORD.

A superficial reading of the parable is enough to bewilder anyone. If this man, this householder, is intended to represent our LORD Himself (and it can scarcely be doubted that such is the case), then He seems set before us in a most unfavourable light. There is an entire *bouleversement* of the most ordinary notions of justice in His extraordinary action. All the word juggling in the world will not remove this impression, if the common interpretation of the parable be adhered to,

Men who enter the vineyard at five o'clock in the afternoon, when the dreadful heat of a Syrian summer day has moderated, are treated in exactly the same manner as those who have from six o'clock in the morning endured the fatigue of exposure to the furnace of the fields, to say nothing of the actual work they have accomplished. When, therefore, we hear these men bitterly complain of their treatment, we instinctively sympathise with them, feeling that they have just cause for rebellion. If this is a picture of God, it is discouraging. They who love Him certainly do not want His penny—they love Him for Himself.

Sic amo et amabo Te
Solum quia rex meus es
Et Solum quia Deus es.

Yet love that is snubbed or unappreciated soon begins to bleed, and may bleed itself to death. At the end of our life's day we do not want God's penny, or His heaven: we want Himself. But if He simply mechanically dispenses to all an equal recognition of our life's work, for early-comers and late-comers alike, why should we trouble to serve Him amidst discouragements, bearing the burden and the heat of the day? Has He nothing more to say to men that have slaved for Him all through a long life than to men who have strolled into His vineyard an hour before sunset?

We may reserve our emotions for something more substantial than considerations of this order, for we are entirely upon the wrong track. Nothing is more false than this superficial understanding of the parable. Two things we may be absolutely certain about. First, that all men who serve in the Lord's vineyard are *not* rewarded alike. The Bible is very emphatic upon this point. Rewards vary according to service rendered. One man rules over ten cities, another over only five. One man has an "abundant entrance"; another is "saved, but as by fire." Revelation and reason harmonise in this thing. Anything different would be unthinkable and intolerable. Second, we may be absolutely certain that wilful delay in religion means disaster. Shall a penitent thief, repentant only during his dying moments, pass at once to that higher and more beautiful life for which a Paul is fitted because of thirty years of saintly life and holocaustic devotion? Again, it is unthinkable, impossible. For my part, I could wish that the expression, "the eleventh hour," as applied to death-bed repentances, might for ever be discarded, seeing that the term, as *once only* used in the Bible, has absolutely nothing to do with repentance, and to employ it in such a connection is entirely misleading.

Having cleared the way of these obstructions, which, unfortunately, have impeded the progress of that truth which our Lord wished to convey to His disciples, let us look candidly at the parable afresh, and search for its soul.

The occasion of this remarkable utterance was the visit of the rich young ruler to our Lord. Apparently he was eager to attach himself to the suite of the Saviour; but when our Lord touched him upon his weak place, he shrank away, unable to make the sacrifice demanded of him, for "he had great possessions." As his white and turbaned figure disappeared in the distance, the Saviour turned to His disciples, and said: "A rich man shall with difficulty enter into the Kingdom of God." The retirement of the ruler from Christ was evidently a bitter disappointment to the disciples, who hailed in the newcomer one whose wealth would free them from the anxieties to which a depleted exchequer continually exposed them; so they cried out in amazement: "Who, then, can be saved?"

Meanwhile, one of the Apostles, St. Peter, was engaged in a quiet arithmetical calculation, which, being made, he said: "Behold, we have forsaken all, and have followed Thee. *What shall we have, therefore?*" It is easy to see how Peter's mind was working. Here is a ruler, who is excluded from the Kingdom of God because he will make no sacrifice at all; then, *per contra*, the man who has made every sacrifice ought to come in for a fine reward! Peter had, at the call of Christ, renounced the business of a fisherman: he had given up all, and *he wanted his religion to pay*. Such capital as his ought certainly to ensure good interest! "What shall we have?" The answer of the Saviour was both severe and consoling. "Have no fear, Peter," He says. "You who have followed Me shall receive your reward: yea, all who have made sacrifices for Me are sure of their compensation; *but* the spirit which is manifest in your inquiry is so entirely material and opposed to true renunciation that you run a grave risk of losing everything. You are the 'first' in this Apostolic band, but your present temper is likely to drive you to the 'last'—the very rear. Listen to Me. I will show you in a parable how this deterioration may come to pass." And then follows the parable of the labourers in the vineyard.

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Now, what was the real quest of this householder who went out to hire labourers into his vineyard? This: he wanted servants *for the entire grape season*. This is an essential thing to grasp; indeed, it is *the point* upon which the entire parable turns. He did not want men for *one day only*. The grape season lasts for several weeks; and

if the vintage is to be successful, then *the same men* must be at work day by day, commencing each morning where they left off the previous night. Imagine the state of any vineyard if its proprietor drafted into it a different set of men each day! By the time they had become used to the work they would be discharged. What, then, of the vines? No! the great thing to remember is, that this householder wanted workmen whom he could trust, *day after day*, until the grape harvest was safely gathered in. Now the question is, Where shall he find good, reliable men? The number of workers in most places exceeds the amount of work to be accomplished, and, then, workers differ so much from each other. Naturally, this householder wants the best men for his work. How shall he make his selection out of the hundreds awaiting employment? He adopts an entirely original plan of selection. By it he will speedily weed out the undesirables, retaining for his service the most fitting men. And his plan is this: At daybreak he repairs to the *soûk*, where are gathered all the men awaiting their hire. Out of the number present he makes a selection, carefully bargaining with them about their pay. He and they "agree" upon the "penny"—*i.e.*, the recognised payment for a day's work amongst labourers. On neither side is there the least sentiment: this hire for a "penny" is a pure matter of business, and both master and men are content. At once they commence their work. In pursuance of his plan, the householder once more visits the *soûk* about nine o'clock in the morning, and again later at mid-day, and at three o'clock in the afternoon. Each time he engages fresh labourers, but as the working day is already advanced he does not offer them a full day's pay, nor would they expect it. The only terms he makes with them are expressed in the short, businesslike sentence, "*Whatsoever is right* I will give you." Believing in the honour of their employer, these men repair to the vineyard, and commence work.

The Syrian day is drawing to its close, and it wants but one hour to sunset, when the householder, for the last time, visits the *soûk*. This time he is to put into operation the *pièce de resistance* of his plan. At five o'clock in the afternoon all the unemployed have abandoned hope of finding work for that day: hence they stroll around the market-place, or sit down to play games. Suddenly the householder confronts them with the question: "Why stand ye here all the day idle?" It is partly a rebuke: he seems to tax them with being idle loungers. At once they answer: "'Because no man hath hired us'—we wished to work, but no opportunity presented itself." "If that is so," replies the householder, "if it is really work that you want, then go into my vineyard—work awaits you there." This is the challenge to them.

If they are merely idlers who have made a silly excuse about not being able to find employment, then they will at once reply: "No! it is ridiculous to go now, within an hour of closing time; we shall scarcely have commenced before the hour will sound for closing; besides, we shall receive no payment for our work. We will come to-morrow, if you like, but not now, for so short a time, and with no promise of compensation." For it must be noted that to this last group of men the householder said not one word about payment of any kind. (See Revised Version.) His word amounted to this: "If it is work that you seek, there is work in my vineyard"—nothing more. These men were true men: they spake truly. They were not idlers; they wanted work. So when the householder offers them work for one hour only, with no prospect of payment, or with only the least prospect of it, they gladly accept that offer rather than remain idle in the marketplace. The householder's test has succeeded—he now knows upon whom he may rely for his season's work. Men who will undertake work in such conditions are just the kind of men that a master is glad to retain for permanent service, and just the kind of men whom one is disposed to treat generously.

The sun has set; the labourers gather for their payment, and, to the astonishment of all, the men who have served for less than an hour receive the payment for an entire day's work. Their astonishment and delight may be better imagined than expressed. When, however, those come for payment who were the earliest to be hired, they also receive their penny, and at once commence to murmur. They know nothing of the circumstances under which the last band of men came into the vineyard, but they gauge the payment of these by themselves. In receiving but a penny these early labourers receive what they bargained for: they have no cause for complaint. Had the newcomers never entered the vineyard at all, there would have been no murmuring. It is evident, then, that these discontented spirits will soon break out into rebellion upon the least provocation; they serve simply for their wages, and they view their master as one who may be exploited to their own advantage. These are not the kind of men that a master desires to attach to himself: hence the householder, in handing to them their hire for the one trial day, says: "Take your money, and go about your business. I shall not need your services again." To the others, who worked for the master's sake (for it is inconceivable that men would have entered the vineyard at the bidding of a perfect stranger), he says: "You may consider yourselves engaged for the whole season; you are just the men I want." So "the many were called, but the few were chosen." The householder's scheme has succeeded admirably; he

has, in one trial day, sifted out his men and discovered those who will best further his interests.

Jesus concluded the parable as He commenced it. He prefaced it by saying: "Many that are first shall be last, and the last shall be first"; and He terminates it by saying: "So (*οὕτως*—thus—in this way) the first shall be last, and the last first."

In this manner Jesus answered Peter's selfish question, and rectified his selfish spirit.

The lesson of the parable is an enduring one. It is spoken to disciples everywhere, and at all times. In it Jesus opens up to us the way to *permanent* Christian service. This is the point to be noted: He is seeking *permanent* servants, not day labourers. He is calling men and women to enter His vineyard who will never more leave it until a fresh call bids them to enter the higher service of Heaven. All wise masters prefer "old hands" to perpetual changes in the staff. The temporary servant can never touch but the *surface* of his master's work; it is the permanent servant, the old and trusted servant, who is admitted into his master's secrets, and who is identified with his master's work. In the best English families there are servants who are never likely to quit their masters' employ until death or some great crisis compels them to do so. These people are not treated as "slaves"—they are trusted entirely, and they are regarded, practically, as permanent members of the household. In the best of all families—the household of God—there are servants also whom God trusts, and whom He treats familiarly. "Shall I hide from Abraham the thing that I will do?" But this honour is not for all, simply because all will not submit themselves to the conditions upon which alone it can be bestowed. Too many of the disciples of Christ serve their Master fitfully—when the mood overtakes them, or under a strong impulse from without. They are not permanent servants: they cannot be depended upon *always*. Such people can never be really joyful, nor ever really free. Their interests in life are divided: hence they do nothing really well. They can never, in this state, enter into the *joy* of their Lord; the first real trial day that comes to them reveals to all the inner selfishness of their lives. In visiting our churches, I am more and more impressed with the fact of the fewness of the number of real, hardworking, *permanent* servants of Jesus Christ. Everywhere Christian work is done by the few only; the majority are too lazy or too unspiritual to undergo any hardship for their LORD. We need not wonder why the world is not converted; the truth is, that the Church, as a whole,

does not care very much whether the world is converted or not. Still is it true the many are called, but only the few are chosen.

Our Lord, then, is seeking *permanent* servants, and in this parable He shows us how He chooses them and tests them. He shows us two classes of men in a state of probation—one class He rejects, the other He accepts.

(1) Let us look at the class He *rejects*. At the first view it seems as if He were mistaken. These men whom He rejects seem so admirable. They entered the vineyard early, and spent the whole of the day in arduous work. This is the spirit which men applaud. The busy man, the bustler, the man whose chapel is crowded, the man with a diary full of engagements, the jack-in-the-box who appears upon every committee and upon every big platform, the man whose name infallibly appears week by week in the religious papers, the man who flourishes his big list of "converts." Surely this man must be retained by the great Master—surely he cannot be dispensed with! And yet his Master dismisses him. Why? What is wrong? Everything is wrong. Jesus lifts the veil, and shows us behind all the toil and sweating a spirit that seeks only its own interests. The motive is all wrong. Despite their labour, these men have no real sympathy with their Master. Their bad spirit only revealed itself in a crisis. With the appearance of new labourers, who carry off as much honour as the old ones, the latter exhibit their anger and jealousy. Nothing so thoroughly reveals our true temper as our treatment of new workers. Their success will be a test of ours. Jealousy of them simply means that we are regarding ourselves and our own interests rather than the interests of our LORD. Never was a grander word spoken than that which fell from the lips of the Baptist: "He must increase, but I must decrease"; but how rare a word it is nowadays! This jealous, envious spirit will speedily take a man from a first position to the very last. How often we see it in life! An energetic worker who appears to be destined for great things suddenly collapses, and falls into the rear. A crisis has revealed his real temper, and his master has dismissed him.

(2) Let us look at the class our Lord *accepts* for permanent service. At the first view there is simply nothing attractive in these men. Anyone passing through the *soûk* at various times in the day, and always remarking the presence of these unemployed men, might well regard them as idlers and loafers. But Jesus lifts the veil, and shows us beneath the surface inactivity, a *will* that seeks to serve. The occasion does not present itself to them until late, but when it does come the ready will instantly embrace it *at any cost*. These men worked for *love*,

and not for payment. They entered the vineyard because of their respect for the householder, who, until the eleventh hour, had made no sign that he required them. Then, according to Jesus, one hour of loving toil outweighs a whole day of self-seeking activities. Here is the whole secret. It is *love* that Christ seeks as the heart of all service rendered to Him, and He chooses as His permanent servant the man who will serve Him for love. Is this surprising? He served us, and serves us still, purely for love. The return we make must partake of the quality of the force that attracts us. Then love alone can answer to love.

No other motive has the least chance of enduring. "Duty" is a grand word, but it is not the grandest word in the Christian vocabulary. He who serves Christ for duty's sake will not serve for long. Love alone is the elixir of life. It will sustain us when duty lies prostrate with fatigue. The grand servants of God who stand as our ideals did, without exception, serve their Master for love—never for hire. Without comment, it is sufficient to recall the names of Paul, John, Augustine, Bernard, Xavier, Brainerd, Judson, Bowen, Whitefield. Love will never be piqued because some one gains a penny more than It gains. Love will look the Master in the face and say: "Whatever you do is the best that can be done."

And love is its own reward. He who serves men for men's sakes will probably end by breaking his heart. He who serves them for Christ's sake can never fail, since men are only the second to be considered, and the Master never fails to recognise what is done if it is done to Him.

We are all called into the vineyard of our Lord—called to be tested. The grave question is: "Shall we be *chosen*?" Nothing else will compare with this for importance. There is no other service worthy of the name but the service of God. To be excluded from *that* is the most terrible thing than can happen to us. But to be accepted for it we must fulfil the condition imposed by Jesus Christ. To the love which would associate us with the interests of the Kingdom of God, we must respond by a love which immolates itself for Him. Abandonment to the Divine Saviour is the sole secret of an enduring service.

FREDERIC C. SPURR.



STRANGE VOICES. By C. H. Perry. London: A. H. Stockwell.

STRANGE indeed! Some forty common objects are made to draw moral lessons from their own nature and use. Teachers of infant classes especially will find the book suggestive.

REMINISCENCES OF THE REV. ANDREW BOWDEN.

A TRIBUTE TO AN OLD FRIEND AND PASTOR.



WHEN I received, a few days ago, a letter from the son of my old friend and pastor, the Rev. Andrew Bowden, telling me of his father's death, my mind inevitably went back to "the days of long ago," recalling old and hallowed associations which can never be forgotten. Matters of private friendship, intimate and sacred, should not, as a rule be disclosed. Yet there are incidents in such friendship which can be mentioned without any violation of good feeling, and whose apparent egotism will be forgiven because of



the honour they reflect on the one who has passed away. When Mr. Bowden, who was born at Port Stewart, in Ireland, in 1826, settled, in 1856, in his first pastorate at Hunslet, my father was one of his deacons—senior deacon, I think—and superintendent of the Sunday-school. I was then a lad in my early teens, and saw a good deal of him, both in my father's house and in his own. He very frequently, as he used to say, "popped in" to see us, while I was often at his house, and always spent one or two hours with him every Friday evening, when we spoke of books

of history, theology, and poetry, and engaged in various friendly discussions. Those conversations did much to determine the bent of my mind. The strongest factor in my spiritual life and that to which, under God, I owe my decision for Christ was the influence of a godly home, of a father whom I constantly heard many of his friends describe as one of the best men they knew, and a mother whose keen intelligence and sound judgment were ennobled by her loving and generous heart. But it was Mr. Bowden who introduced me to the church. He it was who, on the first Sunday morning of 1857, baptized me, and from whom, in the afternoon of the same day, I received the right hand of fellowship. I shall never forget the kind and sympathetic manner in which he

counselled us young people on that never-to-be-forgotten Sabbath. He was the first whose ministry had any real power over me, though I remember several pastors who preceded him. It was at his suggestion that I thought of entering the Christian ministry. I had taken a fairly prominent place in his Bible-class, worked in the Sunday-school, and had had a large share in the formation and conduct of a juvenile missionary society, and I remember Mr. Bowden's first telling me of his conviction that I should become a minister of the Gospel. He spoke with great candour and caution, pointing out that I could not anticipate anything like wealth, and saying that, in a pecuniary sense, with prospects that were then happily opening before me in business, it would mean sacrifice, but at the same time he urged that work so congenial would make the sacrifice easy, and that I should never be happy unless I did what I ought to do. Through his influence I went sooner than I had intended to Horton College, at Bradford, with a view to preparing for my life's work. I still recall with pleasure the way in which Mr. Bowden went with me on the day of my entrance, in order, as he said, to see some of his old college friends, but really to make things easier for one who was then but as a boy among men.

In those days he impressed me as a preacher of considerable mental and spiritual power. He was a diligent student of the Bible, and I have heard from him some of the finest analyses of Scripture characters, some of the clearest statements of Christian doctrine, and some of the most impassioned appeals to which I have ever listened. In my boyish enthusiasm I imagined that neither Spurgeon nor Punshon, nor any other of the great preachers to whom I occasionally listened, were as effective in the pulpit as my own beloved pastor. He was the friend of every man in his congregation, and with the young men especially he had an easy, kindly manner which won their affections. From him I received my first Latin Grammar and Greek Testament, and also what is still my working copy of Butler's "Analogy." Among other volumes which he gave me in those early days, I have always valued highly the "Sermons of Archer Butler." I remember spending one or two days with Mr. Bowden at Driffild, shortly before his marriage, but from that time I saw nothing of him for some fourteen years, during which he had held pastorates at Hartlepool and Bacup. In 1874 we settled near each other—he at Ashton-under-Lyne and I at Stretford, Manchester. He occasionally came to spend a day with me, and several times we took train to Bowdon, and walked through Dunham Park and on to Rosthern Mere, or to Knutsford and had a ramble in Tatton Park. Several times Mr. (now Dr.) Maclaren preached at Ashton-under-Lyne, and Mr. Bowden, knowing my admiration and affection for our great preacher,

always invited me to go over, which I did. Mr. Bowden did a fine work at Ashton, and, later, at Staleybridge. He was a staunch Nonconformist and a strong Baptist, but large-hearted enough to rejoice in fellowship with all who love our Lord Jesus Christ. For sixteen years he was Secretary of the Ashton District Infirmary. Our correspondence as time went on was not frequent, but we never allowed a year to pass without the exchange of one or two letters, and it was always a delight to us to come across each other at the Baptist Union Meetings. In connection with one or two small books I have published I have had no greater or more coveted pleasure than the letters received from him in acknowledgment of them. I was especially thankful when he told me that he had given away several copies where he felt they would be of special use. He was a brave, true-hearted man, generous to a fault. He won the esteem of all his brethren in the ministry, who made him President of the Southern District of the Lancashire Association of Baptist Churches. None of those who knew him will cease to think of him with sincere and grateful affection.

JAMES STUART.



SUNDAY MORNINGS WITH THE CHILDREN.

I.—ANOTHER NEW YEAR.

IF the boys and girls for whom this page of the BAPTIST MAGAZINE is intended are like other boys and girls, they are sure to be fond of new things. In the autobiography of Gipsy Smith there is a story which will serve as a case in point. The Gipsy was in Cincinnati, staying with some kind friends who were glad to have him as their guest, because of his great and noble work.

"On the morning after my arrival," he says, "when I came downstairs I found a little daughter of the house lying in a hammock-swing in the hall, and waiting to receive me. Her father and mother had talked about me to her, and she knew I was coming. I talked as sweetly as I could to the little maiden. I said, 'What a nice girl you are!' She answered nothing. Then I said, 'What nice hands you have, what beautiful hair, what lovely eyes!' Still she did not speak. I could not make it out. I knew she was very intelligent, because I could see the brightness of her spirit in her eyes. I tried once again. 'Oh, my,' I said, 'what a nice frock you have! What a lovely dress!' Still not a sound. At last, looking at me with impatience, not unmingled with disgust, she pushed her little feet prominently out of the hammock, and said, 'Ain't you stuck on my new slippers?' This was the compliment she was waiting for."

Most boys and girls are glad to get new things as well as to keep their old things when they are worth keeping. They are pleased when father and mother buy for them new clothes, new toys, and new books. A little boy that I know very well showed me lately a new watch that had been given to him on his birthday. Someone had also given him the model of a steam-engine, and his little sisters had some beautiful picture-books, with pictures of men and women; animals of all sorts—elephants, lions and tigers, horses and cows, dogs and cats,

and I can't tell you how many more. Then boys and girls like to go to new places, places they have not seen or been to before. At this season of the year we are all thinking of the *NEW YEAR*, the year 1902, and wishing, one for another, that it may be a happy New Year. It is a time when most people, to use a common expression, "turn over a new leaf." Their life is like a book with pages in it, and on the pages we find writing, and the writing cannot be scratched out. We are ourselves the writers. The pen is in our hands, and as we are good or bad, true or false, kind or selfish, so are the things we write. Our own actions are the writing we see on the pages of the book.

Men and women who have been careless and negligent of their duty, and whose lives have failed to bring them the success and happiness they desire, think about their failure, and try to make the New Year a starting-point for new effort. They resolve, not if they are wise in their own strength, but in the strength of God, to be more diligent, more considerate, more faithful and energetic, and this we call turning over a new leaf. The writing on that leaf will, if these good resolutions be carried out, be pleasanter to read, and will cause no sorrow. Even boys and girls, when they look back on the old year—the year that has just gone—will find in its records much that should trouble them—writing that tells of carelessness and indifference, of ingratitude and disobedience, of bad temper, neglected duties, hastily-spoken words, and in some cases, perhaps, there may be a story of falsehood and deceit. These things ought to trouble us whenever we have been guilty of them, and we cannot do better than let this New Year season be a time of humiliation and repentance. We *ought* to form good resolutions, and determine by God's help to keep them. The leaf has been turned over—time itself does the turning so far that a clean page is now before us; nothing is as yet written on it either to cause us shame or to fill us with thankfulness. We are making a fresh start, and the question is, what sort of things—good or bad, honourable or dishonourable—are we going to write on this clean page? How, during the days, the weeks, and the months of this year are we going to *act*? If the New Year is to be a happy one, we must begin it well. "Well begun," the proverb tells us, "is half done." Boys and girls know that they should be pure, honest, truthful, obedient to their parents, kind to their companions, diligent at school; more than that, they should always remember God, who made them, and gave them every good thing they have—kind fathers and mothers, teachers and friends, health and strength, the Bible to guide them aright, Jesus to help and comfort and save them. Boys and girls, as well as men and women, should remember that God loves them, and wants them to love Him. They should read their Bibles—the best and greatest of all books—and learn more and more every day about Jesus Christ, the children's friend, and should delight in His Salvation. You who read this simple talk should pray to God to direct all your steps, that you may always go in the right way, and help you in your work. Will you not try to make every day better than the day before? And if this is the way you act you will find, if God spares you, that the year has been a happy one indeed. When this new leaf has been filled up, and the time comes to turn over to another page, there will be nothing on it to cause you sadness or distress, nothing to make you blush, or fill you with shame. Your life having become sweet, pure, and loving, will read like the words of a beautiful and noble poem—a music of God's making.

JAMES STUART.

NOTES AND COMMENTS.



OUR NEW YEAR'S GREETING.—To all our readers "A Happy New Year." With this number we commence a new series of the *MAGAZINE*, its size being altered to bring it into harmony with the *Missionary Herald*, and so continue an association which dates "from time immemorial." The connection happily indicates the breadth of the design which, in the interests of the denomination, it is our aim to pursue. The *MAGAZINE* is intended to discuss all problems of denominational policy, whether at home or abroad. It seeks to support the beneficent work of the Baptist Union and that of the Baptist Missionary Society, which, broadly speaking, cover the area of our denominational activities. Nor shall we be forgetful of the claims of our colleges and other societies, while the views of individual Baptists always find free expression in our pages. It will be our effort in the future, as in the past, to secure for our readers wise, helpful, and sympathetic guidance on the many questions which constantly demand their attention. In one form or another we shall refer to the critical, theological, ecclesiastical, and sociological problems of our day; and if we may judge from the letters which continually reach us from many quarters, our work in this direction will meet with cordial appreciation. It cannot but be well that the ministers and deacons of our churches should read, for instance, such papers as appear in our present number on "Quality, not Quantity," from the pen of the Rev. Thomas Phillips, and "Vineyard Labourers," by the Rev. F. C. Spurr; and all young men, at least, will be the better for studying the brave and courageous life of John Richard Green, the historian. It will be our aim to inculcate those principles and to suggest those methods of life and work which cannot fail, under God's blessing, to ensure success and happiness to every one of our readers. We trust that they will help us by recommending the *MAGAZINE* to their friends, and securing us new subscribers.

THE NEW YEAR AND THE DENOMINATIONAL OUTLOOK.—In greeting our readers as we have in the foregoing note with the time-honoured and heartfelt wish for a Happy New Year, we look forward, not without fear, but still with hope triumphing over fear, to what the year may bring forth. Above all other hopes is this, that it may be the Year of the Peace, and that long before the eagerly anticipated day of King Edward's coronation the sword may be securely and finally sheathed, so that the two races now in deadly strife may have laid aside their animosity, and have settled down to that life of harmony, goodwill, and cordial co-operation which we all desire to see. The gathering of our great Denominational Century Fund has in many ways been sorely hindered by the war. In the early months of this new year a last resolute effort must be made to bring the Fund to its predestined and glorious completion. There is not one of the interests involved that can afford to be starved. Denominational extension is a great and manifest missionary duty at the present time. We must support the weak into strength and vigour. And

we must wipe off the wretched reproach of diminishing the bare pittance provided through the Annuity Fund for the aged and infirm ministers of the Churches, and for the widows and orphans of those who have spent their lives in our service. Nor must these things be allowed any longer to hinder the call which has come to us in connection with our Foreign Missionary Society. The breaches which have been made in China must be at once repaired; and as Churches of Christ we must be ready for the divine call which will certainly come to us to enter in side by side with other Christian Churches, and possess that far-spreading land for Him. With a willing mind all these claims can undoubtedly be met. Yet money is not by any means our chief need, but men. Aïd not men, but God. Oh, that the breath of the Almighty may come upon us, bringing, as it alone can, power from on high, quickening, illuminating, inspiring, constraining, conquering, to the glory of His Christ and the triumph of His cause!

THE COLLEGES AND THE SUNDAY SCHOOLS.—It has been pretty freely said that the replies to the enquiry of the Sunday School Union as to adding a Sunday School Department to the ordinary Theological curriculum of the Colleges have been much more favourable from the Principals of Church of England Colleges than from those of the Free Church Colleges. As far as Baptists are concerned, that is not the case, and at Bristol and Regent's Park more is probably being done to prepare students for giving the kind of help that may be rightly expected from the Minister to the School than anywhere else. A criticism of the question proposed is made with much justice by Dr. Fairbairn. "It seems," he says, "as if the questions you specify are superficial. What is needed is teaching on more fundamental aspects of the work. 'Art,' 'Method,' and 'Management' are secondary; science, knowledge, and mastery of material are primary; and without these I do not see how any satisfactory teaching can be undertaken." The Sunday School Union is not even yet as much in touch as it ought to be with the pastors of Churches, and it quite unintentionally fosters the feeling amongst ill-instructed teachers that their work can be accomplished by some improvements in machinery rather than by increased devotion, diligence, and application. The experience is sadly common that where pastors lay themselves out to help the teachers, it is the well-equipped who gladly welcome the help, while those who urgently need such assistance take no advantage of it at all. Meanwhile, a little friendly criticism of pastors by the Union, and especially of the Union by pastors, will do no harm, and may do something to promote mutual help and more efficient service.

"OUR UNHAPPY DIVISIONS."—Canon Hensley Henson has followed up his sermons at Cambridge and Westminster with a most outspoken article in the *Contemporary Review*, which he advances as "a plea for the recognition of Non-Episcopal Churches." It is a well-directed attack on the neo-Anglican theory of the National Church, which prohibits intercommunion with them and denies to them the name and attributes of Churches. There are two barriers which prevent communicants of other Churches from taking part in the communion of the Church of England: one formal, the rigid interpretation of a single rubric which, in the opinion of many—Archbishop Tait among the number—was never intended to apply to Nonconformists; the other real,

"the doctrine of Apostolic Succession as taught by the Tractarians, and now paramount in the National Church." In the Canon's judgment that doctrine has no substantial foundation in a scholarly interpretation of the New Testament, and his conviction is that the time has now come for the frank recognition by English Churchmen of the non-Episcopal ministries. He gives opinions and historical instances for his view that the exclusiveness of modern times is modern, and that the older Anglicans, such as Andrewes, Overall, Bramhall, Cosin, and Thorndike, held a much more tolerant doctrine; and in the last resort he affirms that "the one test which Christ authorised men to apply to His disciples was precisely the test of moral results." "We are compelled to admit that non-Episcopal ministries are not less spiritually effective than our own . . . by what right can we continue to exclude them from our frank and affectionate fellowship? . . . This is the root of bitterness in our religious life, and until it be plucked up there will be no sincerity in our professions of fraternity." There is no doubt that if the really religious men in the Established Church will but take this ground, it may be possible to deal with another element of which Canon Henson says nothing, but which is generally found to be the most formidable barrier to all effective Christian Union—the pride of Class which leads to the scorn of Dissent.

DR. PEROWNE'S FAREWELL TO WORCESTER.—The Bishop of Worcester has issued his farewell charge, reviewing his eleven years' work, and offering such guidance as his experience suggests on the great problems of the hour. He regrets that there has been in England so little study of the Old Testament in the original. Hebrew has been too much neglected. The younger clergy are urged to study the Scriptures thoroughly, patiently, and continually in the original tongues. In respect to criticism, Dr. Perowne speaks courageously, as the following extracts will show: "The Bible has been assailed, both from the side of science and from the side of historic criticism, and, unfortunately, the defenders of the Bible, instead of admitting the facts, instead of acknowledging the existence of errors, have attempted, by means of strained and unnatural explanations, to vindicate the accuracy of the record. . . . The broad fact remains that later writers have made large use of earlier documents, and we are led to the conclusion that the books of the Old Testament are largely of a composite character. Long passages in them have been borrowed by later editors with or without the acknowledgment that they have been borrowed. But why should we be disturbed when we are told that myth and legend are to be found in the Bible? Take the whole theory of the reconstruction of the first six books of the Bible. Can it be said that even in its extreme form it is necessarily antagonistic to faith? Is the Old Testament, regarded as an instrument in the Divine education of the world, dependent altogether on the date of the books or the certain authorship of any one of them in its existing form? It had been said that the Spirit of Truth 'cannot take into His service literary fictions which trifle with the law and the sense of truth.' But it cannot be denied that we actually find in Holy Scripture the employment of what looks like literary fictions. Suppose that the tradition which assigns Deuteronomy to Moses can be proved wrong, or that the books ascribed to Isaiah and Zechariah belong only in part to the prophets whose names they bear, is our faith in the Bible as an instrument of moral and religious

teaching destroyed? Have the critics demolished it? Have they robbed the Bible of its inspiration? Certainly not. The panic which has been caused by the critical theories and their publication is surely unreasonable. It is the trial of our day that we are called upon to face these problems. Let us face them boldly. First, and above all things, let us be honest; this is the truest reverence. No criticism can be too searching, no investigation too thorough, provided we have first sought on our knees for the illumination of that Holy Spirit by whom men of God spake of old time, and whose presence make every page luminous with unearthly light."

GOSPEL RIOTS IN ATHENS.—"I am come not to send peace on earth, but a sword!" Once more these words have received an illustration, and what should have been a work of beneficent reform has become an occasion of division and bloody strife. As in the Reformation in England, and in a lesser degree in Germany and elsewhere, there may have been very mixed motives at work in those who were furthering what all our convictions make us feel is the cause of religious progress in Greece. Queen Olga's active interest in the translation of the New Testament into Modern Greek is believed, with or without show of reason, to be a move on Russia's part to undermine Greek independence by robbing the nation of its proud boast of being the only people in whose churches the writings of the Evangelists and Apostles were read in their original tongue. Meantime there have been riots organised and led by the University students, and popular feeling has been so strong that the Greek Ministry has felt itself obliged to resign, as well as the Metropolitan of the Greek Church. Evidently the Old Town Clerk of Ephesus was badly a-wanting in Athens. The fact that several modern Greek versions are already in existence does something to mark the political aspect of the present movement; but none of them would come with any authority to the Greek people, and some of them—as, *e.g.*, the Bible Society issue—would seem to present themselves with the tokens upon them of their origin from an alien Church. God speed the right.

SAMUEL ROWLES PATTISON, F.G.S.—Mr. S. R. Pattison, who has just passed away in his ninety-third year, was for many years the devoted and trusted legal adviser of the Baptist Union, and had a seat upon its Council and upon the Committee of the Baptist Missionary Society. He was one of a great roll of effective Christian workers who owed much of their fidelity and power of service to the influence of Baptist Noel. He joined the Church at Bloomsbury under Dr. Brock, and later helped in the establishment of the cause at Heath Street, Hampstead, under the charge of Reverend William Brock. In his leisure he gave much attention to scientific pursuits, especially to geology and ethnology, and his published books—which are still interesting reading—show that behind these subjects of study his absorbing interest was in religion and in the Gospel of Jesus Christ. Mr. Pattison was a frequent contributor to our own pages, and he rarely received a book, a pamphlet, or magazine of interest from America which he did not forward to the Editor for criticism or use in some way or other. His later years were sorely troubled by the great Liberator crash in which he was involved, but out of which he emerged without even the suspicion of a stain upon his integrity and honour. Mr. Pattison was born in the same year as the

late Lord Tennyson, Oliver Wendell Holmes, and William Ewart Gladstone—three illustrious men with whom he was, on many points, in profound sympathy. We were proud of them all as octogenarians. Mr. Pattison alone became a nonagenarian. We may remind our readers that a portrait of our revered friend appeared in the BAPTIST MAGAZINE for March, 1890, with a sketch of his life from the pen of the Editor. In view of the article which will appear next month from the pen of our friend Dr. Harwood Pattison, we may fittingly quote the following paragraph referring to Mr. Pattison's "History of Religious Life in England," "Gospel Ethnology," and other books: "The full and accurate knowledge, the orderly arrangement, the apt illustrations, the lucid style, and the spiritual power of these works give Mr. Pattison a high place among Baptist authors, and it is easy to see whence his son, Dr. T. H. Pattison, has derived those habits of clear, crisp thought and expression which have gained him so honourable a position among the preachers and theological professors of America."

A PASTORAL PLEA.—The following communication, from a successful American pastor to his church members, may be helpful to many among ourselves: "The work of the church is opening auspiciously. Individuals are quickened and are already becoming centres of sympathy, agitation, aggression. The pastor is delighted with the co-operative spirit he has found when calling together the officers and heads of departments. Now, the question is, how shall we put all our better thinking and feeling into effective action? Let me urge, first of all, the effectiveness of your uniform presence. Presence counts. Absence counts. It would be the beginning of a revival if every individual, who possibly could come, would come. A full house does what nothing else can do. If you look around and see all the forces in place, immediately that fact re-enforces all the good resolve in you. Multiply that process to the full extent of our membership. What will the product be? We wish to have every member of the church at the next communion service. If any are infirm and cannot walk, let the pastor know or any of the deacons, and a carriage will be sent. In preparation for that service let us have a full house at our covenant meeting Wednesday night. And let these full meetings not be simply rallyings for themselves, but wide open ways into a rallying time the whole season through. Let us, each one, begin now to do what we can. A man never did much for the church without getting big returns. Let the watch-word be, 'What can I do for the church?' All departments are waiting for added workers. The world is waiting to be brought to Christ. Our Lord is waiting to be called upon by a willing people. By doing our part let us prove that this is the day of His power."



MESSRS. THOMAS NELSON & SONS have added to their "New Century Library" a welcome edition of Bunyan's three great works—"The Pilgrim's Progress," "The Holy War," and "Grace Abounding." The edition is printed clearly and in good type, on India paper, and is suitable for carrying in the pocket. The "Pilgrim" occupies 331 pages, including Index; "The Holy War," 289 pages; and "Grace Abounding," 128 pages.

LITERARY REVIEW.

CULTURE AND RESTRAINT. By Hugh Black. Hodder & Stoughton.

SINCE the late Principal Shairp published his charming lectures on "Culture and Religion" in 1870, we have had no book dealing with this subject in so adequate and satisfactory a manner as Mr. Black's. The problem he endeavours to solve is ever with us—whether we know it as Hebraism and Hellenism, Stoicism and Epicureanism, Humanism and Religion, or as Culture and Asceticism—and each generation, and, in a sense, each man in each generation, has to confront it. Mr. Black happily finds his motto in the words of Zechariah: "Thy sons, O Zion, against thy sons, O Greece." The question at issue is pithily stated in the Introduction: "Should a man obey his nature or thwart it, seek self-limitation or self-expansion? In some moods it appears to us as if the best attitude, as it is certainly the easiest way to peace, is to accept simply what seem the surface facts of our nature, and give up the long passion of the saints after the unattainable. Yet in other moods we recognise that life gains in dignity and solemn grandeur when a man realises even once that for him in the ultimate issue there are in all the world only God and his own soul. We no sooner take up one of the positions than doubts pervade the mind as to its sufficiency. If we say that the secret of life is just to accept our nature, and seek its harmonious unfolding, immediately the question arises whether self-culture is not only a subtle form of self-indulgence. If, again, we make renunciation the infallible method, we cannot keep out the question whether it is not moral cowardice, that we refuse to live the larger life and to wield the wider power which culture seems to offer. The counsels of the great teachers also are varied and conflicting on this problem. Some say with assurance that 'self-love is not so vile a sin as self-neglecting,' and that no human capacity was given to be renounced; others declare passionately, 'Thou must go without, go without—that is the everlasting song which every hour all our life through hoarsely sings to us.' Even if we do not trouble much about the general statement of the problem, and are not concerned about a plan of life that shall commend itself to reason and to conscience, we do not escape the many practical difficulties in many things on the border line about which there is often no clear guidance, such as amusements, and our attitude towards certain kinds of art and literature."

Mr. Black does full justice to the claims of "culture," and shows how much life, even on its spiritual side, owes to the æsthetic ideal, while he is equally aware of the defects of Asceticism and to the failure of its ideals. The criticisms of Sir John Seeley, who, in his "Natural Religion," preached Culture as Religion, of Mr. Matthew Arnold, and of Mr. Walter Pater, are throughout well-informed, acute, and fair-minded. Mr. Black is himself an admirable example of culture and restraint. He finds the true solution of the problem in the reconciliation of man with God, a reconciliation that touches every aspect of life and produces a full and harmonious development of our nature. No book we have recently read gives us so much satisfaction as this.

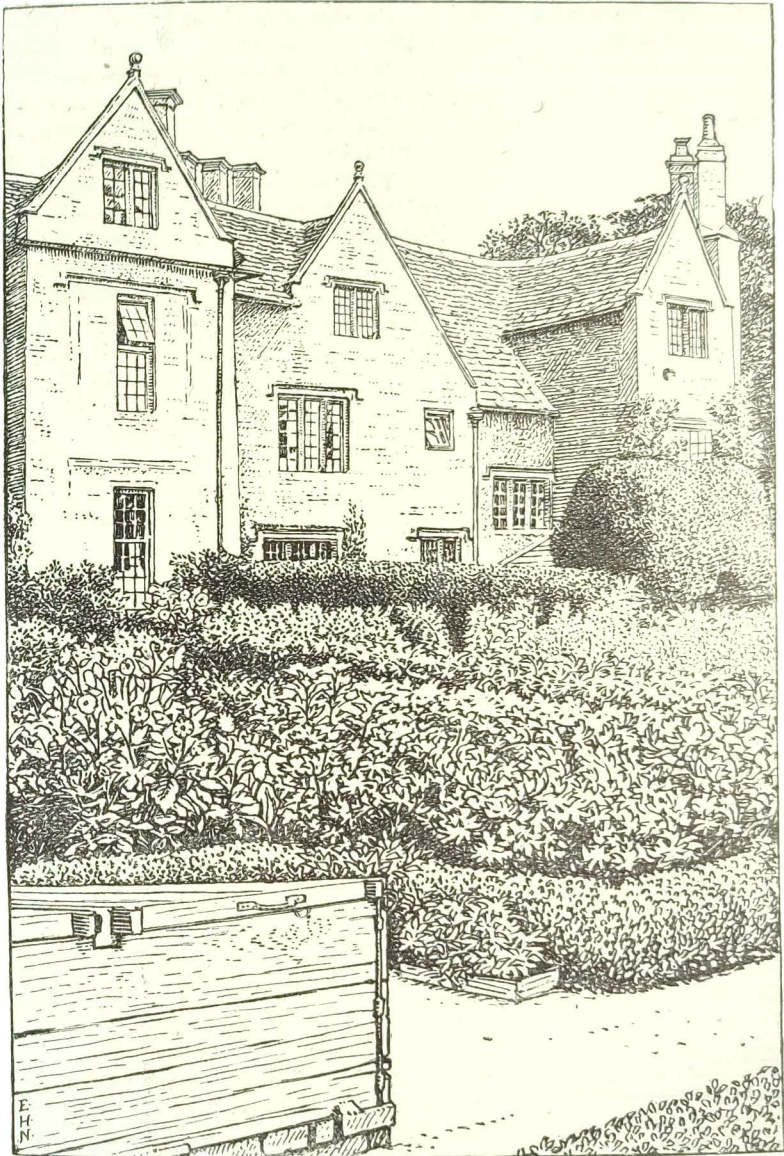
REGNUM DEI. Eight Lectures on the Kingdom of God in the History of Christian Thought. By Archibald Robertson, D.D., Principal of King's College, London, etc. Methuen & Co.

BAMPTON LECTURERS must occasionally be somewhat at a loss for a subject which shall at once answer the requirements of the founder, and possess an aspect of freshness. Principal Robertson—a well-known contributor to the great Bible Dictionaries—has chosen a theme which, if not sensational, is undoubtedly important, to which he has made a solid and erudite contribution. He traces the development of the idea of the Kingdom of God from its inception in the Old Testament, and in its presentation by Christ through the successive periods of Christian history down to our own times. He reviews the bold and not always consistent beliefs regarding it which prevailed during the first four centuries, and devotes an entire lecture to an examination of Augustine's "De Civitate Dei." Augustine was responsible for the identification of the Kingdom of God with one supreme and authoritative Church, though the conception was not finally established till the mediæval Popes, especially Hildebrand, claimed for the Church a central authority, exercising the delegated power of God, and an omnipotent hierarchy set over nations and kingdoms." The Reformation was in a sense a revolution. Our modern ideals of the Kingdom of God have travelled far from the mediæval conceptions; but, of course, they, too, must be tested by the teaching of Christ Himself and of His Apostles. The idea of an invisible Church—a communion of saints who are to be found in all churches—has supplanted, in all reasonable minds, the idea of one exclusive organic Church outside of which there is no salvation. The true *Regnum Dei* exists as yet only in heaven, and all that we can do on earth is to arrive at its gradual realisation. The theory of Ritschl, with its strong and weak points, is very carefully examined in the last lecture, and our indebtedness to it—notwithstanding its limitations—is frankly acknowledged. The religious significance of ordinary life is asserted. The intellectual, the social, the civic, and political spheres are regarded as the proper field for the exercise of Christian principles. Who of us will decline to endorse Dr. Robertson's position that "the Kingdom of God cannot find its approximate realisation on earth while unrighteous relations prevail among men; that it demands social regeneration, the purification of trade and commerce, the moralisation of the relations of employer and employed, and the treatment of wealth as an opportunity for good work, not as a means of luxury and ostentation"? There have been more brilliant Bampton lectures than these, but few more weighty in learning, more timely or useful.

THE LIFE OF WILLIAM MORRIS. By J. W. MacKail. Two Vols. New Edition. Longmans, Green & Co.

WHETHER, as a high authority has asserted, "we are all Socialists now," or not, we are all interested in a career so unique as that which is depicted here, and though we need in our poets something more than "the idle singer of an empty day," we are not insensible to the charms of "The Earthly Paradise," and the great prose works which we owe to the same pen. What exactly is the place which posterity will assign to William Morris "among the immortals" it is too soon to say. But the men of his own day have realised much pure enjoyment from the flow of his mellifluous verse,

It would be a distinct loss to our Victorian literature if "The Defence of the Universe," "The Life and Death of Jason," and "The Earthly Paradise" had no place in it. Mr. Morris had, of course, the defects of his qualities.



THE MANOR HOUSE, KELMSCOTT, FROM THE KITCHEN GARDEN.

His style is simple, beautiful, melodious. He was indeed an artist of the beautiful, and dwelt in an enchanted world—a land where it is always afternoon. Alike in his Pre-Raphaelite, Pre-Chaucerian and Chaucerian

styles, he is the poet of rest, and we feel the spell of his serenity. He is never intense, passionate, or sublime. There are in him no flashes of poetic fire. He is never carried along by an overmastering energy. The strain of his verse flows on like a gently rippling brook. His philosophy of life is not exhilarating, and he is too constantly tinged by the thought of "quick coming death." The impression it leaves on our minds is that we should court pleasant sensations and make our path smooth. Let the flowers grow on it while they may. The tone is that of the Lotos Eaters rather than of Ulysses. But Morris was "poet, artist, manufacturer, and Socialist." He achieved fame as an original and graceful designer of decorative work. His drawings for stained glass, wall paper, and like work, displayed remarkable genius; and as the head of the firm originally known as Morris, Marshall & Faulkner, he has had a widespread influence in diffusing a love of things beautiful, in modifying the style of house decoration. He has created, in many directions, a taste for grace of form and charm of colour. The founding of the Kelmscott Press was another of his achievements which have laid Englishmen under great obligations by furnishing specimens of the highest style of printing—the perfected Roman type after the great Venetian printers of the fifteenth century. Any book issued from that press is a treasure to be prized, worthy of association with Caxton's "Golden Legend," the first large work issued by it. We have always regretted that Morris's absorption for so many of the best years of his life in Socialism, and the work of the Socialistic League, of which he was the founder, interfered so seriously with his literary and poetic work, though, of course, it produced several prose stories and poems of great merit. Morris laboured in the interests of Socialism by voice and pen with an energy and persistency such as few propagandists of any faith have displayed. His open-air preachings form a remarkable record. His editing of the *Commonweal*, to which he was also the chief contributor, evinced not less resolution. Noble as were his sympathies for the helpless masses, and deep as was his indignation at the practical barbarism of our commercial system, his efforts were foiled by the very people he was anxious to help. His Socialism was very different from the anarchism which is still too rife, and Morris could not fail to be a disappointed man. Mr. MacKail is a sympathetic and discriminating biographer—a capable exponent of Morris's work in poetry and prose, in painting and printing, as well as in socialistic reform, and his volumes are the best introduction that could be desired to the study of a life which, however we may dissent from some of its principles, was one of the glories of the Victorian era.

GEORGE WASHINGTON, AND OTHER AMERICAN ADDRESSES. By Frederic Harrison, M.A. Macmillan & Co.

MR. HARRISON is always interesting, even when he is in what some of us regard as a pessimistic mood (he protests that he is only a "meliorist"). During his American visit, undertaken at the request of the Union League Club of Chicago, he delivered addresses on George Washington, Abraham Lincoln, King Alfred, the Dutch Republic, recent biographies of Cromwell, the Nineteenth Century, etc. With Mr. Harrison's opinions on many of these themes we were previously acquainted, but he has stated those opinions with decided freshness. His appreciations of Washington and

Lincoln, which must have delighted his American friends, will be readily endorsed on this side of the Atlantic. No man has a better right to speak on the millenary of King Alfred than Mr. Harrison, to whose initiation the recent celebrations were due. His discussion on Alfred's character and writings—occupying two lectures—is a valuable and scholarly piece of work. Five works are regarded as indisputably Alfred's—the translations of Orosius, Bede's History of the Church of England, two works on Pope Gregory, and finally the famous version of *Bœthius*. Mr. Harrison rightly exults in Alfred's prose hymns and *Te Deums*. No part of the book is more pleasant to read than the "Personal Reminiscences," including, as they do, John Bright, Cobden, Gladstone, Huxley, Mill, Ruskin, Tennyson, and Browning. The following paragraph relating to one of Tennyson's most famous songs will be valued: "He once told me how he came to write those magical lines in the 'Princess': 'Tears—idle tears—I know not what they mean.' He had been wandering alone among the ruins of Tintern Abbey, thinking of the monks and their solitary lives in the epoch of its foundation, and then, looking up across the Wye, he saw its harvesters—girls, men, and boys gathering in their crops in the fulness of life and merriment. And the contrast of the old world and the new filled him with emotion, so that the lines came to him as a spontaneous inspiration, as if he were simply recalling some familiar song that haunted his memory." And not less notable is Mr. Harrison's tribute to the other great poet of the Victorian era: "Robert Browning, for all his original genius and fine culture in literature, painting, and music, had less of the eccentric in him than almost any famous man of his time. A man of the world to his finger tips, who knew everyone, went everywhere, and had seen everything, he might pass as a social lion, but not as a poet, or a genius. His animal spirits, his bonhomie, his curious versatility and experience, made him the autocrat of the London dinner table, of which he was never the tyrant—or the bore. Dear old Browning! how we all loved him; how we listened to his anecdotes; how we enjoyed his improvised 'epitaphs in country churchyards,' till we broke into shouts of laughter as we detected the amusing forgery. At home in the smoking room of a club, in a lady's literary tea party, in a drawing-room concert, or in a river picnic, he might have passed for a retired diplomat, but for his buoyancy of mind and brilliancy of talk. His heart was as warm, his moral judgment as sound, as his genius was original."

THE TRINITY. By R. F. Horton, D.D. THE SOUL'S ASCENT. By F. B. Meyer, B.A. "Present Day Preachers." London: Horace Marshall & Sons.

THESE two volumes well indicate the variety by which this series is marked. Dr. Horton's sermons deal with the New Testament doctrine of the Trinity and its verification in experience. He admits that the name "Trinity" is not found in Scripture, and that we may dissent from the Athanasian Creed as being unintelligible. Yet the fact of the Trinity is the New Testament. The Old Testament is the manifold revelation of the One God; the New, the revelation of the "abysses of God." For through faith in Christ the God-man, the Spirit enters the soul, and the facts of Jesus which were objective become inward; then follows the knowledge of reconciliation with God, and the soul has found its Father. Thus the Trinity

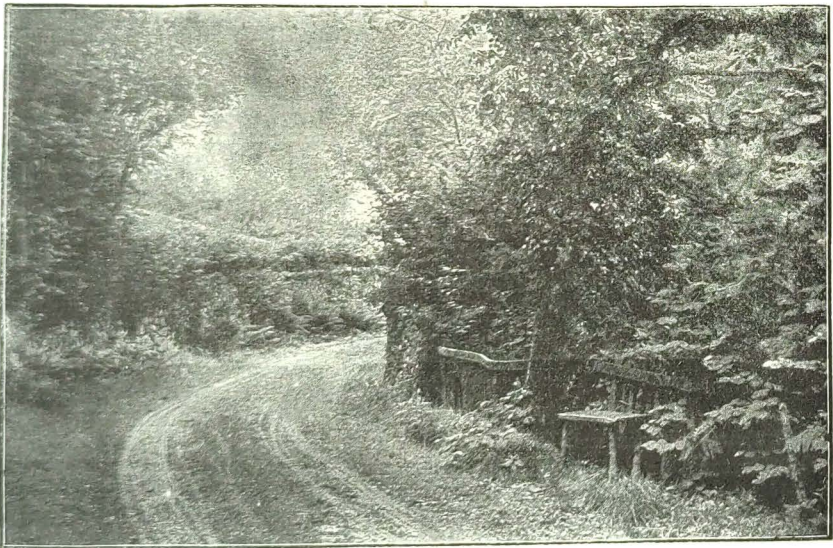
is not a theory, but a practice; not a creation of the intellect, but an interpretation of a religious experience. This conception dominates the book, which is a strong, thoughtful, and luminous contribution to a subject of primary importance to the Church, and yet, we fear, much neglected. Mr. Meyer's purpose is strikingly at one with Dr. Horton's, but his sermons are addressed to quite a different class of mind. Many of them are well known already. They are printed almost as they were uttered, and have all the vitality of the spoken word. Each volume contains a portrait, but neither strikes us as very happy.

THE PSALMS. Books IV. and V. "Cambridge Bible for Schools and Colleges." By A. F. Kirkpatrick, D.D. London: C. J. Clay & Sons.

AFTER an interval of several years comes the final volume on the Psalms. The Introduction is expanded by a section on the use of the Psalms in the Church, and a Bibliography, and in its present form is as complete and satisfactory as anything of the kind in English. The fine scholarship and reverent care which mark the notes make this an ideal commentary for young students.

RUSKIN AND THE ENGLISH LAKES. By H. D. Rawnsley. Glasgow: James Maclehose & Sons.

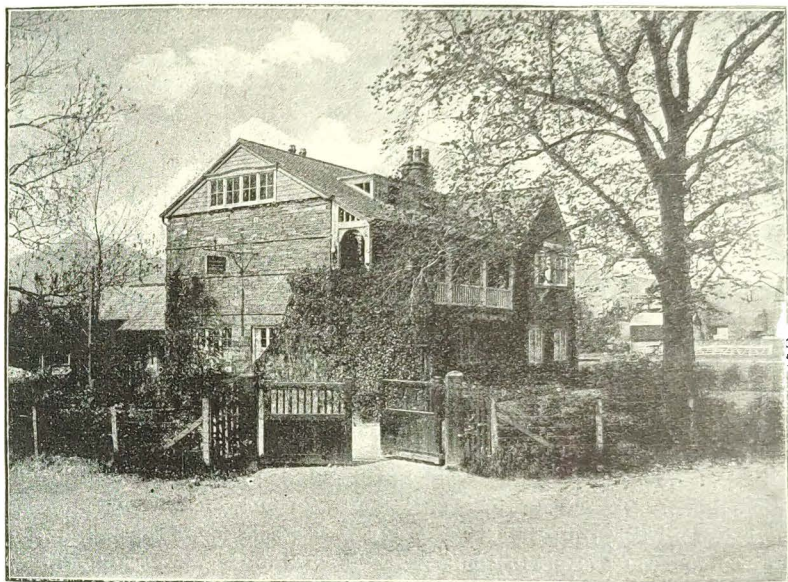
MR. RAWNSLEY, who knows the English Lakes thoroughly, and was honoured with the friendship of Mr. Ruskin, has written a bright, interesting volume, similar in character to his "Memories of the Tennysons"



RUSKIN'S WAYSIDE REST, NEAR BRANTWOOD.

and to his "Literary Associations of the English Lakes." He is a capital cicerone, and has the art of writing in a simple, graceful, interesting style, without descending to gossip. He had a strong admiration for Mr. Ruskin

and his teaching, and with a loving hand has traced his connection with the Lake District from his early journeys with his father down to the close of his life. Ruskin's last years were spent entirely in the Lake District, and his name will always be associated with it. Brantwood will be a place of pilgrimage as honoured as Rydal Mount. Canon Rawnsley shows how Ruskin loved the peasantry, and found his love returned. He describes the work he did in connection with the art industries, with St. George's Guild, and other branches. Literary students will be interested, of course, in the chapters on "Ruskin and Wordsworth." The great art critic and fiery social prophet had in his deepest heart a high appreciation of "the poet-priest of Nature." Yet he spoke at times in terms of unnecessary de-



THE KESWICK SCHOOL OF INDUSTRIAL ARTS.

preciation and wrath against him, not only in "Fiction Fair and Foul," but in "Modern Painters" as well. If Wordsworth had had more of Ruskin's passion, how different many pages of "The Excursion" would have been! The illustrations in this volume are a valuable addition to a work which will be indispensable to all Ruskinians. Messrs. Maclehose & Sons have favoured us with illustrations of RUSKIN'S WAYSIDE REST and THE KESWICK SCHOOL OF INDUSTRIAL ARTS, the latter of which is fully described in Canon Rawnsley's text.

THE LIFE AND WORK OF THE REDEEMER. London: Cassell & Co.

WITHOUT making any claim to be a life of Christ, this volume of essays, reprinted from the *Quiver*, presents a vivid picture of the many-sided mission of our Saviour. To many minds, it will bring far more inspiration than a book packed with facts. At all events, it escapes the sneer that it has elongated the Gospel. Each of the contributors writes on a subject of his own choice, and a series of masterly studies is the result, characterised

throughout by much insight and sympathy, and strikingly free from weak places. Dr. Fairbairn's reverently imaginative treatment of the Passion brings home the meaning of Calvary to us, and helps us, afar off, to feel something of what it meant for our Lord. The other articles are not unworthy to stand beside this, in which the central truth of the Gospel is so exquisitely presented. The other writers are Dean Spence, the Archbishop of Armagh, the Bishops of Durham, Ripon, and Albany, Drs. Dods, Stalker, Lyman Abbott, and Maclaren, Dean Lefroy, and the Rev. F. B. Meyer.

THE FOUNDATIONS OF BELIEF. Being Notes introductory to the study of Theology. By the Right Hon. A. J. Balfour. Eighth Edition. London: Longmans, Green, & Co.

MR. BALFOUR is too well used to being misunderstood to be surprised by the misapprehensions. One who can say, as he said of his former book, that the title excited more interest than the contents, cannot be unaware of the fact that his mental quality is bewildering to the plain men. But he protests, in the introduction to this new edition, against the charge that he is endeavouring to justify an excess of credulity by an excess of scepticism. He is too frank, or too cynical, to lay all the blame of the mistake on his critics, and pleads guilty to a certain neglect of proportion in the form of his essay. But he will not admit that the scepticism which he turns so effectively against empiricism is fairly to be regarded as vitiating his suggestions towards construction. When it has been shown that science does not supply the measure of Truth, and that other methods are not to be held invalid because they give results which harmonise imperfectly with its conclusions, it is possible to proceed towards the building up of a positive system on one of two lines. We may refuse to allow our enquiry to be affected in the least by what we do believe; or we may accept our assumptions and show that the beliefs which, in fact, we do build on them are better fitted to form parts of a coherent whole in a theological than in a naturalistic setting. Of course, such an attempt is limited in its appeal to those who accept its fundamental postulates; but the former course, even if practicable, would divorce theory from life. To avert the possibility of such mistake in future, there is appended a lucid summary of the argument. It will, no doubt, add to the general appreciation of this thought-provoking and, in many respects, timely book.

THE PASTORAL EPISTLES. "Handbooks for Bible Classes." By the Rev. J. P. Lilley, M.A. Edinburgh: T. & T. Clark.

No volume of this excellent series has been more timely or in itself more adequate. In view of the far-reaching issues involved, Mr. Lilley has done well to spend so much of his strength on the Introduction and Appendices. He accepts the Pauline authorship of the Epistles, and, without minimising in any way the difficulties of that view, he shows the strength of his case compared with theories of forgery, composite authorship, and the like. A new translation is given, and a consecutive commentary, clear, full, and of unvarying interest. Appendices are added on various questions raised by the teaching of the Epistles, including the place of "Elders" in the Church, Paul's doctrine of Inspiration, and the ethics of the Epistles. In

view of the prominence now assumed by both the critical and the historical questions, we would urge every student and minister to make a careful study of this valuable work.

BISHOP BUTLER. By W. A. Spooner, M.A. Methuen & Co.

ALTHOUGH Butler is not so widely read as formerly, and does not hold the supreme place once accorded to him in colleges and universities, he is still a "leader of English religion," and, therefore, entitled to a place in this series. Mr. Spooner's admiration of his writings is shared by many of the soberest thinkers of our day. He has evidently digested the studies of Butler made by Mr. Gladstone, Dean Church, and Mr. Bagehot, though he seems to have overlooked the brilliant lecture by Principal Caird, which forms one of the severest indictments of Butler, in some directions, with which we are acquainted. The chief incidents of Butler's life are clearly told. It may not be universally known that he was originally a Presbyterian and a student for the Dissenting ministry. This makes the more inexplicable his refusal to grant Wesley and Whitefield permission to preach in his diocese when he was Bishop of Bristol. Butler would undoubtedly have been a greater man if he had had a more simple evangelical faith and more evangelical fervour, though it would be difficult to overrate the services he rendered to Christian Apologetics.

EADIE'S BIBLICAL CYCLOPEDIA. London: Charles Griffin & Co.

THIS edition has been revised throughout by Prof. W. M. Ramsay, the Rev. Vernon Bartlett, M.A., Mr. T. G. Pinches, and the Rev. H. A. Redpath, M.A. Articles have been added by the Rev. A. H. Sayce on The Hebrews, Hittites, and kindred subjects. There is, however, no change in the general point of view, and, as far as possible, the original wording of the articles has been left untouched. It would be beside the mark to urge that this book is not what critical students expect a Bible dictionary to be; that it is a manifesto of the harmonistic school, and cannot compete with such monumental works as Dr. Hastings' Dictionary. Its aim, as is frankly stated in the preface, is entirely different. It is addressed to the "plain man." It seeks to supply sound and necessary assistance to parents and Sunday-school teachers; hence it gives results, not processes, and its theology is exclusively Biblical. Some of the articles are valuable, as giving the views of experts in face of the latest evidence. The book is finely printed and beautifully illustrated. It is terse and compact, and meets the needs of those who are not able to go minutely into, so as to judge the merits of competing theories. Its conservative attitude will be no drawback to the popular estimate of its worth.

MR. ERNEST NISTER'S Calendars, Gift Books, and Toy Books this year are quite up to their usual standard of excellence. We notice specially among the Calendars "Sea Breezes," with vigorous and spirited views of the Cornish coast and the Norfolk Broads, "Heavenly Guidance," Illustrated Texts, "Happy Hearts," with six pictures of old-world children at play, "He Careth For You," and the "Fine Art Calendar." Among the books it would be difficult to find anything more likely to please than the dainty copies, packed in cardboard cases—surely the choicest that have yet

appeared—of *IN MEMORIAM*, by Alfred Tennyson, and *EVANGELINE*, by Henry Wadsworth Longfellow. They are prettily bound, and have numerous good illustrations by Mr. John Eyre, who has caught the quaint spirit of *Evangeline* specially well. A pretty little booklet is *THE LANGUAGE OF FLOWERS*. *NISIER'S HOLIDAY ANNUAL FOR 1902* has stories by G. A. Henty, G. Manville Fenn, L. T. Meade, D. H. Parry, Evelyn Everett-Green, and other well-known authors. There are rhymes, short stories, brightly coloured pictures for the small children, and the longer stories will interest their bigger brothers and sisters. The illustrations are amusing and varied, and in themselves would make the book popular. "Old Testament Stories" and "New Testament Stories," re-told by L. L. Weedon, with illustrations in colours and black and white by Ambrose Dudley, will be welcome additions in many households to the Sunday library. Most of the favourite Old Testament stories, and the ever-beautiful story of our Saviour's life on earth, are narrated in simple language. The illustrations are such as will fix the incidents on the minds of the little ones who are fortunate enough to have these books among their Christmas or New Year gifts. The "Fairy Picture Book," with verses by Clifton Bingham, and pen-and-ink illustrations by E. Stuart Hardy, as well as several moving pictures, will be one of the most popular play-books of the season, and will cheer many dull days in the nursery.

MESSRS. JAMES MACLEHOSE & SONS, Glasgow, have issued the seventh edition (revised and re-arranged) of *DEVOTIONAL SERVICES FOR PUBLIC WORSHIP*, prepared by the Rev. John Hunter, D.D. Dr. Hunter's advent to the King's Weigh House Church, London, gives a special interest to this work, which seems to us the very best of its kind. Many ministers have regularly used it in its older forms at marriage and funeral services. Others use it as a help to their own devotions, and as a valuable preparation for the conduct of public worship. There are in this enlarged edition, which is practically a new work, no less than thirteen orders of service, ten litanies, and prayers of intercession for occasional use, collects and prayers for the Christian Year and other occasions, together with a table of suggested Scripture lessons. Those who believe in the possibility of effectively combining liturgical and free prayer will set a high store on these services, and those who cannot use a liturgy will profit from the study of them. They are devout in spirit and cultured in form, and show us how great, how comprehensive, and how helpful to a congregation true prayer is.

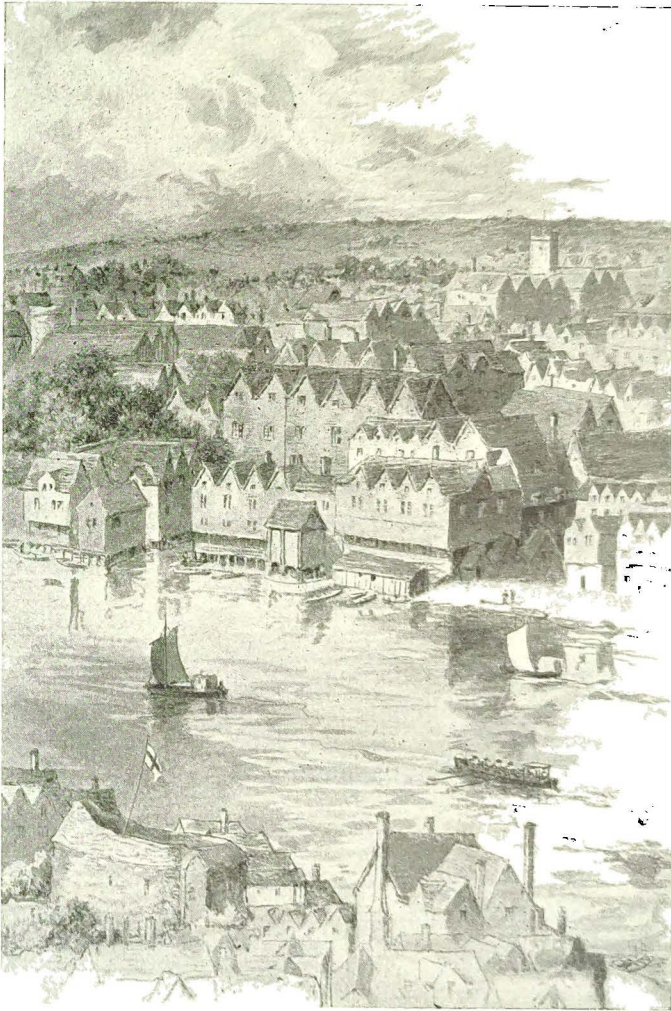
THE CONFERENCE BETWEEN WILLIAM LAUD AND MR. FISHER THE JESUIT.
 ("The English Theological Library.") Edited, with Introduction and Notes, by C. H. Simpkinson, M.A. London: Macmillan & Co.

THE controversy reported in the pages before us by Laud himself took place in 1622, when James was anxious to secure the Spanish alliance, and, therefore, disposed to be lenient to the Roman Catholics. The discussion was held at York House, and had no small share in confirming Charles and Buckingham in the Protestant faith. The re-publication of such a book is due to more than historic interest, for the points at issue between Rome and Canterbury are much the same to-day with regard to orders—the priesthood and the sacraments; and the old arguments are still doing duty

on each side. This living interest more than justifies the selection of this volume for issue in the "English Theological Library." The case for the English Church could not be more effectively stated. Mr. Simpkinson's introduction and notes are a scholarly achievement of the highest value.

OLD BLACKFRIARS. A Story of the Days of Sir Anthony Van Dyck. By Beatrice Marshall. London: Seeley & Co., Ltd.

THE plot of this charming story is suggested by Addison's tale of Leontine and Eudoxus. The wife of Peter Legh died in giving birth to a daughter,



OLD BLACKFRIARS.

near the time when a son was born to his friend, Sir Jerome Mayne. The former, considering how incapable he is, with his recluse habits, of giving

his daughter a fitting education, and the latter being alive to the perils which assail the character of a boy brought up as heir to a great estate, they decide to exchange children. The plan works admirably, even to the happy marriage at the end. The story is told with much skill, and is full

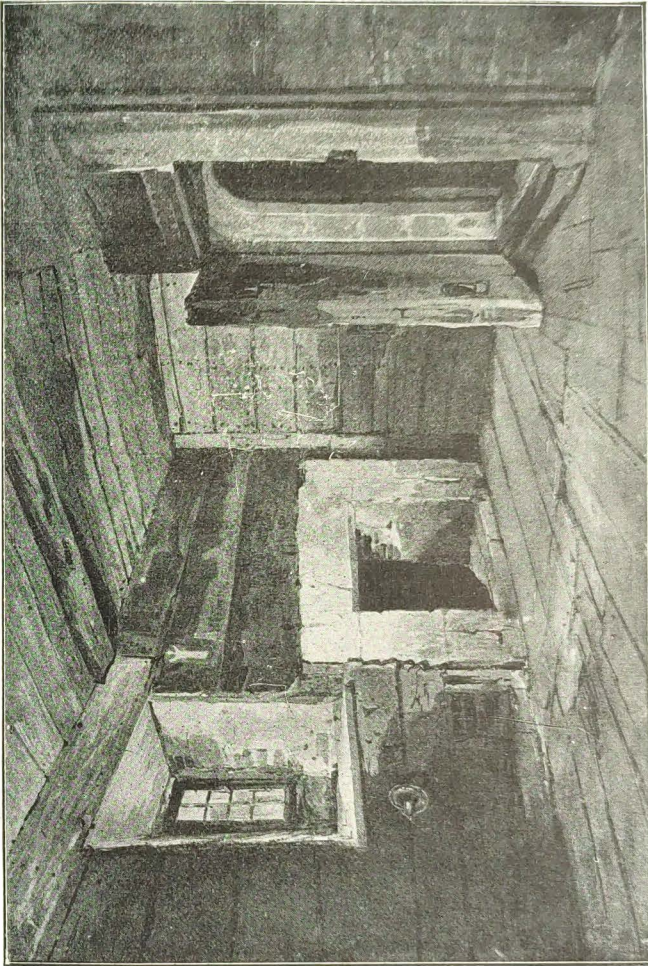


ELTHAM PALACE.

of quaint and pleasant pictures of Caroline life. The reproductions from the paintings of Van Dyck call for a word of commendation. Messrs. Seeley allow us to give "Old Blackfriars" and "Eltham Palace."

Messrs. Seeley also send, as Part 42 of *The Portfolio*, a delightful study of MEDLEVAL LONDON, by the Rev. William Benham, D.D., F.S.A., and Charles Welch, F.S.A. The series has found a high place among artistic productions, and the present number is not the least attractive. The history of London is traced, in brief, down to the Great Fire, and other

chapters deal with Civic Rule, The Thames, Religious Life, Fortress, Palaces, and Mansions. It is full of interest, written with much knowledge and an evident enthusiasm for the subject, and a careful index adds to its value. No less delightful are the illustrations, of which six are reproduced in



A CELL IN THE LOLLARD'S CHAMBER, LAMBETH.

colours from ancient MSS., others being taken from the spirited drawing by Van den Wyngaerde in the Bodleian; others, again, from J. W. Archer's drawings in the British Museum. Either the letterpress or the illustrations (as witness this of "A Cell in the Lollard's Chamber, Lambeth") are by themselves worth the cost of the whole.

MR. ERNEST NISTER sends us three volumes of adventure: A DASH FROM DIAMOND CITY, by G. Manville Fenn, a realistic tale of the South African war, relating the adventures of two Kimberley volunteers who act as despatch riders, with capture and escape, deeds of daring and villainy

thrown in. UNDER THE BLACK RAVEN, by Paul Creswick, is an excellent story of Saga the Dane and his reconquest of his father's kingdom of Vaila. The detail is wonderfully accurate, the atmosphere of Saxon and Danish days well presented, and there is no lack of the other elements which make books popular with boys. THE LITTLE CHIEF, a story of the Pilgrim Fathers, by Eliza F. Pollard. The romance of the New England Colonies could not be better set forth for children than in this striking story. In the latter part interest centres upon little John Bradford and his wonderful power in winning the Indians to Christ. All these books are thoroughly suitable for presents. They reveal all the artistic skill which has won for Mr. Nister's Christmas cards and calendars so well-deserved a reputation.

MEMOIRS AND CORRESPONDENCE OF COVENTRY PATMORE. By Basil Champneys. Two Volumes. London: George Bell & Sons.

THESE solid and stately memoirs have already won a recognition which must be gratifying to their author, and in this cheaper form will attain a much larger circulation. Mr. Basil Champneys is not professionally devoted to literature, but he has proved that a man who has gained distinction as an architect can win no mean honour in another direction. His task was not easy. Mr. Patmore's character was decidedly complex. He had many peculiarities, and not a few limitations. There was a tinge of vanity in his nature, and his sensitiveness led him into needless difficulties. His religious beliefs were not those of the majority of his countrymen. Beginning as a strong and, perhaps, "prejudiced" Protestant, he joined the Roman Catholic Church, and became one of its most zealous advocates, though he was always a Catholic with a difference. He did not believe in Papal infallibility. He was no admirer of Cardinal Manning, whose accession to the Romish Church he regarded as a disaster. Mr. Patmore's poetry, "The Angel in the House," "The Victories of Love," "Eros and Psyche," etc., could not be placed, even by its most enthusiastic admirers, in the first rank. He was not a Wordsworth, or Tennyson, or Browning. Yet the author of "The Angel in the House" had power of a high kind, and produced a book which, as Mr. Ruskin said, could not fail to become popular, "*blessedly* popular, doing good wherever read"; for Ruskin, as is well known, admired Patmore as one of his severest models and tutors in the use of English, and one of the truest and tenderest thinkers who have ever illustrated the most important, because commonest, states of noble human life. Tennyson also—notwithstanding the painful estrangement between them—had, to the last, a cordial appreciation of Patmore's work, and honoured it by frank criticism. "The Angel" is Patmore's greatest poem, and it claims a higher, and not a lower, place in our estimation because it was so largely inspired by the author's experience. It is a pure and noble idyll of domestic love. "The Angel" was the poet's first wife—Emily Augusta Andrews, the fifth daughter of Dr. Andrews, Congregational Minister, at Walworth. Commemorated (among others) by Mr. Ruskin in his "Praeterita," Mrs. Patmore was a woman of sweet and beautiful character, educated, cultured, and at home with the best and highest thought in poetry, philosophy, and religion. The religiousness of her nature influenced her husband profoundly. Her death was a sore blow to him; and though he was thrice married, the memory of his first love never left him. In the "Aphorisms and Extracts," dealing

with philosophy and religion, poetry and art, there are many nuggets of gold. His letters and the letters addressed to him by many distinguished men form delightfully instructive reading, and we have been specially interested in the correspondence with H. S. Sutton. There are few memoirs which take us more pleasantly behind the scenes of literary and, in some respects, of ecclesiastical life. No one who is interested in the intellectual and religious progress of our country can afford to neglect these fascinating memoirs.

THE CHILD'S BIBLE. London: Cassell & Co.

THIS beautiful work will be very heartily welcomed by the children, and by older folks too: It gives the narrative and other portions of Scripture in convenient sections, printed in fine large type, and contains, besides, one hundred full-page illustrations, twelve of them exquisitely printed in colours, from the work of famous modern artists. Many of the old favourites appear here—Bouguereau's "Death of Abel," Holman Hunt's "Light of the World," Millais' "Lost Piece of Money," and Sant's "Samuel." But others are new to us. It was inevitable that many schools should be represented, and that to that extent the series should lack unity. Mr. Margetson's drawings are numerous, and will not be the least popular with the children. When we recall the influence on our own minds of the pictures of sacred scenes familiar to us as children, we must be glad that the opportunity has been given to the little ones to-day to associate the thought of great themes with the memory of great pictures. The book is sure to become an established favourite.

THE CHILDREN OF NAZARETH. By E. Le Camus. Translated by Lady Herbert. Edinburgh: T. & T. Clark.

VERY vividly does the Bishop of La Rochelle bring before us the child life of Nazareth to-day—the games, the songs, and dances, the water-carryings, the sports at marriages, and other such things. Under the Bishop's guidance it becomes an easy step to imagine the surroundings of the child Jesus. The text is copiously illustrated, and many of the pictures are very beautiful. Of course, the tone of the book is Roman Catholic, and this fact crops out more than once, notably in speaking of our Lord's brethren.

THE STUDENTS' HANDBOOK TO THE PSALMS. By John Sharpe, D.D. Second Edition. London: Eyre & Spottiswoode.

DR. SHARPE'S work has made a place for itself by its merits as well as by its adherence to the "old paths." He maintains generally the Davidic authorship of the Psalms attributed to David, and rejects the idea that they were ascribed to him as a merely "ideal" Psalmist. His arguments are often trenchant and pointed, and must certainly be reckoned with. The value of the book is by no means confined to its thoughtful and scholarly defence of traditional views. It is full of that suggestiveness which can only come from a devout love for the psalter. Its analyses and investigations of the use of specific words will be prized by all students.

ORIGEN AND GREEK PATRISTIC THEOLOGY. ("The World's Epoch-Makers.")

By the Rev. W. Fairweather, M.A. Edinburgh: T. & T. Clark.

WITHIN the limits assigned, Mr. Fairweather could scarcely have handled

his subject more successfully than he has done. He has avoided both over-abstruseness and superficiality. The book is pleasant to read, and scholarly in execution. It offers an ample view of the life and character of Origen, of his precursors and successors, of his philosophy and theology, and an accurate appreciation of the influence of Greek patristic theology in the Church.

THE MORNING WATCH FOR SOLDIERS OF THE KING. Devotional Readings for each Day of the Year. Compiled by the Rev. G. Coates. London: A. H. Stockwell.

MR. COATES is evidently an expert in this kind of work. His selection of daily readings from the sermons of Dr. Maclaren, published under the title of "The Music of the Soul," is already an established favourite. The readings found here are drawn from a wide range of writers, and for every day there is something worth pondering.

FOR THE COLOURS. A Boys' Book of the Army. By Herbert Hayens. London and Edinburgh: Thomas Nelson & Sons.

If any boy is to be taught the price of Empire, and how truly "on the bones of the English the English flag is stayed," he should be presented with this book. It gives an outline of the famous deeds of the army from Hastings to the present day. It is a stirring tale of great achievements. The volume is profusely supplied with illustrations, vivid and accurate. The text rather suggests lack of breath; it is uttered in gasps, after the style of that journalism which is devoted to the cult of militarism. But we suppose that is all "in the picture."

THE GRAMMAR OF PROPHECY. By R. B. Girdlestone, M.A. (The Bible Students' Library.) London: Eyre & Spottiswoode.

If anyone must study the question of the date of our Lord's Second Advent, we could wish that they would do so under the prudent guidance of Canon Girdlestone, who, we need not say, is a scholar and a theologian, fearless and candid. He both uses and inculcates self-restraint in the interpretation of prophecy. Yet we question whether he has gone far enough in his effort to study prediction in the light of the age in which it was spoken, or attached sufficient weight to the continual growth in spirituality of God's self-revelation.

AN EDITOR'S SERMONS. On Days of the Church Year. By Sir Edward Russell. With an Introduction by the Lord Bishop of Hereford. T. Fisher Unwin.

MANY of these sermons are preached to the pulpit rather than to the pew, and Free Church ministers, not less than their brethren of the Established Church, would do well to "read, mark, learn, and inwardly digest" the book. Sir Edward Russell's position is that of a devout and convinced Episcopalian, who, however, assumes towards the institutions and practices of his Church the attitude of a frank and reasonable criticism. We do not by any means agree with all his conclusions, as, for instance, with that relating to the place of dogma and the decay of experimental religion. But there are few pages in this racy and suggestive volume from which we cannot learn. Some points raised by Sir Edward Russell we hope to touch upon subsequently in our "Notes and Comments,"



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Waterlow & Sons Limited.

*Yours faithfully
J. Felmingham*

From a Negative by Russell & Sons, London.

THE
BAPTIST MAGAZINE

FEBRUARY, 1902.

REV. JOHN FELMINGHAM.
A GREAT EXTENSION MOVEMENT.

IT was in the early eighties that the present writer was greatly struck with a fervid open-air address delivered on the slope fronting Chalk Hill Chapel, Watford. The speaker was a dark-eyed, black-haired youth of nineteen, who had been converted two years earlier—arrested by Divine love, with several others of his own age, just as he and they were entering upon a life-ruining course of wickedness. The Christ-fired youth of the Chalk Hill slope is to-day the pastor of Queen's Square, Brighton, leading one of the most difficult, but one of the most hopeful, enterprises of the denomination.

He who listened to young Felmingham that night in the open air felt that there was a great future of Christian usefulness before such a youth, and, when occasion served, the older man took the younger aside and urged upon him a preparation of mind to fit him to respond to such further calls from God as he felt sure would inevitably come to him.

There was then, as there is still, at Chalk Hill a training class for Christian workers. In John Felmingham's young days the leading spirits of it were F. C. Smith, so well known since as "Salvation Smith" of the Salvation Army, and Henry Middleton, whose earnest and saintly life lingers yet as an aroma around City Mission work in North-West London. These, and other like-minded men, were Felmingham's first tutors. No one who in those days came across that "consecrated cripple," Henry Middleton, would ever be likely to forget the power he exercised over young men; his grasp of the Scriptures; his zeal, fired with an energy and eloquence far beyond his strength. Mr. Felmingham would be the first to admit that in the Chalk Hill Sunday-school, sick visitation, and mission work, led by some who are still in the same field of service, and others who have been called into the Heavenly Presence, he found ample

opportunity for his initial training, and for the encouragement of those gifts which have been so manifest in his ministry.

After some years spent in strict attention to business—a life full of temptations, ups and downs, pitfalls for immature experience, and inevitable disgust at the insincerity and ingratitude of men—we find Mr. Felmingham at the head of a mission district in North London. Here his enthusiasm and adaptability soon gathered round him many sympathisers. He found the Mission Hall empty; in two years he was collecting funds to build a larger one.

In 1890 Mr. Felmingham was invited to preach at Burnham, Somerset, and after two Sundays spent among the people, was unanimously called to the pastorate. The record of the next two years reads like a romance. The chapel, which had supplied the wants of the little watering-place, became too small. Some of the older members counselled caution; but the young pastor's optimism was soon contagious. A lady asked him to accept £200 for the work. A gentleman, from whom he expected £10, gave him £310 in two instalments, and in less than twelve months the whole amount (about £1,000) had been raised, and the present commodious building, one of the prettiest chapels in the West, was the result.

On the first Sunday after the enlargement a stranger from London appeared in the congregation at Burnham Chapel. Little did the preacher imagine that in this visit lay hidden away the next chapter in his life's story. But a vacancy had occurred in the pastorate of Northcote Road Church, Wandsworth.

When Mr. Felmingham was in Kingsland a young bank clerk attended the services for about a month. He was brought into touch with the missionary by another young man, who afterwards settled at Wandsworth. The fresh arrival at the Kingsland Mission Hall found the Saviour. Months after he drifted to Wandsworth, joined Northcote Road while Mr. Stone was pastor, and was soon filling the post of Sunday-school secretary. The superintendent was a deacon of the church. When the pastorate became vacant this young man remembered Mr. Felmingham. He was backed in his endeavours to get a hearing for the former Kingsland missionary by the young man who had, in the first instance, introduced him. So it came to pass that in due course Mr. Harry Swift, one of the select number of heaven-made church secretaries, appeared at the service in the chapel by the sea.

When the prospect of settlement among the teeming population around Clapham Junction and Battersea Rise became imminent through a unanimous call from the church, Mr. Felmingham felt extremely diffident as to his fitness for such a responsibility. He counselled older ministers, and shut himself up to great searchings of heart. But as unanimously

as the church had said "Come," Mr. Felmingham's advisers said "Go." The first sermon was preached at Northcote Road on the first Sunday of April, 1892. In a very short time the chapel, holding about a thousand people, was full on Sunday evenings, and remained so over the eight years of the Wandsworth ministry. It was a great treat to the writer to visit this all-alive church. The energy, unity, and devoutness of the whole band of workers were very striking. The actually true membership when Mr. Felmingham began scarcely exceeded 200. By 1900 the total admissions had reached 821. But the leakage from such a church was great, and thus the total membership at the close of the eight years, on a clean roll, was 512.

In October, 1892, Mr. Felmingham issued the first number of a church magazine, bearing the striking title of "Sparks from the Anvil." This was a remarkable effort, considering that it was got out entirely by its editor, who had had no previous experience in journalism.

It may be difficult to say wherein Mr. Felmingham's great strength lies. He certainly has a very *vital* way of putting things. His sermons appealed in Wandsworth to the great middle and working-class population. He might be called a preacher to "the man in the street," though he never descended to any vulgar tricks to catch the multitude. Manly, tender, true, and earnest, he delivered the "old, old story," which, when thus told, can never be anything else than a power. It should be said that throughout his pastorate in London he was always encouraged by earnest and sympathetic men, who were heart and soul with him in the work, and who never failed to give him a *free hand* in all aggressive effort.

In July, 1900, Mr. Felmingham began the hardest undertaking that has hitherto fallen to him.

It is well-known among Baptists that there is at Holland Road, West Brighton, a man with a far-seeing eye, by name the Rev. David Davies, author of "Echoes from the Welsh Hills." The pastor at Holland Road sees "visions," and among the visions was the possibility of a great Baptist Forward Movement in Brighton.

The Queen's Square Church, where Mr. Felmingham now ministers, is the oldest church of the denomination in Brighton. It was formed, and the present chapel built in the extreme corner of Queen's Square, in the year 1856, by a small company of "strict" Baptists. It almost looks, from the position of their edifice, that they determined to remain obscure. On them the late C. H. Spurgeon made his well-known joke. He told them--referring to the hiding away of their chapel--that they could never say, "This thing was not done in a corner." The Rev. Joseph Wilkins was the first pastor, and during his ministry of twenty-two years the

church grew, and broadened as it grew. When he resigned there was a period of decline, till the settlement of the Rev. J. S. Geale, in 1880. The membership and congregations then increased apace, good families settled, and the cause flourished. In the latter part of Mr. Geale's ministry changes happened which no pastor could prevent. The neighbourhood of Queen's Square became more and more a business centre, and residential Brighton developed to the west, north, and east. Now occurred a most trying time to the Queen's Square church. Pastor A. G. Brown once told the writer that, of the modern East End of London, the man who could give you a sovereign moved out of it, and the man who wanted a sovereign out of you moved into it. Without pressing the analogy, it may be said that nearly all the best supporters of Queen's Square, and all the church officers, left the centre for the suburbs.

In 1887 the beautiful building in Holland Road was opened, and the Rev. David Davies left Regent's Park Chapel to become the first pastor. This was the initial step in the Brighton Baptist extension movement.

The second was the founding of the Florence Road Church, in the residential suburb known as Preston Park. There, in 1894, settled the Rev. D. J. Llewellyn, one of the ablest of our young ministers. This church, occupying a splendid suite of buildings, is a happy hive of Christian activity.

But to return to Queen's Square. In 1896 the Rev. J. S. Geale reluctantly resigned. He was followed by the Rev. H. W. Davies, who has done so good a work in Derby. Mr. Davies was two years in Brighton. Meanwhile, a phenomenal ministry had begun in the Congregational Church, also in Queen's Square, and built so as to completely hide the structure put up by the "strict" Baptists of '56. The rise of a pulpit star of the first magnitude, in the person of the Rev. R. J. Campbell, brought about an almost total eclipse of the pulpit behind.

The deacons of the Baptist Church did the best possible thing when they consulted the Revs. D. Davies and D. J. Llewellyn as to the future. Then was conceived the third great idea of the Baptist Forward Movement in Brighton.

In July, 1900, the Rev. John Felmingham left Northcote Road, to the great regret of his London people, and at the unanimous request of the church and the ministers consulted, took up the work at Queen's Square.

It was at once resolved to get out of the "corner" to a more advantageous position. Many difficulties presented themselves, and much tact and patience had to be displayed. The congregations were small, though the membership began immediately to grow. But sites of such a nature are not to be picked up in Brighton every day. Business men are alive as to sites. At last, after eighteen months of looking and waiting, a

position has been secured in Gloucester Place, situated on the main road between Preston Park and the Pavilion, five minutes' walk from the sea-front. It commands a large population, as far west as Kemp Town, and as far east as Queen's Road. On this site a new chapel and schools are to be built at a cost of about £6,000. The whole scheme will be finished at about £11,000.

That substantial progress has been made in the eighteen months of Mr. Felmingham's ministry is self-evident. The membership has nearly doubled. The little church from Sussex Street has thrown in its lot with the Queen's Square friends. The property in the "corner" has been sold to Mr. Campbell's people for £3,750. The Sussex Street Chapel has also been sold, and the amount added to the Site Fund. The site above mentioned has been secured. Mr. Felmingham and his church hope to raise £1,000. The purchase of the expensive site will absorb all the ready cash, so that this £1,000 will be aimed at as a beginning for the Building Fund. An appeal will be made at once to Baptists throughout the country to further this most important movement. Mr. Felmingham's record may inspire every confidence, and this short sketch of his career will have fulfilled its end if it makes him, and the forward step his church is taking in the great Southern health resort, better known to the churches.

H. T. SPUFFORD.



DAVID M'LAREN: A SON'S TRIBUTE TO HIS FATHER.

BY THE REV. ALEXANDER M'LAREN, D.D., MANCHESTER.

DAVID M'LAREN was born in Perth, 17th December, 1785. His father was a member of the Church of Scotland, and "deacon" of his trade. David was educated in Perth, and destined by his parents to be a minister. He spent some time at Glasgow University, which was then content with the humbler name of "The College." But he felt the influence of the movement then spreading through Scotland, and gravitated towards the "Independents" and their deeper evangelical religion. When the good folks in Perth heard of this calamity, they were moved to make a journey to Glasgow (which took them two days) to try to prevent such a scandal. But their son had his Bible, a clear head, and a firm will, and they had to go home again and make the best of their "lapsed" son. Of course, the dreams of seeing him in a pulpit were ended, and he took a situation in a house of business. For several years he found a home in the church of which Dr. Wardlaw was the pastor. There, too, he found a wife, the daughter of one of its deacons, Mary Wingate, whose

patient fortitude, calm wisdom, and changeless love were his treasure for many years of mingled sunshine and storm, and are still fresh and fragrant to her children to-day.

He was married in June, 1809, when the snow was on the ground, as some of his children remember to have heard their mother say. He was now engaged in business for himself, managing the "Glasgow end" of a manufacturing concern, of which the works were in Perth. The writer does not know at what period it was that the question of infant baptism was presented to his mind. But at last it rose, and was examined in the light of Scripture only; so it was conclusively settled. Others of Dr. Wardlaw's church members were feeling their way in the same direction, and the pastor having heard of this, and probably having been "tackled" by some of them, announced that he would, on a given Sabbath, consider the household baptisms in Acts (on which he was then "lecturing"). No doubt he satisfied himself by his exposition, but he confirmed the doubters in their doubts. About forty members seceded, and, for a short time, met by themselves under the pastoral care of Mr. M'Laren and of Mr. James Buchan, but afterwards united with the Scotch Baptists, then worshipping in George Street. A division having occurred in that church, a portion of its members were constituted a separate church, which met at first in the Trades' Hall, and afterwards in Morrison's Court, with Dr. Watt and Mr. Buchan as its pastors. The former died in 1821, and the latter in 1823, in which year Mr. Charles Wallace and Mr. M'Laren were chosen to be their successors. The church subsequently removed to Portland Street, and, at a later late, to John Street.

Mr. M'Laren continued one of the pastors of that church until 1836. During part of that period he had many business anxieties, but his children remember to have heard him say that, when he began his preparations for Sabbath on the Saturday afternoon, all his troubles passed from his mind and left him undisturbed till Monday morning, when the fight was renewed. His ministry was marked by much intellectual vigour and clearness. It was richly scriptural, expository, and instructive, and, withal, earnestly evangelistic. It was not oratorical, but it was full of Christ and of personal experience. Its keynote was: "That which we have seen with our eyes . . . and our hands have handled of the Word of life . . . declare we unto you." The writer was too young to form a judgment of his father's sermons, but not too young to receive an impression, which has powerfully influenced him in his own work, and abides with him still.

That was a remarkable church which met in Morrison's Court, and afterwards in Portland Street. There were strong men in it whose names

deserve reverent remembrance among the Baptists of Scotland; men who had forsaken early associations at the bidding of conscience, who were mighty in the Scriptures, held their convictions with the grip of a vice, and could give a reason for the faith that was in them. The austere simplicity of their place of meeting, and the corresponding "bareness" of the service would shock æsthetically-minded persons to-day. "Bright, brief" worship had not come into fashion then, but perhaps the less of sense in Christian worship, the more of Spirit; and certainly the prayers and teaching in that little community made devout and robust Christians.

One wonders what some of our present-day professors would have thought of the Sabbaths spent by Mr. M'Laren after a hard week's business. A prayer-meeting before service was immediately followed by public worship, at which brethren were invited by the pastor to "exhort." There was seldom any lack of response, and two, sometimes three, short discourses were given by members of the church. Then often came a church-meeting, during which we juveniles tried to see some of the sights to be made out through the dirty windows of a school of anatomy on the ground floor, or waited hungrily in "the Bread and Cheese Room." There, in due time, trays were handed round with the said dainties, and after these were disposed of it was time for afternoon service, which included the administration of the Lord's Supper and a sermon from the pastor. These brought us on to about 4 p.m. Service over, and home reached, tea-dinner was soon got through, and then all the children were set round the table in "the little class," where each in turn, beginning with the youngest, had to tell something of the sermon, and to answer other questions, and the second chapter of Ephesians was repeated, verse by verse, all round. The children thus cared for, the master of the house took his Bible, went to the kitchen and read with the servants. By that time the evening was well advanced and a short rest well earned, and then came supper and "worship," and so the day ended. People talk about the dismal dullness of a Scotch Sabbath. These Sabbaths were never dull nor wearisome, and they have left ineffaceable marks for good on those who sat round that table. Are there many households in Scotland to-day where the Sabbath is spent *so*?

In 1836 Mr. M'Laren accepted the position of manager of the South Australian Company, then just formed to develop that new colony. This made his parting from his family needful, and in October, 1836, he left Glasgow. It sounds like very ancient history to say that he was detained in Plymouth for two months, waiting for a fair wind, during which time he made a fast friend in the saintly Samuel Nicholson, whom he often assisted in his chapel while in Plymouth. A four months' voyage, in a little barque of under 300 tons, brought Mr. M'Laren with much dis-

comfort to Kangaroo Island, the first settlement of the infant colony. Soon after Adelaide was founded, and he was one of the first inhabitants. The company owed much to his business capacity and prompt decisive action. Nor did he forget his Christian obligations in the midst of the heavy responsibilities of his position, but established a church in Adelaide, some of the members of which survive and cherish his memory.

After four years of active service he returned, according to previous arrangement, to assume the direction of the London business of the company. But the action of the Colonial Office in dishonouring the drafts of the Governor, which had been drawn in order to provide funds necessary for the development of the colony's resources, brought a long period of depression, in which the company had to share. The blow fell like a bolt from a blue sky. Recovery did not come during the ten years of life remaining to Mr. M'Laren, and much anxiety and disappointment, as well as harassing and hopeless work, were his. But his faith and patience never failed; nor did he "bate one jot of" interest in, and labour for, the Kingdom of Christ. He was for some years connected with a Scotch Baptist church, then meeting in Buttesland Street, Hoxton, composed for the most part of very humble people. There he frequently preached, and threw himself into their affairs with characteristic vigour. But advancing years and declining health made it impossible, after a time, to walk to Hoxton on a Sunday (and riding was not to be thought of). He therefore became connected with the church in Islington, of which Rev. J. J. Brown, of Birmingham, was then the pastor, in communion with which he continued till his death.

After his return from Australia his health was weak, and trouble in the respiratory organs became chronic. At last, the end came after a short illness. The writer may be pardoned if he lifts the veil for a moment from the sanctities of the last hour for the sake of recording a characteristic word. One standing by the bed had repeated: "I know that my Redeemer liveth"; the dying saint feebly said: "Is there not great doubt as to the applicability of that passage? I prefer to use an undoubted one—I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." These were almost his last words, and on 22nd June, 1850, he passed into rest.

His children set on his tombstone the two words: "Steadfast, unmovable." So they thought of him then; and so those of them who are left think of him now. His character had many excellences in it; but the basis of all was a firm grip of definite convictions, intelligently adopted and unwaveringly clung to. Storms of many sorts assailed, but did not move him. A son reverently declares that he has never

met a man whose hold on the great verities of the Gospel was more tenacious, or one whose life was more ruled by, and established in, the faith of these. Therefore he thankfully avails himself of this opportunity to present even this inadequate memorial of a life which few are left who knew, and none who knew will forget.

The foregoing sketch was written some years ago for the *Scottish Baptist Magazine*, and has been revised by Dr. M'Laren for these pages. The notes we append to it are from the pen of the Rev. Charles Williams, who has recently been in Adelaide, and wrote them for the *Baptist Times and Freeman*. Many of our readers will remember also the graceful reference made to Mr. David M'Laren by the late Charles Stoyel, when he welcomed Dr. M'Laren to the Chair of the Baptist Union on his first Presidency.

Among the founders of Adelaide—may he not be called the creator of its port?—was the father of Dr. M'Laren, of Manchester. His connection with the making of the city and of the colony is memorialised still in local names. "M'Laren Wharf" associates him with his great work, and "M'Laren Vale" with the home life of the rising settlement. He was the pioneer manager of the South Australian Company. Mr. D. M'Laren, who landed at Kangaroo Island, soon made Adelaide his headquarters, and set about the difficult and arduous task of substituting a useful wharf for an almost useless jetty. This was soon done. Enterprise, skill, constancy of purpose, and indomitable industry, which pegged away till the work was completed, brought order out of chaos, to the relief and delight of merchants and the shipping community. The "M'Laren Wharf" remains to this day, a monument to the sagacity and practicalness of the father of our great preacher. Nor was this all that Mr. M'Laren wrought for the infant settlement. He became a road-maker, erected warehouses, and in many other ways rendered important service to the colonisers. I am glad to find that, though his stay out here was brief—from 1838 to 1841, I think—he won golden opinions from all sorts of people. In their report for 1850, his directors, "in recording his recent and much lamented death," bore testimony to "the zeal and ability he displayed in the service of the company." Mr. M'Laren, as pioneer leader, and afterwards as London manager of the South Australian Company, laid foundations on which other men have since built. I have been reading to-day, with singular pleasure, local tributes to his work. He made success possible to others, and did hard work cheerfully and efficiently.

Mr. M'Laren was a minister of "The Word," an expositor of Holy Scripture, and a preacher of the Gospel of the grace of God. He could not,

many and arduous as were his labours as pioneer manager of the company which he served, be silent on the Sabbath. There were Methodists in the infant settlement, but, as I can readily understand, Mr. M'Laren felt that he, too, had a message from God to man. So on Sunday mornings he conducted services in the Methodist chapel, Methodists occupying the pulpit in the afternoon and evening. A Baptist church was formed, consisting of thirteen members. This was the beginning of Baptists, though, I suspect, not of our denomination, in South Australia. I doubt whether any existing church can trace up its history to Mr. M'Laren and his twelve companions in the service of the Saviour. It is more probable that these earliest Baptists were Scotch Baptists. Dr. M'Laren has many of the characteristics of his father, and is, I know, grateful for him. He was born in his likeness and is more than worthy of his parentage.



WHY DID CHRIST INSTITUTE BAPTISM?

AN OPEN LETTER TO CHRISTIAN ENDEAVOURERS OF ALL DENOMINATIONS.

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PART I.—SYNOPSIS:—The Relative Importance of the Subject—Baptism Ordained by Christ Himself—Nature of the Present Controversy—Obstacles to an Impartial Enquiry—Recent Attitude of Wesleyan Ecumenical Council—Baptism has a Clearly Defined Bible Doctrine—The Spirit of New Testament Teaching—Our Final Standard of Reference—What was Christ's Purpose in Selecting *Baptism* as a Rite of Initiation?

DEAR FELLOW ENDEAVOURERS,—This paper is written to direct your attention to the sacrament of Baptism, and to its rightful place in the Christian system. To most of you, filled as you are with noble spiritual fervours, and with a keen and fine sense of that which is most important in religion, all questions of ritual tend, and rightfully tend, to take a secondary place. For this reason you may hastily conclude that the subject of Baptism is of very transitory and insignificant interest. And yet it is a subject regarding which the Bible has a good deal to say. Moreover, it is rightly regarded by almost every section of the Church as an ordinance commanded by our Lord Himself. And we know that we cannot be true Endeavourers at all, in the Christian sense, unless we are willing to find out and to *obey* in every particular our Lord's revealed will. This must form the only and the sufficient apology of the writer for calling your attention to a subject which, for supposedly irenic reasons, never finds a place in any of our Christian Endeavour official programmes.

To begin with, then, we may say, speaking generally, that the existing controversy upon the subject between the Baptist and Pædo Baptist sections of the Protestant Church does not so much turn upon the *importance* of the ordinance as upon the *position* of it. In contradistinction to the Romanist, and the ritualist of the Church of England, we are nearly all at one in assigning to it the importance of being a command of Christ's and yet the *subordinate* importance of not being such an essential condition of salvation as are the purely spiritual qualifications of repentance and faith. Where we differ is in the *placing* of it: the Baptist contention being, that our Pædo Baptist brethren have allowed the sacrament to slip out of its New Testament position, and are using it for other purposes than our Lord intended. The Church's aberrancy, it is averred, is a double one. In the first place, the rite now usually practised is not baptism at all; in the second place, even if it were, it is altogether misapplied. Whether this criticism be deserved or not, it will now be our business to enquire.

In our search after truth, it is often a difficult and disagreeable thing to divest ourselves of our inherited ecclesiastical prejudices and interests, in order to conduct a strictly impartial method of inquiry. We are confronted at the outset by the fear that our own convictions may become unsettled; and we have a natural dislike to investigate beliefs which have behind them the sanction of a long history, a large following, and many tender personal associations. Such a feeling doubtless prompted the recent Wesleyan Ecumenical Council at Newcastle to decide against touching the Methodist "doctrine" of Baptism, in spite of a very keen and widespread spirit of enquiry as to what the Methodist doctrine really was. From an ecclesiastical view, this course deserved commendation for its prudence; for had the question been fearlessly and thoroughly gone into, it might have rent Methodism in twain. But there are higher considerations than ecclesiastical harmonies or denominational victories. Truth even to the ecclesiastic should be dearer than the success, or even the existence of his own denomination. And there is this quality about truth, that it cannot be successfully stifled. It demands a hearing, and ultimately will have one. "What is Truth?" then, should be the question of every earnest disciple: and the question is pertinent here; for, regarding the subject before us, we have sufficient data to find out, if we like, what the truth is. In other words, there is a clearly defined Bible doctrine of Baptism.

If we are true Protestants we shall be willing to assume at the outset that the Scriptural doctrine of Baptism—when we have found it—is the true doctrine. With the teachings or practices of the Early Church fathers, or of the post-Apostolic Church, we have here

no concern, although it is of historical interest to note, in passing, that for many centuries the almost uniform practice of the Church harmonised literally with the Scriptural ideal, and that the modern customary practice can be proved to have crept into use in an age of spiritual apathy and decline. Be that as it may, there is no doubt that we must consider the Apostolic teaching and practice as our authoritative standard of reference. This is fully recognised by the scholars of all Protestant denominations. It may be that a careful examination of the Scriptural teaching has led some honest and intelligent scholars to the conclusion that *both* of the present practices—Baptist and Pædo Baptist alike—are reconcilable with at least the *spirit* of the New Testament teaching on the subject. Some of our leading scholars are seeking to prepare us for an ecclesiastical union upon that basis. But it is quite obvious that we must have some authoritative standard to refer to, even when we are trying to bargain with each other for an ecclesiastical peace. No consensus of opinion can of itself have the slightest permanent authority apart from a Scriptural sanction. Even if the entire Baptist denomination were to accept the invitation recently held out to it, and to say, "*We are right, and you are right,*" the New Testament would be still with us to assert its prerogative as the absolute and final umpire. Let us hasten to say that we are not literalists. We quite agree that the Church has, within certain limits, a developing power and a developing right. There are many modern institutions of the Church of which there is no mention in the New Testament, and yet which we are quite justified in maintaining, because they breathe the New Testament *spirit*. Such institutions—*e.g.*, as the Sunday-school and our own Christian Endeavour Society—it would be sheer wickedness to abandon because we have no mention of them in the New Testament. But Baptism *is* a New Testament institution, and the modern rites which go by that name—Baptist and Pædo Baptist alike—can only justify themselves if they accord with the *spirit* of the New Testament ordinance—that is, if they answer in all essential respects the same purpose for which the New Testament ordinance was instituted.

What was this purpose? In other words, *Why* did Christ institute baptism? It seems strange that this question is, as a rule, handled so carelessly and superficially. To the present writer, at least, it seems that it is only as we are able to find an answer to that, and that from the Scriptures themselves, that the sacrament can have an intelligible place in the Christian system. It is, indeed, a noble thing to *obey* Christ's commands, even when we do not understand them. But it is nobler still to have a *reasoned* faith. Christ must have had some great

purpose in mind when He instituted this sacrament, and as intelligent disciples we should seek to learn not only the will of Christ, but the *mind* of Christ in this respect.

When we say, as all Christendom practically does say, that Christ intended baptism as the formal rite of initiation into the Church, we have only offered half of the answer, and that the lesser half. The full answer must meet the supplementary question: Why did Christ select *baptism* as this initiatory rite? If we are to arrive at the whole truth, we must honestly confront this fact, that Jesus, with an unlimited choice of possible initiatory forms before Him—including sprinkling among the rest—deliberately selected the rite of baptism, and consecrated it to His purpose both by His example and His command. He must certainly have had some motive in doing so. Let those who sneer at the Baptists for being so punctilious over “a mere form,” and who maintain that their form serves equally as well, think of this. Let me use a simple and obvious analogy. Our Government has a certain range of choice with regard to the conveyance of His Majesty’s mails to, let us say, the United States. It can send them by sailing vessel, by the slow and irregular tramp, or by the regular first-class “liner.” Why does it uniformly choose the last-named class of vessel? We admit that the Government has very obvious reasons for its choice. Just so with regard to the initiatory rite which our Saviour selected. *Any* rite would not have served this purpose. He chose the rite of *baptism*. Why He did so it will be our business now, reverently, to enquire.

(To be continued.)



THE HIGHER EDUCATION.

NOT we,” says Charles Kingsley, “but God is educating us.” The form in which the truth is put is more forcible than elegant, but we are concerned now not with the form, but with the truth. And of His wonderful influence on any human life which submits itself to God’s moulding hand there can be no question. For if, as Horace Bushnell puts it, every man’s life is a plan of God, the life which is hid with Christ in God is supremely so. What interests us just now is one special aspect of the subject. I mean the way in which this education has been carried on step by step long before we ourselves saw the purpose of it. It is like the tackle or gearing on board an Atlantic steamer, which is of no service until we are well out at sea, although we carry it with us from the start. There are incidents, and influences, and experiences in our earlier years

which do not explain themselves, and often it is only when middle life has been reached, or some crisis in our being, that we see why they came to us at all. David tended his father's sheep, not for their sake only, but because for his whole future he was being trained by this boyish apprenticeship to shepherding. "He chose David also his servant, and took him from the sheepfold. He brought him to feed Jacob his people and Israel his inheritance. So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands." The shepherd's crook was explained in due time by the sceptre; the fields of Bethlehem by the throne of Israel. The biographer of Phillips Brooks sees his early ministry in Philadelphia interpreted by his mature ministry in Boston. "The same infinite Spirit which had shut him up to the work of the ministry, when in the beginning of his career he would fain have turned in another direction, which had separated him to the work to which God had called him, by a barrier he could not overcome, to the vision of faith, was still jealously guarding his protégé that he should not fail. It was well that he went to Philadelphia to begin his ministry instead of coming at once to his native city." The student for the Christian ministry sometimes thinks of himself as shut up to his vocation through the failure of other attempts to gain a livelihood. It is not uncharitable to say there are instances in which his best friends are unable to recognise the hand of Providence in the train of reasoning by which a man who has failed everywhere else infers that therefore he was predestined for the pulpit. It seems to us a far saner and more wholesome thing to recognise in all the early experiments through which many a minister of Christ is put before the avenue which leads to the pastorate reveals itself, so many necessary processes in his education. These first steps no more fail than do the first uncertain steps of the little child, often wide of the mark, but all of them drill and discipline for the precision with which by and by the mark shall be reached.

A study of biography, and equally a study of the history of nations, shows how true it is that often when we ourselves think nothing about it, God is educating us. It is this which makes our life so serious to him who does think of it. When some one sneered in the hearing of Oliver Cromwell at the passing incidents of the civil war as "bare events," the Protector turned upon him almost as savagely: "Call you these 'bare events'! God pity you!" It was no bare event when, being appointed a magistrate, John Howard, a country gentleman of quiet habits and refined tastes, was "brought into a position which forced upon his notice the intolerable cruelty of the system maintained in our gaols." So the fact that his office window opened into a crowded street, carried to the sensitive ears of "Dandy Raikes" (as his friends

were wont to call him) the oaths and quarrels of the children of the gutter; and the modern Sunday-school was born. The accident that Thomas Clarkson, a student in the University of Cambridge, competed for a prize for a Latin essay on the question, "Is involuntary servitude justifiable?" forced him to study a subject altogether new to him. He won the prize, rode homeward, could not shake off the theme as easily as, happily, most of us shake off our college theses, at last got off his horse and sat down to argue out the question with himself and his own conscience to the end. "When he rose from his seat he had decided to devote the efforts of his life" to put an end to the British slave trade. It was almost as much an accident that Wendell Phillips found himself one of the crowd in Faneuil Hall, Boston, at a meeting where the same subject was under debate, and certainly it was unexpected to himself when he was forced to his feet, and on him then and there came the call of God to the work for which he surrendered everything else. It was the death of his young wife that cut John Bright, for the moment, loose from all his moorings and gave his friend Richard Cobden the chance to rouse him from his great grief by bidding him turn his mind to the starving millions to whom the unrighteous corn laws refused their daily bread. A young clock-maker near London, interested in the subject of astrology, bought at a sale a lot of books labelled "Sundries," containing some pamphlets on his favourite study. In this lot was a book on "shorthand," a system which had fallen into disuse on account of its complexity. The young man became interested in shorthand, simplified it, took notes of sermons with it, and fifteen years later gained a position in one of the London courts as shorthand writer. He founded a business which enriched him and his descendants, who still hold the position to which he attained of shorthand writers to the British Parliament. What is more important still, the wealth of the family has been continuously devoted to philanthropy.

The recent life of Lord Shaftesbury seems to me to be as remarkable an illustration of this Divine education as can anywhere be found. Let me give some few examples of this principle from a biography which is one long vindication of it. Lord Shaftesbury was born Antony Ashley Cooper; his father and mother came from a long line of distinguished men, and he himself inherited from them a fine presence, intellectual distinction, and immense energy. The noble old maxim, "Noblesse Oblige," to which the best blood of the world is obedient, received its due homage from him in one of the first parliamentary actions. He had been given a seat in the British House of Commons to defend the corn laws. The Irish famine made any defence of those laws, in his judgment, impossible. At the cost of his reputation for party loyalty, and,

what was worse, at the sacrifice of a Bill which he was carrying through for shortening the hours of factory labour, out of pure good faith to his constituents, he resigned his seat in Parliament. "I remember 'commit thy ways unto the Lord, and He will direct thy paths.' In this hope I will surrender all, and maintain my integrity while I lose my office." The democratic character of many of his reforms, making him the close friend and courageous champion of the wage earner, would naturally alienate from him the confidence of the capitalist. His birth in one of the oldest and proudest of British families served him in good stead. He was no Jack Cade. He understood the finer traits of the rank from which he sprang. He could say, "I have carefully abstained from all exciting language. I might have collected the employed by thousands, and talked to them of their wrongs and their rights, of where submission ends and where resistance begins; but I have done no such thing; and I now say to the high honour of those who have so long and so patiently sustained this conflict (the factory movement) that I have never witnessed one menacing effort or heard from them one vindictive expression." Perhaps it was the intellectual acuteness which has characterised members of the Shaftesbury line in past centuries that gave him, even though tempered by the evangelical theology, so high a sense of the dignity of human nature; and this in its turn, filling him with pity for those to whom the heritage of reason is lost, gave special power to his efforts for the reform of the lunacy laws. It filled him with awe as well as with sadness when "the most exalted intellects, the noblest affections, were transformed into fatuity and corruption, leaving nothing but the sad though salutary lesson—how frail is the tenure by which we hold all that is precious and dignified in human nature." A school-boy at Harrow, he was walking there one day, when he encountered a drunken procession, shouting ribald songs while staggering under the coffin containing the body of a dead comrade. "Presently, turning the corner, they let their burden drop, and broke out into foul and horrible language." "Good heavens!" exclaimed the boy, "can this be permitted simply because the man was poor and friendless?" On the spot he registered a vow to make the cause of the poor his own. Harrow school was not any more truly his educator than Harrow street. To that vow he remained faithful, when, no doubt, many of the lessons of the class-room were forgotten; and almost his last words expressed the sympathy of his whole life: "I cannot bear to leave the world with all the misery in it."

Born as he was in apparent luxury, it is another aspect of this divine education that Antony Cooper's childhood should have been so solitary. His father was absorbed in public life, and was naturally a hard and

exacting man, and his mother was immersed in fashion, and gave him scarcely as much notice as she gave her lap-dog. He was practically alone, but out of this grew his great sympathy with crushed and neglected childhood. So his earliest efforts in the House of Lords were on behalf of poor little chimney sweepers ; and when, after himself suffering " actual torture through solicitude for prevention of the horrid cruelties " to which these utterly friendless children, forced to climb chimneys at the peril of their lives, were exposed, the Bill for their relief was thrown out by the Government, his heart seemed ready to break.

Had he enjoyed the companionship of a father, had he known a mother's love, he might never have been left to the care of the housekeeper, Maria Mills, who unconsciously moulded his nature until her death, when he was seven years old. Piety had not distinguished the Shaftesbury family ; in one conspicuous instance certainly there had been vigorous opposition to the Christian faith. It was Maria Mills who taught him his first prayer ; and he constantly used it until the day of his death. It was she who gave him the reverence for the Bible, which remained so deeply imbedded in his nature that to him the book was inspired, from Genesis to Revelation, " from the very first syllable to the last." It was she who was to him what in his turn he later became to many a poor child among his fellow creatures, " his only sympathetic friend, his special providence." And from her more certainly than from his mother he would get his ideal of womanhood, contrasting which with the degradation of factory labour where " wives and mothers and young children occupied the places that should have been filled with men," his chivalry was so stirred that for long years he pleaded at the bar of his country for the betterment of these women, and at last, after a score of defeats, won the day. The early training of this young nobleman, heir to one of the most famous names in British history, was just what was needed to fill him with sympathy for the poor and needy. He was often kept for days without sufficient food, until he was pinched with starvation ; he knew what it was to lie awake many weary nights in winter, all through the long hours suffering from cold, and this not, of course, because of any lack of food in his father's house, but only because of the lack of love in his father's heart. So for the poor women and children ground down in the slavery of the cotton mills ; for the children working in the field with hands cracked and swollen at the back by the wind and cold and wet, cruelly kicked and stoned by their gang-masters ; for the little " trappers " sitting alone in the pitchy darkness and horrible silence of the coal mine, there grew up the great pity which springs from knowing loneliness, and fear, and suffering, and hunger, oneself.

He was only eight years old when he was sent away from home to

his first school. Maria Mills was dead. He was alone again. The school he found, in his sensitive state, "bad, and wicked, and filthy; the treatment was starvation and cruelty." This sad childhood and ill-taught boyhood prepared him to labour by and by for the street Arabs of London, for the myriads in the lanes and courts of English cities who had no childish sports, no hours of innocent glee. Ragged schools—the name was given by another champion of the children, Charles Dickens—found in him their earliest patron and their lifelong friend.

It was not a bright, or, perhaps, even a cheery life which Earl Shaftesbury lived. The iron had gone too deep into his own soul for that. His face was the face of a man habitually sad. But this of itself illustrates our point. God was educating him from the very first, and for the courageous exposure of vested wrongs, for the untiring advocacy of the poor and those who had no helper, for the strong, deathless compassion which he carried in a heart "green and vigorous to the last," it was the education which, not his schoolmasters, but God gave him that was needed. These great words of Charles Kingsley's are words which will take on fresh tone as we grow older. Their full significance only heaven shall reveal. "Not we, but God is educating us."

"Oft have I walked these woodland paths
Without the blest fore-knowing
That underneath the withered leaves
The fairest flowers were growing.

"To-day the south wind sweeps away
The types of autumn's splendour,
And shows me where concealed they lay,
Spring's children pure and tender.

"Walk life's dark path they seem to say,
With love's divine fore-knowing,
That where man sees but withered leaves
God sees the sweet flowers growing."

T. HARWOOD PATTISON.



AFTER the article which appeared in our last number on the "Letters of John Richard Green" we need not do more than mention the issue of his OXFORD STUDIES in Messrs. Macmillan's delightful "Eversley" Series. The papers here collected are "The Early History of Oxford," "Oxford during the Eighteenth Century," "Young Oxford," and "Oxford as it is." Mr. Green had in an exceptional degree the *genus loci*, and alike on the side of town and gown brings the character and charms of the ancient city before us. The book makes pleasant and instructive reading.

DR. GEORGE MATHESON, THE BLIND POET PREACHER.*



R. GEORGE MATHESON, the poet-preacher of Edinburgh, who, since the death of Dr. John Caird, has been by far the most interesting personality in the Established Church of Scotland, is happily still with us. His life has been not less heroic than that of John Richard Green, of whom we gave a sketch last month. In several important respects it reminds us of the persistent heroism, under pressure of the severest deprivations and difficulties, of the career of Francis Parkman, the American historian, and of the brave, unconquerable spirit of one whose name is doubtless more familiar to the majority of British readers—Professor Henry Fawcett, Mr. Gladstone's Postmaster-General. Dr. Matheson was born in Glasgow in 1842. He has in his veins, we are told, the blood of the Celtic Highlander and the Lowland Scot, ensuring him a happy blending of imagination and reasoning. At the Glasgow Academy, as a lad, he carried off the first prize in every department of study, and at the University, which he entered in 1859, he also had a distinguished career, being first prizeman in the Logic and Moral Philosophy Classes, and he was afterwards as distinguished in Theology as in Arts. It was while he was a student at Glasgow, and when he was but twenty years of age, that a calamity befell him which would have daunted the spirit of most men. He became practically blind. "His light was spent." He might have asked himself :

"Doth God exact day labour, light denied ?

They also serve who only stand and wait."

Blindness is, under any circumstances, a sore trial, a deprivation not easily estimated. "But if the loss of sight be sad to the old, it is an even greater calamity when it comes to one entering on a career of honour and usefulness—cramping his powers, limiting his activities, laying an arrest on fair hopes and aspirations. How this brave soul met it, with what fortitude he refused to let it weaken his manhood, with what long patience he strove with its difficulties and embarrassments, with what marvellous success he overcame them" the story of his life amply proves. With splendid courage young Matheson determined to continue his studies, and he did so with unabated zeal. He had previously acquired a knowledge of Latin, Greek, French, and German, and now proceeded to the study of Hebrew, Church History, and Biblical Criticism, while he had the inestim-

*"Times of Retirement." Devotional Meditations by George Matheson, M.A., D.D., etc. With a Biographical Sketch of the Author by the Rev. D. Macmillan. Nisbet & Co.

able advantage of attending the classes of Systematic Theology under the illuminating and inspiring influence of Dr. John Caird, who entered upon the duties of the Divinity Chair early in 1863. Matheson left the University with the reputation of being one of the most brilliant students of his time. But what would all his brilliance avail him in the every-day duties of the ministry? Could he, without the possession of all his physical organs unimpaired, discharge its multiform and onerous tasks, many of them requiring a close knowledge of his parishioners and an insight into their character and needs? The young licentiate soon solved the problem that lay before him, and proved himself equal to the most stringent demands. First of all, as assistant to the well-known Dr. MacDuff, of Sandyford, in the west end of Glasgow, afterwards as minister of Innellan, a beautiful and picturesque watering-place on the Clyde, and finally as minister of St. Bernard's, Edinburgh, he achieved a reputation such as few others have won. His charge at Innellan, when he entered upon it, was a chapel of ease. During the first five years of his incumbency it was endowed and created a parish. A manse was also built, all of which meant—mainly through the efforts of the minister himself—the raising of some £3,000, in what was practically a village of a few hundred inhabitants and an influx of summer visitors. Mr. Matheson declined an invitation to succeed Dr. Cumming in London, but, in 1886, he was translated to the parish of St. Bernard's, Edinburgh. At Edinburgh his ministry was correspondingly laborious and successful. He has never been what more than one great pulpit orator has dreaded to be—a merely popular preacher. He is a man with a message, and he delivers his message as a matter of life and death. His preaching is instructive and stimulating, a powerful quickener of the mind and heart and soul. And his high and noble teaching is conveyed in a style of singular gracefulness and charm. Many of Dr. Matheson's meditations read like strains of sweet and winning music. They remind us of a fruitful field, or of a choicely cultivated garden, where the flowers fill the air with a delicious fragrance and the birds delight us with their melody.

"We can," as Mr. Macmillan says, "readily understand the strong desire of Queen Victoria to see and hear this remarkable subject of hers. It was in 1885, while he was still at Innellan, that she summoned him to preach before her at Balmoral. The Queen was extremely delighted with the sermon, gave him an interview, spoke of his devotional works which she had read, presented him with a small bust of herself, asked for a copy of his sermon, and, in parting, said: 'Your life has been a sorely-trying, but a very beautiful one.'" We believe that, like the late Dr. Caird, he might often have preached at Balmoral had he been so disposed.

His life has been strenuous as well as beautiful. Dr. Matheson was not only a diligent pastor, but has been a prolific author, and all his books are of solid and permanent value—no ephemeral publications which can at once be laid aside and lasting only as the snowflakes on the river—"a moment white, then gone for ever." In 1874 he published anonymously his first book, "Aids to the Study of German Theology," and opened up ground which was then comparatively new. "The Growth of the Spirit of Christianity," in two large volumes, is one of the most illuminating studies of Christian doctrine we possess. "Natural Elements of Revealed Theology," "Landmarks of New Testament Morality," "The Spiritual Development of St. Paul," "The Distinctive Messages of the Old Religions," "Can the Old Faith Live with the New?" "The Psalmist and the Scientist," and "The Lady Ecclesia," all reveal the apologetic bent of Dr. Matheson's mind. The "Studies of the Portrait of Christ" (two volumes) are remarkably fresh and original contemplations of the Perfect Life, and are regarded by many as the author's greatest achievement. His devotional books, "Moments on the Mount," "Voices of the Spirit," and "Words by the Wayside," deserve to be placed in the foremost rank of such works. We may not always agree either with the author's interpretations of Scripture or with his inferences and suggestions therefrom. They occasionally exemplify the play of fancy as well as the penetrating insight of imagination. They are often new and unconventional, so bold and independent, as well as so devout and far-seeing, that it takes time for a prosaic reader to become accustomed to them; but we shall be different from most men if we do not profit in our study of them, and, in nine cases out of ten, we shall probably admit later what at first we doubted or denied. Dr. Matheson is also a poet of no mean order, and his verses, published under the title of "Sacred Songs," have enriched the hymnology of all our churches. The new Baptist Church Hymnal, for instance, contains four hymns from his pen, the best known of them being:

O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
 May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
 May brighter, fairer be.

O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
 That dawn shall tearless be.

O Cross that liftest up my head,
 I dare not ask to fly from Thee;
 I lay in dust life's glory dead,
 And from the ground there blossoms red
 Life that shall endless be.

It is perhaps difficult, as Mr. Macmillan intimates, to classify Dr. Matheson as a theologian, nor are we particularly anxious to do so. He is conversant with all forms of faith, and sees in each some reflection of the Divine—broken lights of the absolutely perfect ideal manifested in Jesus Christ. He is somewhat of an eclectic, and has a hospitable mind towards all that is pure and good, wheresoever it is found. His cherished beliefs pierce below all merely sectional creeds and confessions, all ecclesiastical and theological distinctions, and fix on that which is of permanent and universal import. It is, perhaps, an exaggeration to say that he is “the Schleiermacher of contemporary religious thought,” but there is sufficient force in the comparison to indicate Dr. Matheson's attitude towards the great problems of religion and the spirit in which he discusses them.

Some two years and a half ago he retired from the charge of St. Bernard's, in Edinburgh, that he might be able to devote himself more fully to literary work. One of his elders paid him a great compliment in saying that during the thirteen years of his Edinburgh pastorate, he had never preached the same sermon twice to his ordinary congregation—a fine testimony to his fertility and freshness of thought and his unwearied industry. Long may he be spared to enrich our theological literature with such works as this which has formed the basis of our present article, and with others of perhaps a less popular but not less valuable order, such as vindicate the claims of the Gospel to the place of supreme authority in our moral and spiritual life, and illustrate its power to control, to sanctify, and enrich the whole area of human thought and endeavour. But we shall have written to little purpose if our readers do not feel with us that Dr. Matheson's life is his most powerful sermon. We commend its brave example, its marvellous “pursuit of knowledge under difficulties,” its unflinching courage, and undaunted fidelity to all young men of to-day. Outward calamity cannot overthrow the strong soul—

“He that has light within his own clear breast
 May sit i' the centre and enjoy bright day.”

EDITOR.



ALTHOUGH Christmas is past, we have great pleasure in directing attention to Dr. George Matheson's *THE SCEPTRE WITHOUT A SWORD* (James Clarke & Co., Fleet Street), a fine plea for the humanising power of Christianity in human life, showing that all the brighter aspects of life are due to the influence of Christ. The work is a beautiful prose poem.

THE PLANET MARS.



SOME very surprising observations have recently been made of the planet Mars. They are, indeed, of such a character as to be epoch-making in the region of opinion. Although when at its least distance this planet is more than one hundred times as far away from us as our moon, yet it is the nearest neighbour world. Its distance varies, being at times tenfold as great as at others. Without troubling the reader with the bewildering figures of astronomy, it may be enough to say that at intervals, about once in fifteen years, the earth and Mars for a few weeks travel near together—about twenty-five millions of miles apart—and then comes the opportunity for observation. One of these was in the year 1895. Now, the great difficulty in astronomical research is found in the perturbations of the atmosphere. To overcome this, an expedition was fitted out and an observatory erected at Flagstaff, Arizona. There from May 24th, 1894, to April 3rd, 1895, an able party of astronomers, with efficient instruments, systematically studied the planet; and the observations have just been published by Mr. Percival Lowell, from whose work we gather the following facts.

The surface of Mars, as seen from this world, may roughly be considered as consisting of three zones. There is the arctic region at the top, with the pole inclined towards us. Then, to about the equator, there is a region of irregular, large, greenish areas, as though, like as with us, there were seas and continents. Then below the equator the surface is of a reddish tint, apparently a vast desert. Mars has an atmosphere, but it is very rarefied, about one-seventh the density of ours, thinner by half than that at the summit of the highest mountain of earth. If animals of any kind are there, their lungs must be of a very different character from those of earthly beings. Water is there: it has been recognised by the polariscope, but it appears to be very scarce. There are light, vaporous mists, which probably carry the moisture in autumn to the arctic regions, and form snow-fields. These, at the commencement of the observations at Flagstaff, it being springtime in Mars, were 2,000 miles across. These were seen to melt at the edges with immense rapidity, and, as the melting proceeded, there appeared in all parts of the planet's surface the mysterious "canals."

Let us endeavour to make clear to our minds what was seen by the observers in the earlier part of their work. Mars is a bright orb, of which the diameter is rather more than one-half that of our own world.

Its day is about half an hour longer than ours. As seen by the greatest magnification yet attained, a dot on the surface would be about thirty miles across, so that were there a city as large as London it would not be noticed. An immense cap of snow, like as on our world, covers the polar regions. All round this, as with us, are irregular patches, seemingly of land and of sea. There are no mountains. Mars is too old for any to be left. The process now going on upon earth of rushing rivers, bringing down the hills and filling up the valleys, which work it is calculated is being completed at the speed of about a foot a century, has been finished long ago. Then on the surface of the lower half there are immense barren levels, without any sign of sea, or of river, or of cloud.

Slowly, but surely, a change comes over the appearance. Spots appear in different places, circular, and about one hundred miles across. Upwards of fifty in a few weeks are recognised where they were not previously seen. Connecting these one with another, and also with the edges of the great arctic snow-field, are long dark marks. These have been called canals, but science students have to be watchful lest they be led aside by words. These so-called canals are about thirty miles in breadth, and perhaps one thousand miles in length—in one instance over three thousand miles. They always lead either from the snow-field to a spot, or from one spot to another, so as to connect every part with the melting snow. The spots and the canals are in some way inseparably connected. They come into appearance together soon, but not immediately, after the melting of the snow, of which hundreds of square miles disappear each day. One hundred and eighty-three canals were noticed. One mysterious fact is that they not only cover the reddish district supposed to be barren, but also the greenish district, supposed to be seas and continents. The most remarkable is that all these canals follow arcs of great circles, a very noteworthy fact, when, as every seaman knows, the arc of a great circle is the shortest distance between two points on the surface of a globe. It is the course taken at the present day by ships at sea, and found to be nearer than straight lines. On Mars every line appears to be of a uniform width: it goes the nearest way to a spot, where it meets other lines or canals. In time, as autumn in Mars comes on, one after another they disappear again. In a number of cases these canals are accompanied by a parallel canal at a distance of about one hundred and fifty miles, going by its side for about 1,000 miles to the same spot. There is no spot that is not joined by one or more canals to another similar spot. Thus much appears to be proved, that these canals are not streams of water, and these spots are not lakes.

The hypothesis which finds favour with Mr. Percival Lowell, and which is the most reasonable yet advanced, is that these canals are slips of land for vegetation, and that streams of water flow through them, on the breaking up of the arctic ice, and then, in due time, there is verdure. What may be the nature of the vegetation in that thin, stormless, arid atmosphere it is impossible for us to say. The remarkable fact is that here are apparently evidences of design. As we know nature in our planet, there are no regular processes like these. That all the canals are arcs of great circles is, indeed, a mystery, for that seems to imply not simply intelligence, but intelligence of a high order. In our world "nature may geometrize," but not like this. And the fact that one excellent system is prevalent in every part of the world, and that all these canals are co-ordinate, seems to indicate a supreme direction of affairs, such as we have never approached. Given a world needing vegetation, perhaps for food, with a serious deficiency of water supply, the beings, inhabitants, or whatever else we might term them, must have attained a high rank of intelligence to cover the globe in the best possible way with geometrical triangles, so as to secure the best distribution of what water could be obtained from the snows at the poles on the breaking up of winter. The result of this astronomical expedition has been to bring before the intelligence of the world a new and very perplexing problem upon which it is scarcely probable that we shall gain any fresh light for some years to come.

One little point is noteworthy. We all remember the interest that arose at the time when Mars was nearest, at the flashing of some great lights from the surface of the planet. That is now explained. It was the glint of immense icebergs, just reflecting sunshine at the right angle, like what is sometimes seen by a ray of sunlight from a distant window which happens to be so placed as to reflect a ray with great brilliancy and to look like a flame of fire.

There is a possibility of Mars being inhabited by gigantic creatures of the bee rank of intelligence—animals which, by what we call instinct, carry out designs with remarkable geometrical skill.

Marks of design, we say, imply a designer. This is the first evidence that has come to us of the existence of creatures of intelligence, or, indeed, of any material living beings, outside our world. Admittedly, it is very imperfect. Further light may bring quite a different explanation. But, so far as science has led us, here are the facts. They suggest the existence of a dying-out race of intelligent creatures in an expiring world. But no proof whatever that they are animals in any sense like ourselves, or such as we could communicate with, or could or would communicate with us. So far as we at present know, we

may as well attempt intercourse with a nest of white ants. One very important consideration is needed here. There may be mind without humanity. There may be an intellectual without a spiritual nature. We are not immortal by reason of our mental powers, but by "the breath of God," the addition of a Divine element. The suggestions of Holy Scripture, for those who make that inspired book their supreme guide in thought and opinion, lead to the conclusion that there are many ranks of beings of different grades: above the earth, superior to intelligence here; and below the earth, inferior to intelligence here. Throughout, the instruction is manifest that the human race occupies a unique position in the universe. They are in the lowly condition of being children, but they are the offspring of God in an especial sense; and the angels are their ministering servants, whilst they are heirs. Amidst the varied ranks of creatures there must be one the highest of all. John shed a ray of divine light on redeemed humanity when he said: "Now are we the sons of God, and it doth not yet appear what we shall be."

The human mind fails in its endeavour to comprehend the idea of infinite space, and, in consequence, the judicious thinker refuses to accept conclusions based on what cannot be understood. The immensity of the universe appals. Few persons endeavour to form a conception of its extent. An illustration given by Mr. Lowell may well be pondered. Should the earth be represented by a pea, then on the same scale the nearest star would be eight thousand miles away—that is, the whole diameter of this world. The star beyond would, in all probability, be at an equal distance farther away. What may be the divine use of all this space no intelligent scientist would attempt to assert; simply because anyone who could find satisfaction in any idea of peopling this space could have formed no true thought of its immensity. People in imagination what districts we may, still there are immeasurable regions beyond, and the problem, instead of being solved, grows in its appalling intensity.

When we cease to connect greatness with bigness we form a more accurate idea of the importance of this world. The men of old were not so far wrong when they regarded it as the centre of all creation. It is the scene of the display of the grandest attributes of God. In the Incarnation the human race has been raised to the highest rank in the scale of being. It is a shallow philosophy that makes bulk a measure of grandeur. A human soul may be worth more than the most gigantic star. Of the wonders of the Redemption of Christ it is for us rather to believe and adore than to speculate; but they reveal the truth that God estimates the human race very highly. Love confers a value, and

God loves mankind. Angels fell, and stars have blazed out, but no revelation comes to us of atoning grace for those. The sacrifice of Calvary was for the sins of men. It originated in the love of God for men. In all the inspired statements we have there is not one hint that, infinite as is the value of the blood of Christ, its purifying power is to extend beyond the sinners of the race of Adam. And, at the last, according to Apocalyptic vision, the chosen multitude are to take the central position in the temple of glory and stand before the throne. No one can learn the song but those redeemed from the earth. They come, not from planets and stars, but out of every kindred and tongue, and people, and nation. The everlasting gospel is to be preached to them that dwell on the earth. We care not for any hypothesis on spiritual things that has not a fraction of evidence in the one revelation for us of spiritual truth.

What an awful solemnity this gives to human life. It is overwhelming. The Christian may well take the discoveries of modern astronomy and modern geology, and, sifting out the sceptic imperfections, accept their marvellous revelations of the works of God. There is a realm of spirit which is of infinitely more importance than the world of matter. If the power of God in the world of matter bewilders thought, how much more the love of God in the world of spirit. If stars reveal His power, souls are to reveal His love. There is this great difference, however: stars must shine—they have no will in the matter; souls may or may not love, for they are nearer the Divine in having wills. A human being's life on earth may be wasted in dark selfishness, and show no spark of love, hereafter to be developed in the maturity of eternity. Or it may be spent in preparing for a far more glorious universe, that therein it may shine as the brightness of the firmament, and as the stars for ever and ever. Well may we exclaim, with Augustine: "*Tu homo, tantum nomen si te scias!*" ("O man, if thou only knewest how great is thy name!")

J. HUNT COOKE.



LIFE: ITS MYSTERIES. Now and After Death. By the Rev. Alexander Wright, M.A. Edinburgh and London: Oliphant, Anderson, & Ferrier. THE writer of this book, on the greatest themes which can claim our attention, was called away before its publication. The problems which it discusses are ever with us. Mr. Wright felt that the only solution of them was to be found in the authoritative teachings of Scripture, to which we must implicitly bow. He has taken us over the whole ground, and brought out vividly and distinctly the positive and negative sides of Scripture teaching, and enables us to grasp clearly and firmly the contents and drift thereof.

SUNDAY MORNINGS WITH THE CHILDREN.

II.—THE CHOICE OF LOVE: AN OLD MAN'S STORY TO HIS GRANDSON.

BY THE REV. J. R. AITKEN, M.A. *



HERE was once a Great Man, who had fought many battles and won great renown, so that there was none like him in all the kingdom. The queen honoured him above all her courtiers, and entrusted to his wisdom the care of the state. He had great wealth, and feasted daily on the finest of foods. He was high on the pinnacle of the Temple of Fame, and was worshipped by all the people. He had seen the glory of other kingdoms, and had drunk deeply of the cup of pleasure. But his heart was ill at ease, and his mind filled with a want he could not satisfy. One day he came to a river, and sat down by its bank, very weary. The birds were singing and building their nests; the rabbits were playing about him, and the young ones were peeping from their holes, getting their first look on the world; the bees were sucking honey from the flowers, and some ants were carrying a dead ant to its grave. As he looked the Great Man's heart grew still more troubled, and his mind became full of strange longings he could not understand. He turned and watched the silver salmon leaping the falls near by, and listened to the trip of the water as it ran to the sea. And as he listened he fell asleep, and as he slept he dreamed this dream.

He was in the royal palace, surrounded with great men and fair women. The chamber was shining with gold and precious jewels, and in it burnt a beautiful light, that gave forth a pleasant odour. But suddenly the glory vanished, and in its place were dead men's bones, in the midst of which crept great and deadly serpents.

He left the ruined palace and fled from the city and came to the country. He entered a great forest, and sat down by a river that clave it in two, and, as he sat, many lovers came wandering through the woods, hand in hand. Their faces were made beautiful by love, and their words were sweet, and their aspect peaceful and happy. And after them came a troop of children, all in white, laughing and playing in the summer sun. But when the children ran away, lo! the face of the world was changed. The sun burnt dimly in the heavens, and a weird darkness fell upon the earth.

Then in the pale light came a Stranger, clad in loose raiment, with face sad and weary, streaked with blood and lined with care. There was a beautiful light in His eyes—love-light it is called—and when it fell on him the Great Man came under a spell. As he passed the Stranger beckoned him.

Fascinated, the Great Man rose and followed, wondering greatly. They came together to the edge of the forest, and looked down into a valley where there was a great city. It was called the City of Sick Men. Every house lay open, and men, sick and weary and sad, lay moaning. And in some were fatherless children, clinging round their weeping mothers. By and by, as he looked, the Great Man saw a country maiden, clad in rustic robes of white, pass in and out among the sick, and visit the fatherless and

* From "Love in its Tenderness." See Review, p. 83.

widows in their affliction. She stooped to give the thirsty drink and to whisper joy to the sad. And in her hand she carried gifts that she gave to the poor. And as she gave away she still had more to give. The Great Man marvelled much at this, and turned to ask the Stranger how it came to pass, when, lo! the Stranger was no longer by his side. He kept watching the maiden, and wondering how her hand was never empty as she gave her gifts to the poor. He watched her eagerly, and then he discerned dimly the figure of the Stranger by her side. And always as she gave, He placed another gift in her hand. And as He did so He smiled on her with a face that was full of joy.

Marvellingly much, the Great Man hastened to their side. With a trembling hand he touched the Stranger's arm and said: "Sir, who is this maiden? What is her name?" "Love," the Stranger answered, smiling. "And who art thou?" For answer, the Stranger held out His hands and showed them to the Great Man. They were pierced with nails.

Thereat the Great Man started and awoke. He was prostrate on the river's bank, and crying rapturously "The Nazarene! The Nazarene! The Conqueror!" Then he went to the queen and told her all, and said, "I pray thee, let me go that I may win the Stranger's smile." Whereat the queen laughed, and called the fairest women of the court and said, "Lo! he would follow the Nazarene!" And they laughed him to scorn. But he turned his back on them and went out, and sold all that he had, and gave to the poor.

Anon, he left the city and came to the country in search of the maiden clad in robes of rustic white. He searched till summer fled and autumn spent its gold. Then, one day, as his heart was almost fainting, he spied her enter a sick cotter's house. Her face was the face he had seen in his dreams. He ran to meet her, crying: "Love, Love, wait for me!"

And she turned, and smiling, said, "Come, for I have waited long for thee." Then the Great Man took the rustic maid and wed her. And as he left the church with his bride, someone touched him gently on the arm. He turned. It was the great Stranger of his dream, and His face was covered with smiles.



NOTES AND COMMENTS.



TWO NOTABLE APPEALS.—The venerable President of the Baptist Union has issued a circular letter to the pastors and deacons of our churches, pleading for a simultaneous collection on behalf of the Twentieth Century Fund, on March 23rd. It is couched in language so apt and forcible, and states the needs of the Fund and its relation to our denominational life so effectively, that it will be strange indeed if it does not meet with a hearty and generous response from every church in the Union. As a tribute of affection and gratitude to Dr. McLaren, this final effort ought to be made. Speaking of the last day of the April session, Dr. McLaren writes: "It will be a sad day for many of us, and for none more than myself, if it sees the Baptists beaten in an attempt which was well within their ability." The New Year's appeal from our Foreign Missionary Society, which appears in the *Herald* for January, has also been issued as a circular letter, and a request is made

that it should be read from the pulpit of every church either on January 19th, or such other day as may be convenient. The aim of the circular is to appeal for an increased measure of help between now and the closing of the financial year on March 31st, with a view to preventing a debt, and, further, to prepare the way for a systematic effort in the autumn to obtain new and increased contributions. Such appeals are necessitated by the success, and not by the failure, of our enterprise, and in view of the "open doors" which present themselves on every side. There are among us churches and individuals which are already doing their utmost. Oh, that all were doing it, but alas! there are many others who are doing practically nothing, and the aim should be to reach these and shame them into generosity. It is our sober conviction that the Twentieth Century Fund can be easily completed, and the Missionary Society can be brought out of debt and commissioned to go fearlessly forward if the members of our churches would contribute as God has prospered them. We rejoice greatly with our Wesleyan Methodist friends over the abounding generosity evinced in their simultaneous collection on behalf of their Million Guineas Fund. £65,000 in one day is a wonderful achievement, and the final success of the fund is now assured. May we be able to imitate the spirit and the generosity with which the Methodists have crowned their endeavour, and find when April closes that we have reached our goal. We owe it to ourselves, to our leaders, to our children, to our denomination, above all we owe it to Christ and to His Kingdom to see this matter through.

THE EDUCATION CRISIS.—The King's speech has committed the Government as the first announced measure of the session to a Bill for "the co-ordination and improvement of primary and secondary education." Would that such a design might be worthily accomplished! But when we remember the educational policy of the present Government, and hear the expressed hopes and fears of their supporters in the clerical press, we are not only not sanguine as to their unrevealed proposals, but know that the time has come for every lover of religious liberty and of educational efficiency to be ready for a prolonged and trying conflict. It may be that questions of procedure, debates on the war and the estimates, an Irish Land Bill, and the Coronation, will prevent the carrying of any great destructive measure this year, and another temporary dole to the voluntary schools will take its place; but, on the other hand, there are many clerics who are beginning to feel that time presses, and their prospects of power over the schools of the country may never be so fair again. Certainly the Board School system of this country, if they have their way, is doomed to an early extinction. According to the elegant language of the *Church Times*, any authority directly elected by the votes of ratepayers to manage the elementary schools of the country, is "chosen by the votes of an ignorant mob," of whom more than half, by the way, are claimed as belonging to the Church. So-called voluntary schools, paid for by the people, and managed by the clergy; other elementary schools, paid for by the people, and managed by the squires; and all of them freely open to the priests of the Established Church that they may teach what they call the Catholic religion—that is the ideal of a large and noisy set of ecclesiastics. There is, however, a powerful lay Church element which appreciates the work which has been accomplished by the maligned Board

schools of the country. The commonsense and good feeling of this section of the community are largely represented in the House of Commons, and while the Government may take them a certain distance along the path of change, they will hesitate to wreck a system which has done so much for the nation, or to introduce the bitterness of sectarian disputes and the object lesson of Christian disunion into the schools of the children of the people.

"OUR UNHAPPY DIVISIONS."—Canon Hensley Henson's article in the *Contemporary Review* has been followed by a symposium, dealing with his suggestions and views, in which several Broad and Evangelical Churchmen have taken part. Dr. Moule, the new Bishop of Durham, is whole-heartedly sympathetic. The Dean of Durham says it "seems so simple, so beautiful, so true," but things will go on as before; meantime we can do the work of Christ in the world together, even if we must worship apart. Dean Freemantle claims to have been working for Canon Henson's ends since before the worthy Canon was born, and later, when but ten years ago he was attacking Bishop Perowne for doing the very thing he is now advocating. Dean Stubbs is also sympathetic, but not hopeful. Dr. Rashdall is anxious not to alienate High Churchmen and drive them outside; while Dean Stephens, of Winchester, is much more concerned with the question of union with the Greek and Roman Churches than with his Nonconformist neighbours. The fact is, wherever Christian people get to know each other, the real unity of the common life, the common faith, and the common salvation, asserts itself, and the artificial barriers which divide the saints of God stand self-condemned. No Church can be really Catholic which does not permit its adherents or its ministers to obey God rather than men, and to listen with absolute sincerity and self-surrender to the voice of the Spirit of God. That which stands in the way of such liberty is not spiritual religion, but a subtle form of arrogant self-assertion, which has been fostered by the patronage and protection of the secular power.

THE PAPAL COMMISSION ON BIBLICAL STUDIES.—The announcement made in the *Tablet* that the Pope has appointed a Special Commission to consider all questions connected with Biblical studies has excited interest in Protestant as well as in Catholic circles. Catholic scholars all over the world will, we are told, have the fullest opportunity of stating their views and difficulties, and of bringing them to the direct notice of the Holy See. The scope of the Commission is further said to be "To ascertain the limits of the freedom which is allowed to the Catholic exegetist in the Biblical questions of the day; to point out definitely conclusions that must be maintained in the interests of orthodoxy, others that must be rejected as incompatible with, or dangerous to, Divine faith, as well as the debatable ground between the two where each one is free to hold his own view." We are not told, however, what particular questions are to be submitted to the Commission. These are under the Pontifical Secret, and may not be divulged. For ourselves, we do not believe that the Commission will have any important effect beyond that of emphasising Catholic doctrines and of tranquillising the minds of "restive" Catholics, and enabling them to set aside all inconvenient questions as *sub judice*. The sittings of such a

Commission may be interminable, and we do not believe that it will in the slightest degree lessen the gulf between Romanists and ourselves. On the contrary, it will result in exaggerated claims for the authority of the Church.

IDEAL DEACONS.—The *Standard* (Chicago), the best of our American exchanges, gives brief appreciations of the character of two influential laymen who have been recently called home—Jacob A. Wolverton, of Minneapolis, and James K. Burtis, of Chicago. Their names are probably unknown in England, but we quote the testimony borne to their memory by their respective ministers as portraying simply and gracefully the character of the ideal deacon. The Rev. W. B. Riley writes (*inter alia*) of Mr. Wolverton: "To look upon him was a benediction; to live with him in the sweet relationship of Christian brotherhood was to know the fellowship of the noblest of friends, receive the counsel of the wisest of counsellors, and feel the assistance of the most unselfish, self-sacrificing co-labourer. In physique, a man splendidly equipped. In intellect, a man of literary tastes, whose love of art and letters was gratified in a high degree in the days of his financial prosperity, and whose original thoughts, expressed at times in prose and at others in poetry, greatly delighted those who were privileged to hear or read them. In spirit, sweetened by the indwelling Christ, enriched by a long experience of faithful service, supplied by an unusual knowledge of the Word, he was a man measuring well toward the stature of perfect manhood in Christ Jesus. His was one of those rare natures which combined these abilities on the one side with an unusual degree of humility on the other. And, notwithstanding the much he had accomplished in the financial world, in the world of letters and in the work of the church, there was no child so small, no fellow-citizen so humble, but they found in him a friend who gave his love without any conscious descent, believing firmly, as he did, that in Christ Jesus brethren are one." Dr. P. S. Henson, who has just left Chicago for New York, speaks thus of Mr. Burtis: "For forty-nine years a member of the First Church of Chicago, and for forty-five years its treasurer, he commended himself to every man's conscience in the sight of God. He was not an orator, but a living spirit known and read of all men. His voice was seldom heard in public meetings save in the presentation of financial statements, but his eye was ever watchful, his hand ever helpful, and his heart ever loyal to the church, to which he gave his life. The flowers don't preach—they just bloom, and the stars don't shout—they just shine. Even so James K. Burtis was a devout lover of Christ, and a light whose steady shining was a perpetual blessing. Two words comprehensively describe him—faithful, cheerful. There are Christians who can mount up on wings as eagles, and others who can run like soldiers charging at a 'double quick,' but to 'walk and not be weary,' patiently to plod and faithfully to stick to the path of duty, despite difficulty and danger, that is the highest style of Christian man. And such a man was James K. Burtis. And cheerful was he withal, never losing heart or hope even in the midst of dreadful seasons of depression and disaster. The sunny face and optimistic outlook gave him a mighty grip of power as the church's financial pilot in times when the sea and the waves were roaring and men's hearts with fear failing them.

FAMINE IN INDIA.—The Commission on the Indian Famine of 1900 have just issued their report to the public, and it is by no means a reassuring one. A million and a quarter lives perished from hunger, of which no less than three-quarters of a million belonged to the Presidency of Bombay, where there was a sad break-down of relief work. If we add to these numbers those that perished in the Native States, the total becomes truly appalling. But Bombay is the black spot, and Sir Anthony MacDonnell brings a strong indictment against the whole system of administration under which, in ordinary times, the small land-owners have become mere serfs, sunk in debt, and utterly unable to meet the smallest pressure of hard times. "We think it probable that at least one-fourth of the cultivators in the Bombay Presidency have lost possession of their lands; that less than a fifth are free from debt." England has done great things in India, but new problems arise out of the settlement of the old, and the vastly increased population of our great possession will only be a magnified misery unless, with all diligence and with all wisdom, steps are taken to raise the standard of comfort and to secure the independence and self-support of the myriads of peasantry under our rule. Recurring seasons of drought are the natural order, and for those in authority to allow the lessons of the past to go unread would be treason to the most obvious duty, as well as to the common instinct of humanity.

WORDS OF ENCOURAGEMENT.—We have been deeply gratified by kind and appreciative messages which have reached us during the last few weeks, mainly in response to the request that our friends should unite with us in endeavouring to increase the circulation of the Magazine, and introduce it to circles in which it is not known. One correspondent says that far too few of the ministers in his neighbourhood take it, but that all who do, value it very highly, and find it decidedly helpful in their work. Another expresses special appreciation of the articles on "Quality versus Quantity," and "The Vineyard Labourers," while a third says that the literary portion is that which he finds of the greatest use, and thinks it ought to increase the interest of all intelligent Baptists in the theological and general literature of the day. Such a note as the following is particularly welcome: "I have got a few new subscribers. One of our deacons will introduce it at a meeting of the congregation. He is taking half-a-dozen copies per month for distribution at his own cost. He is very pleased with it." May we plead for a wide following of this generous and excellent example. Illustrated literary pages will appear at intervals.



LITERARY REVIEW.

SCOTTISH MEN OF LETTERS IN THE EIGHTEENTH CENTURY. By Henry Grey Graham. Adam & Charles Black.

MR. GRAHAM'S "Social Life of Scotland in the Eighteenth Century" has gained for him indisputable fame, the work having already passed through several editions. The contents of the present volume are in some sort a supplement to its predecessor, which discussed the more general aspects of social life. Even here little attempt is made to discuss in detail the literature of the time as distinct from the writers. We have rather an account of the men who made the literature, their character, their

philosophical and scholastic standpoints, their manner of work, their intercourse one with another, their eating and drinking, their talking and joking, and the influence which they had on their age. Hard things are said continually of the eighteenth century, many of them richly deserved. Yet it was a time in which there were "men of mark" on both sides of the Tweed, men so vigorous and active in speculation that we are continually going back to them for instruction in the controversies of to-day. There was a Scottish, not less than an English renaissance. The account of David Hume is personal rather than philosophical, and Mr. Graham must be familiar with most of the stories, many of them very amusing, which are current about him. It is well to have our attention called to the "believing side" of Hume's nature, and to be assured that "the ghost of the old faith which he had killed seemed to haunt him." One of the finest sketches in the book is that of Principal Robertson, the great leader of the Moderates, with whose character and policy Mr. Graham is very plainly in sympathy. "This was an age when the people were trying to domineer over the Church; year after year the time of the Assembly was occupied by disputed settlements, for the minister appointed by the patron was constantly opposed by the parishioners. They would have rejected St. Paul if a patron had presented him, and certainly they would have refused to have St. James, because his was the doctrine of a 'Moderate,' and they would have nailed up the kirk door and assaulted the Presbytery that dared to induct him." Here is a glimpse of the Assembly: "Men of great ability sat in that reverend Court—many then great whose fame has vanished long since. People used to speak with awe of Principal Tullidolph, of St. Andrews, who had once been an officer in the Swedish army, as he stood with his gaunt form, his haughty presence, possessed of commanding eloquence rarely equalled in any Senate, and likened to that of the elder Pitt. Among the ranks of the party called 'Evangelical' or 'popular' by their friends (but styled 'high-fliers,' the 'wild,' or 'fanatical' party by their opponents) was the tall, handsome person of Dr. Alexander Webster, with the fluent tongue, persuasive, unctuous speech, which was so fervid in the pulpit and so genial in society, where he drank portentously, and remained erect when the strongest brothers of the bottle were recumbent beneath the table. Contrasting with this convivial man of business and piety was Dr. John Erskine, with a tiny form and benign face, a saint in jet black wig, zealous for the faith to his finger-tips. In pews facing the Evangelical party sat the Moderates, most of whom were young." Then follow pictures of the courtly and pliant Patrick Cuming; of Dr. Jardine, towering in his height of six feet two, a caustic wit, a pious pastor, "though the beloved companion of David Hume"; "Jupiter" Carlyle, John Home, Blair, Dr. Robert Wallace, and, above all, Dr. Robertson, of Gladsmuir. Among the elders was "old President Dundas, with querulous face, keen, ferret-like eyes, and croaking voice, who, in that Assembly, spoke with the authority he showed on the bench. . . . Keen in support of the popular party was Andrew Crosbie ('Councillor Pleydell,' of 'Guy Mannering'), copious and declamatory, possessed of wit and humour, in spite of the solemnity of a countenance which grew more red by indulgence in 'high jinks,' which did not regard 'elders' hours.'" The appreciation of Dr. Hugh Blair seems to us exceedingly

just, and we cannot but marvel that such a man—vain and pompous and rhetorical, with the glitter of tinsel rather than of gold, should have attained such popularity, though it must be remembered that the great Dr. Johnson was among his admirers. Of Adam Smith Mr. Graham writes with considerable force, and gives us a clear and deep impression of the character and intellect of the man whose influence is still felt in our political and commercial life. Boswell, too, is brought before us in a very entertaining style, though some of the details might have been spared, and it is very plain that the author would have made short work of the claims of "Ossian" Macpherson. Towards Robert Burns he shows an attitude of appreciation on one side, having, as all men must have, a high estimate of his lyric power; while he censures with no faltering hand his moral weakness and delinquencies. There are also interesting notices of the chief women writers—Lady Grisell Baillie, Lady Nairne, etc. Some thirty-two or three valuable portraits grace the pages of the volume, which is certainly one to which a student will turn again and again, sure that he will find in it something fresh and interesting, and that it will bring before him the chief literary features of the century to which it is devoted and the dominant spirit of its life in every direction. The author's immense reading has been carefully sifted. He has a pleasing style, and his judgments are generally fair, though he does not always appreciate the strength of evangelicalism.

LOVE IN ITS TENDERNESS: *Idylls of Enochdhu.* By J. R. Aitken. Paisley: Alexander Gardner.

MR. AITKEN is a minister of our own denomination, though we were unaware of the fact when the book reached us. He is a capital writer, with the soul of a poet and the pen of an artist. The scene of his idylls is a Highland glen, grand and picturesque, surrounded by lofty hills, with deep ravines, through which there dash wildly rushing streams; its magnificent summer calms alternate with destructive tempests and terrific snowstorms. The people of the glen are strong, sensible, and God-fearing. The story of the young minister and his heroic stand for righteousness is exquisitely told, and will inspire many a young preacher to cherish faithfully "the vision of the Cross." Even more pathetic in some ways is the story of the old domineer, with the great disappointment of his life in not being able to enter the ministry because of his generous devotion to his brother, and the love which in due course glorified his home. Enochdhu is as remarkable a place as Drumtochty—though it shows us less of the base and seamy side of human nature. The lights are stronger than the shadows, and perhaps the pathos is too continuous and intense. But all who read the idylls are bound to fall under the author's spell. As will be evident from the taste of their quality, we give, as a "Sunday Morning with the Children," page 76.

THE CHURCH'S ONE FOUNDATION: *Christ and Recent Criticism.* By the Rev. W. Robertson Nicoll, M.A., LL.D. London: Hodder & Stoughton.

DR. NICOLL'S position is a strong and emphatic reassertion of the truth of the opening line in Mr. Stone's well-known hymn, "The Church's One Foundation is Jesus Christ the Lord." He sees plainly that the great controversies of our day ultimately resolve themselves into a controversy concerning Christ, and that faith in Him is the article of a standing or falling Church.

This, again, involves an appeal to facts. Who was Christ? What did He say and do? Was He sinless? Did He represent Himself as the Saviour and Lord of men? Did He rise from the dead, or is the story of the resurrection a myth, an illusion? Are the gospels a trustworthy record of our Lord's life, historical, and not legendary? Dr. Nicoll, notwithstanding the poetic glow in which he writes, and the fine spiritual feeling in which his words are suffused, is also a keen and incisive logician, and, on the ground of simple argument, he is stronger than either Schmiedel or Moffat, Strauss or Renan, and unless men are biassed by an inveterate determination not to allow the reality of the supernatural, they cannot escape his conclusions. On the critical principles now in vogue, we should be reduced to a state of universal scepticism, and neither Shakespeare nor Milton, Wordsworth nor Tennyson, could be credited with the authorship of their various books. The uncertainties of literary criticism are well illustrated by the fact that Dean Church attributed *Ecce Homo* to his friend Dr. Newman, and that in the Logan-Bruce controversy Dr. Nicoll takes the side of Logan. We could not have believed it!

THE PROGRESS OF DOGMA. The Elliot Lectures, delivered at the Western Theological Seminary, Alleghany, U.S.A., 1897. By James Orr, M.A., D.D. London: Hodder & Stoughton.

DR. ORR is one of the best-equipped theologians of the day, and constrains the respect of many who differ from him. His "Christian View of God and the World" and his "Neglected Factors in Church History" have won general admiration; but his attitude towards Ritschlianism has exposed him to severe criticism, as being neither so luminous nor sympathetic as some, at least, had anticipated. If these Elliot lectures are to be judged by the extent of their agreement with the Ritschlian positions—especially with the researches of Harnack—they will meet with not less pronounced censure. Professor Orr is a dogmatist, not only in the sense of having clear and sharply-defined convictions of his own on all the chief subjects of theological thought, but in the further sense of believing in the necessity and authority of dogmatic formulæ—of creeds drawn up and maintained by ecclesiastical sanctions. Dogma is more than doctrine, which is of the essence of Christianity, the simple expression of knowledge, and more than theology, which is reflection on doctrine—a systematising of knowledge. It is the formulation of doctrine in authoritative creeds. Our own position is not identical with Dr. Orr's, though we can follow him a considerable length. This work is not a history of dogma, but a philosophy of its history. There is a doctrinal content in Christianity which it is the Church's duty to ascertain and witness for. Theological and historical developments have, it is contended, proceeded by parallelism. The temporal and logical order correspond. History illustrates the scientific order of the text-books, so that after the vindication of the fundamental ideas of religion in the Apologetic age comes theology proper—the doctrine of God; anthropology, or the doctrine of man; Christology, or the doctrine of the person of Christ; soteriology (*a*) objective, or the doctrine of the work of Christ, especially the Atonement, (*b*) subjective, or the application of redemption, justification; and finally, eschatology, or the last things. Something may, doubtless, be said for this, but there is more interlapping than is allowed for. Nor do all the great confessions observe the same order—the Lutheran and the Westminster, for instance. Dr. Orr

is a masterly expounder of theories. His lectures are a mine of perfectly valuable information, and they abound in luminous, incisive criticisms such as make the reading of the book a vigorous exercise in intellectual gymnastics and a re-statement of beliefs which does not involve their abandonment.

A HISTORY OF THE PLYMOUTH BRETHREN. By William Blair Neatby, M.A.
London: Hodder & Stoughton.

THE rise and progress of Brethrenism constitute one of the most curious phenomena in the religious life of the nineteenth century. Obscure in its beginning, it attracted sympathy from many and often unexpected quarters, and while itself ignoring many patent facts of life, became one of the stubbornest of the facts that had to be reckoned with. The religious historian of the century cannot, of course, ignore the movement, and Mr. Neatby has rendered a valuable service in issuing this well-informed and well-written history. He knows the movement from within, though he now judges of it from without, and has the qualifications supplied by knowledge and experience tempered by contact with the larger world outside. Brethrenism is an inexplicable combination. Some of its principles attract by their simplicity, their apparent Scripturalness, and their high tone of piety; but in their application and working out there has been more bitterness and strife, more narrowness and intensely sectarian feeling than has been evoked by any other movement of such pretensions. It is a conglomeration of evangelicalism and High Churchism, democracy and tyranny. To define and classify it in either of its chief branches in a satisfactory manner is impossible. The controversies in Plymouth in 1845, in Bristol in 1848, the Dorman controversy of 1865, the Ryde controversy of 1878, were a pitiable display of the *odium theologium*. There have, of course, been great and commanding figures connected with the movement both among the Darbyites and the Open Brethren. Mr. Darby himself was a man of peculiarly magnetic power, but intolerant and overbearing, and our sympathies are rarely with him. Not less remarkable were such men as A. H. Groves, B. W. Newton, George Müller, Henry Craik, and others of their associates. The story of Mr. Grove's sacrifice of ease and wealth and his devotion to mission work in India has an idyllic charm. The book, as a whole, is painful reading, and we cannot but marvel that men of such intellectual and moral calibre as many of these "brethren" could indulge in so unchristian a spirit as was frequently displayed.

CHRIST AND HIS CROSS. Selections from Rutherford's Letters. Arranged by
L. H. M. Soulsby. Longmans, Green & Co.

MISS SOULSBY is a practised hand in work of this class. Her "Stray Thoughts," extending over five volumes, have already gained wide recognition in higher class schools, and right glad we are that she has directed attention to Rutherford, one of the saintliest and noblest men that ever lived. His letters contain passages that are unequalled outside the pages of Scripture for depth of spiritual insight and fervour of affection. The complete edition of the Letters is too large for popular use, but they readily lend themselves to such selections as we have here. Miss Soulsby has arranged them in a natural and effective order, and has surely hit upon a capital idea in suggesting that they should form readings for Lent. Rutherford deepens

our sense of sin, and, at the same time, points with unflinching emphasis to the Saviour from sin, so that there is nothing morbid, but much that is helpful and inspiring, in his teaching.

MORE LETTERS OF EDWARD FITZGERALD. Macmillan & Co.

THE translator of Omar Khayyám has definitely taken his place among English letter-writers. "Dear Old Fitz," as Thackeray called him, was so shrewd in judgment, so full of quiet humour, and so kindly and sympathetic towards all that was good, that it is a delight to read the simple, artless, and yet graceful pages in which he takes his friends into his confidence. He writes on many subjects of literary, æsthetic, and public interest, and often compresses into a few lines what many men expand into pages. The letters issued here are quite equal to those which were published seven or eight years ago. The glimpses we get of Lord Tennyson and his two brothers, of Thomas Carlyle, W. M. Thackeray, Dickens, and James Spedding will be welcomed by all students of English literature. We quote a few of these pithy references.

FitzGerald's opinion that Tennyson's best work was written before 1842 is well known; even in the 1842 volume there is much for which he did not care: "It is a pity he did not publish the new volume separately. The other will drag it down. And why reprint the Merman, the Mermaid, and those everlasting Eleanores, Isabels—which always were, and are, and must be, a nuisance?"

The following growl (in 1848) is decidedly amusing: "Now the Princess is done, he turns to King Arthur—a worthy subject indeed—and has consulted some histories of him, and spent some time in visiting his traditionary haunts in Cornwall. But I believe the trumpet can no longer awake Tennyson to do great deeds; I may mistake and prove myself an owl; which I hope may be the case. But how are we to expect heroic poems from a valetudinary? I have told him he should fly from England and go among savages." FitzGerald tells Frederick Tennyson in 1874: "I wrote my yearly Letter to Mrs. Alfred a fortnight ago, I think; but as yet have had no answer. Some Newspaper made fun of a Poem of Alfred's—The Voice and the Peak, I think: giving morsels of which, of course, one could not judge. But I think he had better have done singing: he has sung well—*tempus silcre*, etc." The Laureate, however, continued to sing, and in 1882 his friend utters another wail: "Annie Thackeray Ritchie writes me from Aldworth, where the Alfreds are all well and jocund in spite of the failure of the Promise of May. I never doubted of there being a noble Design, and many fine things, in it; but I wish, nevertheless, that A. T. would not have tried the Stage, even if he persists in trying other modes of Publication. I almost wish he was burthened with no bigger volume to Posterity than (as Dickens says) Gray has managed to find his way there with. There was an Article by Wedmore in the *Academy* on the Play, written with consideration, discrimination (I believe) and respect for the old Dear who *will* go on—like some of Aristophanes' Elders."

Concerning Carlyle, we read: "I am about to write my yearly letter to Carlyle. I suppose he still lives at Chelsea. His Niagara Pamphlet was almost tragic to me: such a helpless outcry from the Prophet who has so long told us what not to do, but never what to do. I don't know if he still maintains his fame at the former height."

IDEALS OF MINISTRY. By A. Wallace Williamson, D.D.

DR. WALLACE WILLIAMSON is one of the two ministers of St. Cuthbert's, Edinburgh (Dr. Macgregor being the other), and preaches regularly to one of the largest congregations in Scotland. He is a vigorous, well-informed, and cultured man, believing in the greatness and worth of the ministry, and bringing to its fulfilment the consecration of his life. The lectures here printed were given under the auspices of the General Assembly of the Church of Scotland to the students at Edinburgh, and are similar in their range to those of Dr. Robertson, of Whittinghame, and Dr. Stewart Wilson, already noticed in our pages. They are fresh, devout, and thoroughly practical, and touch on most points of ministerial life to good purpose. The book is one from which old and young may learn much. (Edinburgh and London: William Blackwood & Sons.)

TYPICAL NEW TESTAMENT CONVERSIONS. By Frederick A. Noble, D.D., LL.D.

THERE are few studies more fruitful than those which bring before us the character-sketches abounding in the New Testament, especially such as deal with the great crisis of spiritual life. Dr. Noble, distinguishing between the Divine and the human, shows how diverse are the forms of spiritual experience, and in how many ways and along what various paths men may be led to Christ. Among the characters described are those of Matthew, Lydia, the Samaritan Woman, Zacchæus, the Thief on the Cross, Nicodemus, Saul of Tarsus, and many others. The preacher is a skilled analyst, and brings to his task the insight and force of a well-trained historical imagination and the resources of a dignified and cultured style. (Manchester: James Robinson, 24, Bridge Street.)

THE CORN OF HEAVEN. By Hugh Macmillan, D.D., LL.D.

DR. HUGH MACMILLAN has gained a place of his own among the writers of scientifico-religious subjects, being a close student of nature and thoroughly conversant with those facts and processes which shadow forth the realities of the spiritual world. This last book, though scarcely possessing the freshness of his earlier works—he has himself familiarised us with his methods—is full of valuable and suggestive teaching, and will be prized by all who appreciate clear, strong thought, expressed in graceful and poetic forms. The great lessons of religion are admirably enforced by facts of ordinary life. This is a book which ministers should read as exemplifying one of the most effective methods of popular teaching of which they strive to become masters. (London: Macmillan & Co.)

MESSRS. MACMILLAN & Co. have published JAMES RUSSELL LOWELL, a Biography, by Horace Elisha Scudder, in two volumes. Its information is, as we should expect, accurate and comprehensive. Its tone is frank and sympathetic for the most part, eulogistic, but not, so far as we can see, unduly so, and the different sides of Mr. Lowell's life, its literary, poetical, and diplomatic, are presented clearly, and with a just sense of proportion. There is no attempt to place him among the *dei majores* of poetry, but a full sense of the services he rendered in each department of his life. A pathetic interest attaches to these volumes, as word reaches us, as we are writing this note, of the death of their author, so that we have in them probably his last work. We propose to direct attention to Mr. Lowell's life at greater length in an early biographical study.

THE STORY OF STORIES. By R. C. Gillie. London: Adam & Charles Black. MR. GILLIE has carried out a commendable purpose with decided aptitude and skill. The matchless story of our Saviour's life will never cease to interest children, and while we must ever rely on the gospels themselves as our main authority, it is possible to amplify and illustrate their teaching in a simple and effective style. Mr. Gillie has brought to his task a reverent spirit and a cultured mind, and his words which aim to emphasise "the hinge points" of Our Lord's ministry deepen the impression made by the gospel narratives and enforce their great lessons. The thirty or more illustrations, which form so prominent a feature of the volume, are mostly reproductions of famous paintings, and have a quite unique value. Knowledge and tact are alike conspicuous in their selection and execution.

ST. PAUL AND THE ROMAN LAW. By W. E. Ball, LL.D. Edinburgh: T. & T. Clark.

DR. BALL rightly repudiates the notion that the entire edifice of Christian theology came down from heaven ready built, like the New Jerusalem in the vision of St. John. It is—we are not anxious to deny—fashioned of earthly elements. "Not the outward frame, but the informing spirit, is divine." The writers of the New Testament were naturally influenced by the Old Testament, by Roman law, Greek philosophy, and the uncanonical writings of the Jewish Church. It does not follow that, because we have earthen vessels there is no heavenly treasure in them. Quite the reverse. The extent to which St. Paul was influenced by Roman law is shown by his doctrine of adoption—a practice due to the peculiar constitution of the Roman family. Adoption was a common practice in Roman society. We scarcely think, however, that this Pauline metaphor was the translation into Gentile thought of Christ's great doctrine of the new birth, however remarkably it may at some points illustrate it. We have been greatly instructed and delighted with a book which discusses an important, but somewhat unfamiliar, subject with great force. On some subsequent occasion we may refer to the very interesting chapter on Roman customs in this Anglican Baptismal Service.

THE TWENTIETH CENTURY NEW TESTAMENT. A Translation into Modern English, made from the original Greek. London: Horace Marshall.

WE should not like to be shut up to the use of this, or, indeed, of any modern translation of the New Testament; neither should we like to be without it. In various ways it brings home more directly the literal meaning of the sacred text, and places us on a vantage ground from which we obtain new and fruitful views of divine truth. As we read it, however, we are glad to have in our mind the Authorised Version, which, in point of stateliness and charm, holds a place of its own, and these elements count for much in the conveyance of sacred truth to the human mind. Many of the renderings are more of the nature of paraphrases rather than word for word, as, for instance, one on which we have lighted quite accidentally—2 Timothy i. 2: "You, then, my child, must find your strength in the help which comes through Christ Jesus." There is undoubtedly a greater homeliness in the renderings, and this has its own value; but the Twentieth Century Testament will not, to any large extent, supplant our old and familiar Authorised Version, though it may prove a good supplement to it.



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*Yours very truly,
J. Bayardall.*

from a photograph by Messrs. Davis & Sons, F.R.P.S., Market Street Chambers, Lancaster

THE
BAPTIST MAGAZINE

MARCH, 1902.

THE REV. J. BAXANDALL, LANCASTER.



WHAT I say here of the Rev. J. Baxandall must be looked upon as the appreciation of a friend in another denomination, but living in the same town, and of one who has known him well for more than sixteen years. For close upon double that number of years Mr. Baxandall has been the honoured minister of the Baptist Church in Lancaster, and I will hazard the statement that during all that time he never once entered the pulpit unprepared. Ministers, at any rate, will know what that means. His life and character stand out in noble contrast to the mere popular preacher, and therein lies his strength and glory, and his—(may I say it?)—comparative obscurity.

His whole career has been strongly marked by an unworldly spirit. What he once said of a dear friend and fellow student (the late Henry Platten) is wholly applicable to himself:—"He was a remarkable man; he had absolutely no personal ambition, cared nothing for position, or fame, or fortune, and persistently refused to put out his hand to grasp any of those earthly prizes for which most men live, and which he might so easily have gained. His aims, methods, and principles were essentially his own. He was not a proud man, but there was a native dignity in him, and a lofty sense of manliness, which prevented him from stooping to comply with some of the conditions on which popularity is attained in the present day. His ambition was to be a good preacher; and he secured the object of his ambition." There is not a clause in that quotation which may not be unreservedly applied to my friend.

The ideal in the secret chamber of his soul, never forgotten, much less forsaken, might, I think, be almost fully expressed in three texts of Holy Writ: (1) "That I may know Him"; this has been the prayer and endeavour of his life. (2) To "preach Jesus Christ and Him crucified": the desire to do this worthily is the secret of his unswerving devotion to the study of the Bible, and of his often highly-finished pulpit work. I

never knew him, through carelessness in preparation, trifle either with his congregation or his theme. (3) "Our citizenship is in heaven, from whence also we look for our Saviour, the Lord Jesus Christ." Hence that unworldly temper, with which none who know Mr. Baxandall can fail to be impressed. He is thoroughly and heartily human, yet he has the spirit and bearing of the New Testament saints.

From what has been said, my readers will understand when I add that he is seldom seen on a public platform, and more rarely still at municipal functions. I do not mean that he is a recluse; he is not that, but with him first things are always put first. When, on rare occasions, he enters on public, as distinguished from church, work, he speaks with ability and acceptance. Ministers know the temptation which the excitement and applause of the platform present, and the loss of spiritual power which sometimes ensues. While some men have increased their usefulness in that wider sphere, others have only courted failure, and won it. At any rate, in the case of Mr. Baxandall, the consequence of keeping, for the most part, to the narrower path, has been a certain concentration and intensity in his pulpit work. Whatever may have been the loss, to his people it has been a gain. He has entered his pulpit, not from the platform, but from the mount of vision.

I do not think he is very patient with either the methods or the avowed results of the Higher Criticism; personally I think a little more sympathy in this direction would improve him. But I am sure that Paul would have spoken of him as "my partner and fellow-worker," and would have called him "a brother beloved, both in the flesh and in the Lord." Of the man, no less than of his doctrine, it may be truly said that he is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." Doctrinally he stands with Dr. M'Laren, rather than with Dr. Clifford; in style, too, he has strong traces of M'Laren's restrained and nervous power.

On the occasion of the death of Queen Victoria it was my privilege to suggest that Mr. Baxandall should be asked to give the address at our great Nonconformist Memorial Service in Lancaster. By general consent that address was the ablest and the loftiest in tone of anything attempted in the district at that time. It was marked by a chaste and restrained eloquence, and breathed so fully that fine Puritanic spirit which is the glory of our Free Churches, that we were proud of him that day. It was so loyal, and yet so just and true, his friends said, that we had almost reached the ideal of what such a service should be.

My strictly biographical notes shall be of the briefest character. Mr. Baxandall was born at Denholme, in the West Riding of Yorkshire, in 1836. He removed to Bingley at an early age, was converted under the

ministry of the late Rev. John Dawson, pastor of the Baptist Church in that town, and was baptized by him in 1854. In 1858 he entered the Baptist College at Horton, Bradford (now Rawdon), to study for the ministry. He speaks with affectionate regard of the late Dr. Acworth, at that time president of the college, and of Dr. S. G. Green, who was the classical and mathematical tutor; the benefits and stimulus received from those good men remain with him to this day. His first church was Agard Street, Derby. He found the life of the church then at a low ebb; but he found also a few brave hearts; and, God rewarding their courage and faith, together they built up the cause which has now developed into Trinity Baptist Church. In 1866 he removed to Wirksworth, in Derbyshire, and three years later to Driffield, in Yorkshire. In 1873 he entered on his present pastorate in Lancaster, and as regards length of pastorate he is the senior minister amongst us. His position here is assured, and no man in this town is more respected. Such honours as have fallen in his way he has worn with dignity and simplicity, whether as president of the district Baptist Association or as its secretary during five years; whether as president of the Free Church Council or of the local Christian Endeavour Union. He is worthy of any honour the Baptists can do him. It is the ministry of such men as he which compels respect for the Free Church pulpits of our land. During his ministry in Lancaster the old chapel in Whitecross Street has been replaced by a fine church in Nelson Street. Mr. Baxandall's labours, however, have not been confined within the limits of his own church; besides rendering service in many ways to the Nonconformity of our neighbourhood, he took a leading part in the formation of the Baptist church in Morecambe, and the infant cause, during several years subsequently to its formation, was under his pastoral care. The friends at Morecambe warmly appreciated his work amongst them.

Altogether, the life of the Rev. J. Baxandall is one seriously and wholly consecrated to Jesus Christ and to the ministry of the Gospel. Ability of no mean order, unflagging diligence, and a profound, though unobtrusive piety, have given a very high tone to the whole life; this no man who has the privilege of his friendship can fail to see and admire. He is "a good minister of Jesus Christ."

J. F. COWLEY.



THE latest addition to the Church of Scotland Guild Text Books (Adam & Charles Black) is **LESSONS ON THE GOSPEL OF ST. MARK**. Questions of "Introduction" are passed by entirely, and attention is restricted to the presentation of the story so graphically told in the second Gospel and the lessons thereby inculcated. This is in every sense an admirable piece of work.

PANTHEISM OR THE INCARNATION?—THE SOLE ALTERNATIVES.

I.—THE QUESTION STATED.



HE problem of the existence and immanence of God is for man at once the oldest, the newest, the most tormenting, and the most welcome of all problems. The oldest, since it dates from the apparition of man upon our planet; the newest, since it presents itself to the last man born with as much of freshness as ever; the most tormenting, since, in certain moods and in certain circumstances, it oppresses us as nothing else can; the most welcome, since it offers to contrite hearts the solution of every puzzle in our complex life. There is no problem so practical as this; for the repose of our minds, the satisfaction of our hearts, and the true direction of our forces all depend upon our vital relation to the Being Who has produced us, and for Whose purposes we have been brought into the land of the living. To the end of time the inspired aspiration of St. Augustine will remain true: "Tu nos fecisti ad Te, et cor nostrum inquietum est donec requiescat in Te." Nothing can be more contemptible and illogical than the vain word so often pronounced amongst men—that "religion lies outside the realm of practical life." On the contrary, nothing is more decisive for practical life than the knowledge of what our Creator thinks of us, what He means to do for us and with us, and what He means we should do for Him. This is the basis of all practical life.

Now, when we examine contemporary life, to discover the attitude of men towards this Supreme question, we find, broadly speaking, that the human world is divided into four well-defined parts: First, there are the avowed Atheists—a mere handful of people, unknown to the world of science, literature, music, or art, but chiefly known to the police as pestiferous people who publish filthy books, for which offence, more than once, they have been imprisoned. Secondly, there are the Agnostics, who neither affirm nor deny the existence of God, but who take refuge in neutrality, with a leaning towards belief in a "Power inscrutable and unknowable." Thirdly, there are Pantheists—most numerous of all—who either professionally or practically identify God with the universe. And lastly, there are Christians who worship one God—a Trinity in unity—made known to them by Jesus Christ our Lord. But this general division of mankind into four companies is capable of a further division. A careful examination of contemporary thought will, I submit, lead to the conclusion that, everywhere outside Christianity,

the tendency of men's minds is in the direction of Pantheism. And it would be by no means arbitrary if we were to classify men as either Christians or Pantheists. I shall hope to prove this very clearly in a minute.

Pantheists, I said a moment ago, are of two kinds—professional and practical. There are certain religions which are professedly Pantheistic, and these religions enchain a vast number of the world's population. But of those which are not professedly so, there is not one which is not practically so. Suppose, for a moment, that we allow Agnosticism to be a kind of religion; what is at the heart of it? An admission (scarcely a belief) of a vague Power, inscrutable, unknowable, which is behind all things and, in some manner, pervades all things. What is this but Pantheism? Hindooism and Buddhism are essentially Pantheistic. And Mohammedanism? It would seem, at first, as if our classification would not hold good here, for is not the name of God ever upon the lips of its devotees? Does not the Korân unfold a marvellous procession of Divine attributes? Is there not ever present a *personal* God. So, upon the surface, it appears. But the more closely is Mohammedanism studied in its theories and in its practical effects upon Arab life, the more clearly will it appear that, despite the eternal recitation of the attributes of God, it is essentially Pantheistic. There is no God to be *loved*, to be personally communicated with. There is simply a hard, inflexible code of laws in the Korân for the guidance of life, and a God behind them whose fiat admits of no modification, and to which the human will must fatally bend. This is only Pantheism bearing another label.

Considerations of space alone prevent me pursuing this line further; the general statement must suffice. Each person may complete it for himself, and one may repeat, without fear of serious contradiction, that outside Christianity the tendency of religious belief everywhere is in the direction of Pantheism.

The reason for this is not surprising, for Pantheism is the only logical goal for those who believe in the existence of spirit or force or an inscrutable power at the back of all phenomena, whilst rejecting the truth of the incarnation of this spirit or force in personal form. This is anticipating for the moment. The position I am seeking to demonstrate is that the only logical alternative for the human mind is belief in Pantheism or belief in the Christian truth of the Incarnation.

For persons who conceive of God under material forms this alternative does not exist. The more degraded of those whom we generally call "heathen" (together with some other persons who would be more than indignant if they were described as "heathen," but who in reality are

such) conceive of God as an immense Man—a giant, possessed of infinite strength, who lives not far away from them, who is aware of all their actions, and who must be kept in good humour by various propitiatory devices. To such persons, wherever found, the idea of an Incarnation of this Deity would be terrific, and most unwelcome. A god of this kind must not venture too near; he must be kept at a distance. Hearts would freeze with terror if he approached too closely.

But, at the other extreme, there are vast numbers of people who conceive of God truly as "spirit." They make no shape of Him in their minds; there are no materials of which they can form a veritable image of the Deity. But a spirit without conceivable form cannot be other than a vague presence. There is nothing in the notion that we can seize and make vivid. Hence it follows that the idea of a spirit equal to all the phenomena with which we are acquainted must be that of an *expanded* spirit. We cannot locate it, nor can we enter into personal communion with it. The notion of intangibility is exactly contrary to that of an accessible personal presence; when men therefore demand the latter and find themselves able only to conceive of the former, it goes without saying that all intercourse with God is impossible—at least on their side. To the difficulty of vagueness must be added that of vastness. The immensity of this "inscrutable Power," this "unknowable Force," this great "First Cause," has always impressed thoughtful Agnostics and others who deny the possibility of human intercourse with It. It is largely because of its vastness that Mr. Herbert Spencer pronounces it to be "unknowable." Mr. Huxley once replied to the taunt of a critic who taxed him with pride: "It is not pride that keeps me from the acknowledgment of the orthodox God; if anything, it is the opposite of pride. I am not conceited enough to imagine that a Being so great as He must be, who is behind all things, could possibly be interested in what a solitary individual like myself chooses to think or to do." Natural logic leads to this conclusion. Unless a person has definite evidence beyond himself that the Creator really cares for him as an individual, it is not likely that his own knowledge or his logic will lead him to this conclusion. Vagueness and vastness, then, are the impressions left upon the mind through a purely natural study of God. And these two things are the very essence of Pantheism; the spirit of all things is universally diffused, and it cannot be seized or communicated with. Pantheism is the necessary doctrine of minds that kindle their own torches and set out in the search for the Infinite. And the more thoroughly the matter is studied, the more clear will it become that outside Christianity the tendency of religious belief everywhere is in the direction of Pantheism.

An expression generally current amongst Englishmen is: "It really does not matter much what a man believes, so long as he is sincere and his conduct is all right." And the half-instructed imagine that this formula contains profound philosophy. As a fact, it is a jumble of nonsense. For what is "conduct"? A man's attitude in the face of every relation in life, expressing itself in appropriate action, *in conformity with the law of his being*. "Conduct" must never be simply individual, unrelated, or capricious. To be of value it must be harmonious with all life, and that is only possible as it is harmonious with the *centre* and source of all life. Which is another way of saying that conduct is bound to take note of the law of God. But this involves belief in God and in His law, a belief of the most practical kind. To say, therefore, that belief is of no consequence so long as conduct is all right is pure nonsense. Belief *does* affect conduct, and conduct is always the product of belief, of some kind or other. A man who believes ill cannot act well; a man who believes well cannot act ill. Why abandon the principle and say that a man who does not believe at all must act well?

If this principle is right, it should follow that belief in Pantheism results in a vague, or a diffused morality. Do the facts bear out this contention? Let us not limit the word "morality" to those personal acts of kindness or to that correctness of manner which amongst men frequently exhausts the meaning of the word. By "morality" let us understand the sum and total of our duty towards ourselves and our neighbour. Towards our neighbour that duty is not discharged when we have been polite, or when we have assisted him out of certain temporal difficulties. We are not perfectly "moral" until our virtue has achieved a triumphant force which is equal to the task of redeeming fallen men, and putting them into harmony once more with the centre of their life. "Conduct" which misses this grand work is at the best a veneer, a surface goodness which has not force enough to reach other hearts. In this light Pantheism stands convicted of failure. Professional Pantheists are numbered among the backward peoples. Hindoos and Buddhists are hopelessly in the rear. Practical Pantheists, whether they pronounce the name of God incessantly, as do Mohammedans, or whether they resolve God into an eternal mist, as do our modern philosophers, bear the fatal mark of utter incompetency in the presence of the world's need of regeneration. Cut off from the centre, they have no touch with the circumference. Having no communion with the Creator, they cannot truly commune with that humanity which has proceeded from His hands. Receiving no force from the Source of all Power, they cannot communicate force to those who through transgression have squandered theirs. This is no metaphysical question; we are in the heart of the practical region. Whatever

charm the doctrine of Pantheism, formulated or not, may possess for the intellect, it acts as an acid upon the heart, slowly, but surely, destroying the inner fibre. As a theory it is disquieting; as a moral force it is hopeless. The proof of this is written large in history.

At the other extreme is the magnificent Christian truth of the Incarnation of the Son of God. Pantheism, in any of its forms, dissipates God, making of Him a living atmosphere, through which we thrust our hands but which can never become vocal to us. The Incarnation, on the contrary, brings God to our very door. In a familiar form He speaks to us. He touches both our senses and our spirits. We ask whether God is a person or a vague force. The Incarnation definitely reveals His personality. We wonder if God really cares for individual creatures or whether He regards us only in the mass. The Incarnation settles that also for us. Tormented by the sense that something is wrong with us we ask whether we may be cured, and whether we may really experience the eternal harmony. Jesus Christ, by saving sinners from sin and then transforming them into saints, has given hope to all mankind that the like may be accomplished for them. God at our door—personal, loving, paternal, forgiving, redeeming—this is the message of the Incarnation. If it be true, there is nothing in heaven or earth that can compare with its sublimity. Is it true?

Happily we are living in the clear light of history. The Church has a history, Christianity has a history, Christ has a history. Criticism has established for evermore the truth of the human existence of the Church's Head. We shall never see another ignorant Bradlaugh conjuring with Christ and the twelve Apostles, and changing them at will into the sun, moon, stars, and the signs of the Zodiac. If such an one should by accident appear, he will at once be directed to the lunatic asylum. The historic person of Christ stands before the twentieth century a living, palpitating figure. The Church's doctrine of the Incarnation is also historic. Rightly or wrongly the Church is founded upon the doctrine of the Incarnation of the Son of God, with all that it involves. Criticism has to admit that. The only point at issue is, Did the original documents of the New Testament teach this truth? They who think they find evidences of redaction everywhere in the Gospels are often most arbitrary in their rejection of what they are pleased to call the "legendary matter." Anything they dislike "has been put into the mouth of Jesus by others." A most excellent method of criticism, so scientific, so just, which, if it were universally applied, would lead us into such a tangle as would certainly ensure dense ignorance concerning every great historic subject. The literary question, however, is not everything, indeed it is not too much to say that it is the *least* of certain great questions which directly touch the

person of our Lord. There was a Church long before a line of the New Testament had been written; to that Church we are indebted for the New Testament. The Church possessed a life and *facts* before ever she promulgated a doctrine. Some people forget that elementary circumstance, and seem to work upon the presumption that the Church started with a doctrine and manipulated her "facts" accordingly. The Church's life is historic, and, despite all the terrible disagreements and divisions which have marred her way, *one* truth has dominated her throughout twenty centuries: without that truth she would cease to be the Church. It is the truth of the Incarnation.

Instead of troubling ourselves here with the literary question, let us rather attend to the graver one of examining the truth itself and demanding whether it is accidental or radical. In other words, Is it an awkward legendary graft brought to the tree of humanity from without, or is it the natural fruit of a tree whose roots are struck deep into God? We have 2,000 years of belief in the Incarnation—either 2,000 years of sublimest fact, or 2,000 years of silly legend.

FREDERICK C. SPURR.



THE FLESH AND BLOOD OF THE SON OF MAN IN JOHN VI.

NO more astounding claim was ever put forth than that with which the little band of Jewish hearers found themselves confronted in the Synagogue of Capernaum: "Except ye eat the flesh of the Son of Man, and drink His blood, ye have not life in yourselves" (John vi. 53). In face of such a statement we are scarcely surprised to read that "many of His disciples, when they heard this, said, This is a hard saying; who can hear it!" Nor yet, perhaps, need we wonder that from that time "many of His disciples went back and walked no more with Him." It is only what would happen if the same winnowing process—so searching, so severe—were applied to a congregation of nominal Christians to-day in connection with almost any Church that could be found. So long as discipleship is made to consist in the observance of an outward form or the acceptance of a formulated creed, there will be no lack of followers in the world; but enforce and apply a *spiritual* test, such as only the spiritual mind can understand and the spiritually born accept, and a speedy falling off will be the inevitable result, possibly equal in proportion to that which resulted from the application of this test by Christ. Amongst His followers there were those whose motive was not

pure. (See ver. 26.) Did they perceive the true nature of Christ's claims, and understand what discipleship involved, they would cease to follow. So long, therefore, as they remained they were a source of weakness to His cause, and it would be better, both for Him and for them, unless their following should become true, that they should cease to associate themselves with His name. And so, to make manifest at once the nature of His mission and of their following, He devised a test, the severest that could be found: in its essence sublimely spiritual, in its form grossly material. If they fail to discern the spiritual essence, the grossness of the form will repel them. If, on the other hand, they succeed in penetrating beneath the form to the substance, its sublime spirituality will stagger them. Only men who have the root of the matter in themselves, like Peter and the inner circle of disciples, who, although they cannot fully understand, yet feel that there is that in Him which satisfies their deepest needs, will be likely to remain. While false disciples will be offended and driven away like chaff before the wind, these will be constrained to say: "Lord, to whom shall we go? Thou hast the words of eternal life" (ver. 68). And so the Christ-circle will be purged.

The saying, then, is confessedly hard, as it was meant to be. On first hearing, it shocks both the natural reason and the moral sense. Literally construed, it demands the doing of that which is utterly impossible, and therefore absurd; or else disgustingly gross, and therefore immoral. The logical outcome of such unspiritual treatment of this and kindred sayings is the Romish dogma of Transubstantiation, which, by the very nature of the case, cannot at the same time be true and moral. To preserve its truth requires the sacrifice of its morality; and to preserve its morality demands the denial of its truth. If, as the Romish canon requires us to believe, the body and blood of our Lord Jesus Christ "are truly, really, and substantially contained" in the elements of the Eucharist, so that "not only the true body of Christ, and whatever appertains to the true nature of a body, such as bones and nerves, but also Christ whole and entire" is present "under each species, and under every part of each species," I say, if that be true, then to partake of such elements would be an act of materialism so repulsive, and of cannibalism so coarse, that it is horrible even to contemplate—a fact which, together with its palpable contradiction of every evidence of sense and instinct of reason, is amply sufficient to brand the entire dogma as intrinsically and radically false, even though a hundred Ecclesiastical Councils, and as many infallible popes, should decree it to be true. Indeed, it was to make impossible to all right thinking men such a literal interpretation of the words that Jesus chose

for His statement such an extreme form, as though by its very grossness and harshness He would compel His hearers to seek for an interpretation to which such epithets could not apply. "The grosser you make the symbol," says Dr. M'Laren, "the more imperative you make the purely spiritual interpretation of it"; and with such an extreme statement as this before us we have surely no other alternative left, if we would treat the words as those of a reasonable being, and as reasonable beings should. The truth is—and apart altogether from the gross doctrine we have named—the statement is not concerned with the observance of the Lord's Supper at all. To say of the material elements used in the observance of that rite that "except a man take of these he has not life in himself" would be a form of materialism only one step removed from that which we have justly condemned. Such a statement, if true, would place in the hands of an official priesthood a power over the souls of men from which there could be no escape; and if it is not true, then no justification is left for such powers as a self-styled priesthood so audaciously claims. And, further, to put such an interpretation on the Saviour's words would be to force Him into the most glaring inconsistency and contradiction with Himself. The whole burden of His mission and message was in direct and irreconcilable antagonism to mechanical ideas of religion in any shape or form, substituting in their place the only true idea that religion is, from first to last, a matter between the spirit of man and the Spirit of God. But if it were true, in any sense, that eternal life depended on the eating of the bread and the drinking of the wine in the Supper of the Lord, then religion would be no longer a thing of spiritual faith, but of material rite; and if *that* were true, then Christianity would be a thing for conjurers and miracle mongers to juggle with. Spiritual dynamic would be exchanged for carnal magic; and it would then be possible for the unspiritual man to go into the Kingdom of God before the spiritual, because, forsooth, the one had partaken of the Sacrament, and the other had not, which, as Euclid would say, is absurd.

No, that which Christ says here is true quite independently of the Lord's Supper, which, indeed, was not even instituted when the statement was first made; and if it had never been instituted at all, the statement would still hold good. If there is any relation between the two things at all, it is rather one of parallelism than of identity: that is to say, while they do not refer to one another, they both refer to the same thing. Just as London may be reached by two or more distinct lines that have no relation with one another, except that their destination is the same, so this discourse and the Lord's Supper have no direct reference to one another, yet each of them points to the same

truth, which it illustrates and enforces each in its own peculiar way, the one by way of metaphor, the other by way of emblem; the one by symbolic speech, the other by symbolic act; but though the manner is different, and the lines of each are separate and distinct, the truth they set forth is the same—the truth, namely, that union by faith with the living Christ is essential to eternal life.

Such, then, being the underlying truth, we naturally ask what reasons can have prompted its expression in such an unusual and perplexing form? Why not have chosen some more direct and less offensive way of stating it? The answer is contained in part in what has been stated above. In order to serve the purpose of a test, separating amongst the followers of Christ the false from the true, it was needful to state the truth in such a way that if its inward meaning did not attract, its outward form would repel. But still the question remains, What led Christ to fix upon the “eating of flesh” and the “drinking of blood” as the guise under which to conceal, or the medium through which to reveal, His sacred meaning? The answer to this question is to be sought partly in the outward circumstances of the time, and partly in the inward mood of the Saviour. The incidents that had gone before, and other incidents that were to follow after, alike helped to give colour to the Saviour’s thought. The whole figure is the result of a most interesting train of association and suggestion, and if we succeed in the discovery of the one we cannot fail in the understanding of the other.

The feeding of the five thousand was still present to the Saviour’s mind, and evidently suggested to Him the thought of *eating*, of which the figure is in part composed. The people had been ready enough to eat of “the bread which perisheth”—that which, at the most, can minister only to the sustenance of the physical life, and can sustain that only for a time. The eagerness with which they partook of that bread suggested to Jesus the still greater necessity—concerning which, however, they were not so eager—of partaking of that which would nourish and sustain the life of the soul. “Work not,” He said, “for the meat which perisheth, but for the meat which abideth unto eternal life” (ver. 27); and a little later He distinctly set Himself before them as being, in Himself, “the bread of life” (ver. 35).

The idea of drinking was added to that of eating by the most natural and simple association of ideas. The mention of the one inevitably calls up the idea of the other, and Jesus is reminded that just as eating and drinking are among the most essential and persistent of man’s physical needs, so is there a spiritual hunger and thirst, the satisfaction of which is more essential and vital still, and by offering Himself for

the satisfaction of these Jesus claims to fulfil, in the completest possible way, the deepest needs of the soul. "He that cometh to Me shall not hunger, and he that believeth on Me shall never thirst" (ver. 35).

A little later, again, there follows the substitution of "flesh" for bread. "The bread which I will give is My flesh" (ver. 51). Nor is this substitution difficult to explain, in view of the fact that at the time the words were spoken Jesus Himself and those who heard Him were looking forward to the observance of the Passover, to which many amongst them were probably on their way, and where the flesh of the sacrificial lamb would be eaten in memory of the deliverance God had wrought for their fathers, and in token of the continuance of His covenant relation with themselves. By the adoption, therefore, of the word "flesh," and the associations for which it stood, Jesus set forth His claim to be to the spiritual life of the world what the Passover was to the national life of the Jews.

And now nothing else is needed but the addition of "blood" to make the figure complete. And the addition of this is something more than the mere filling up of the idea. The mention of it betrays the presence of a thought that was fast becoming uppermost in the Saviour's mind—the thought of the decease He was shortly to accomplish at Jerusalem, as the means whereby His life was to be made available for the life of the world. The figure carries with it not only the idea of death, but of violent death—death in which the shedding of blood forms a prominent part. Possibly the thought of this had been made more vivid by the news which had reached them only a little while before of John the Baptist's death. That death furnished a most startling example of the end of one who at one time had been the hero of popular enthusiasm. What John had been then Jesus is now, and what John is now Jesus will be soon. The popularity of Jesus is at its height. The people are flocking after Him as they had done after John, and Jesus is persuaded that just as they had deserted John so will it be with Him. He is the unwilling cause. He knows too well the fickleness of the human heart, especially the heart of a crowd. To-day they would take Him by force and make Him their King; to-morrow they will take Him by force and cast Him out. The excitement that would now carry Him to a throne only needs to be perverted into a different channel by the skilful touch of the priest, and it will carry Him to a cross. There only needs the swift revolution of feeling, to which an excited crowd is so easily liable, and the tragedy of Calvary will be an accomplished fact. Of all this Jesus is fully aware. The thought of it is with Him all the time. But He thinks not only of the fact, but of its meaning, and the remembrance of that saves Him from despair. He perceives,

even at this distance from the cross, that which was so impressively set forth on "the night in which He was betrayed," that the shedding of His blood should be for the remission of sins—the laying down of His life for the life of the world, and thus becoming a ransom for many.

We have now accounted for the presence in this figure of the two pairs of ideas of which it is made up—"eating and drinking," "flesh and blood": the one pair having to do with the ingredients that enter into life, the other with the manner in which they are received. It only remains for us now to trace out more fully the spiritual equivalents for which they stand, and with which alone we are concerned. For to deal with the letter, and neglect the spirit, is to render the words of none effect. As the Saviour reminded His hearers, so does He remind us to-day: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life" (ver. 63); that is to say, the actual flesh of Christ, even if we could partake of it, would profit us nothing. The essential thing is to become partakers of the spirit, by which the flesh itself is quickened, and the possession of which will impart to us all the vitalising properties of the flesh and blood of the Son of Man, to share which is to possess eternal life, and to set forth which is the sole purpose of the Saviour's word.

That being so, there are two things, mainly, on which our attention should be fixed. We must discover, if we can, the spiritual equivalents of the Saviour's material flesh and blood, and of the physical actions of eating and drinking by which these are received. In other words, we have to consider the Divine gift and its human appropriation: on the one hand, the elements of which eternal life is composed; on the other, the medium through which it is communicated and received, for these are the all-important realities wrapped up in the Saviour's mysterious words, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have not life in yourselves. He that eateth My flesh and drinketh My blood hath eternal life, and I will raise Him up at the last day" (vv. 53, 54).

What, then, are we to understand by the "flesh and blood" of Christ? Do not these stand for the living personality of the Saviour in its entirety, and especially as that personality stands related to His redemptive mission in the world? If a distinction is to be drawn between them, may it not be said that while the "flesh" represents the virtue of Christ's holy life, the "blood" represents the efficacy of His atoning death? So that together they make provision for our complete salvation, under its two aspects of redemption and sanctification, the one providing for our salvation *from* sin, the other for our salvation *to* holiness, the end whereof is eternal life. And the close connection

of the two reminds us that the one is not to be taken apart from the other. The "flesh" is not to be taken without the "blood," which means that Christ's holy life is not to be separated from His sacrificial death, as in some quarters there is only too much disposition to do. Thus, to separate between them is to destroy the efficacy of both, for, as Dr. McLaren has well reminded us, "Unless we recognise that not His living personality alone, but His death as a sacrifice, and means of establishing a new and more blessed relation between God and man, is the life of the world, we shall neither understand the death nor possess the life."

Nor yet is the "blood" to be taken without the "flesh," which means that Christ's sacrificial death is not to be separated from His holy life, as is again the tendency with some, as though salvation were the mere remission of the penalty of sin, and not also the inworking and outgoing of a new and higher life, which, in some measure, is a reflection, because a reproduction, of that of Christ. "What God hath joined let no man put asunder." Both the "flesh" and the "blood," the holy life, and the atoning death are needed to make up eternal life.

And what are we to understand by "eating" and "drinking"? In general, of course, the use of the figures is intended to remind us that it is not enough that eternal life has been provided as a gift, it must be appropriated as a possession. We must do with the flesh and blood of Christ, so interpreted, as we do with food and drink in order to appease our hunger and quench our thirst. It is not by the correct analysis or statement of their nature, but by the personal appropriation and assimilation of the living substances themselves that we become possessed of their virtue. There must be the "eating" and "drinking" of the flesh and blood. And what that means we best learn from the lips of the Saviour Himself. There are no better explanations of Christ's words than the words of Christ. The Son of God has no better interpreter than the Son of Man. What Jesus means by "eating" and "drinking" in the fifty-third verse He has Himself told us in the thirty-fifth verse: "He that cometh to Me shall not hunger, and he that believeth on Me shall never thirst." The two acts described in the one passage as "eating" and "drinking" are in the other described as "coming to" Jesus and "believing on" Him. They are the two parts of the one process of the soul's surrender of itself by faith to Christ. We "eat the flesh" when, through the contemplation of faith, we so yield ourselves up to the influence of Christ's holy life as to become permeated by its spirit and possessed of its power. We "drink the blood" when, through the contemplation of faith, we so regard the sacrificial death of Christ as to take it for our own ransom, and so experience its saving grace. And thus, through a twofold exercise of the one faith,

we receive eternal life. Nor is this an act, once done, done for ever. Rather is it an incipient action perpetuated into an abiding attitude; *doing* protracted into *habit*: a perennially present feasting of the soul upon Christ. It is not said, "Whoso ate and drank," but "Whoso eateth and drinketh." The tense is a continuous present: "Whoso is an eater of My flesh, and a drinker of My blood, hath eternal life." And it is worthy of note that the word employed in the fifty-fourth verse is not the same as that in the fifty-third, and the change is most suggestive and instructive. It is the word used of those ruminating animals that chew the cud, masticating it again and again, repeating the process day by day and hour by hour. Just so the faith of yesterday will not suffice for the life of to-day, neither will the faith of to-day suffice for that of to-morrow. "The just shall live by his faith"—each day's faith sufficing for each day's life. We are to "abide in Christ," keeping ourselves in continual fellowship with the source and giver of life, so that our own may be continually renewed.

If the further question be asked, How can the eating of Christ's flesh and the drinking of His blood impart to men eternal life?—just as the Jews asked, "How can this man give us His flesh to eat?"—we need not be careful to reply, any more than was the Saviour Himself. It is not necessary to understand the processes of nutrition in order to benefit from the taking of food; and no more is it necessary to understand the spiritual processes by which the vital energy of Christ's life becomes converted into ours, in order that we may benefit by our feeding on Him. The life-giving processes of God operate, even though we be entirely ignorant of the mode, provided only the conditions be fulfilled. If we are careful to perform our part, God may be trusted to do His, and it is a little matter that we may not understand. The *fact* is sure, though the *manner* be obscure, and our sole concern is with the fact. "Eat and drink"—that is Christ's word to us, and that, at least, we can fulfil. For the rest, it is not needful for us to know: it is enough that the Saviour has pledged His word, and that His word can never fail. "He that eateth My flesh, and drinketh My blood, hath eternal life; and I will raise Him up at the last day."

Halifax.

FRANK SLATER.



CHRISTLESS CHRISTENDOM. By Ernest Goodman. A vigorous story, the scenes being chiefly laid in Glasgow during the time of the Exhibition and partly in Italy. It contains a trenchant exposure of the tactics of Rome, and a plea for thorough Evangelical teaching. The sketches of James Macdonald and Henry Villiers, and the love-story between Villiers, who becomes a Baptist minister, and Constance Hollins are all well written.

WHY DID CHRIST INSTITUTE BAPTISM ?

AN OPEN LETTER TO CHRISTIAN ENDEAVOURERS OF ALL DENOMINATIONS.

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

PART II.—SYNOPSIS:—New Testament Baptism was by *Immersion*.—This now Uncontroverted—Sprinkling not a Possible Definition—Philological Testimony—Awkward Dilemma for “Sprinklers”—Terrible Dilemma for Ritualists—With what Truths was the Observance of New Testament Baptism always Associated?—The Baptism of John—The Doctrine of the Apostles—Baptism Symbolical of the great Fundamental Truths of the Gospel—How to “Clinch” the Baptist Argument—Did not Christ Select and Ordain Baptism as a Rite of Initiation because of its Pictorial Nature?—Tentative Definition—Two other Lines of Independent Testimony.



FIRST of all, let us see what the rite of New Testament baptism really is—*i.e.*, how it was performed in Apostolic times. Here, happily, we are now practically beyond the region of controversy. There is now no student of any denomination, of any repute as a New Testament scholar, who will not admit that it was uniformly administered by *immersion*. This fact is, indeed, very obvious from the slightest examination of the context in most of the New Testament references, and the young student should allow no authoritative names to interfere with his own examination of the Scriptures, and his own right and power to judge for himself what the Scriptures say. Lest, however, there be any lingering doubt in the minds of young inquirers, we append the names and, in some cases, quotations from the writings of the following distinguished scholars, who corroborate the self-evident Scriptural view.

“The rite is nowhere described in detail; but the element was always water, and the mode of using it was commonly immersion. The *symbolism of the ordinance required this*. . . . A death to sin was expressed by the plunge beneath the water, and a rising again to a life of righteousness by the return to light and air; and hence the appropriateness of immersion.” (Dr. Plummer [Church of England] in “Hastings’ Dictionary.”)

“We ought to regard the rite as really setting before us a washing of the entire person. . . . We are to remember that what is here set before us as a symbol of the grace of Christ, is the entire washing of the whole person when one plunges into a pure and cleansing stream or pool of water. That is the way in which the rite was anciently performed, and that is its ideal which we should keep in our mind’s eye.” (Dr. Candlish [Presbyterian] on the “Christian Sacraments.”)

“That the baptism of John was by the immersion of the body seems evident from those things which are related concerning it; namely, that he baptized in the Jordan, and in Aenon, because there was much water, and that Christ, being baptized, went up out of the water.” (Lightfoot.) Similar testimony is also borne by such scholars as Cremer, Meyer, Schürer, Edersheim, Beyschlag, Wendt, etc., etc.

One thing that should particularly be noticed is, that no reputable New Testament Lexicon gives “sprinkling” as one of the possible definitions of baptism. New Testament baptism and immersion are, in short, synonymous terms—baptism being really the Greek word, and immersion being the English translation. We say that baptism means immersion, just as we say that *vir* means a man.

In Grimm’s New Testament Lexicon baptism is defined as “an immersion in water, performed as a sign of the removal of sin.” And again: “This (*i.e.*, New Testament baptism), according to the view of the Apostles, is a rite of sacred immersion, commanded by Christ.”

Looking at the subject meantime from the philological point of view only, we are shut up to the conclusion—which is in reality a tautology—that baptism in New Testament times was administered by *baptizing*, and could, of course, be administered in no other way. If we honestly consult the New Testament standard, looking now simply at the definition of the word and the nature of the symbol, we must deny that the rite of sprinkling is a form of New Testament baptism: just as we must deny that walking is a form of running, or that riding is a form of swimming. We may find justification on other grounds for substituting the rite of sprinkling for the rite of New Testament baptism, or we may agree together to christen the new rite by the old name. But “facts are chiefls that winna ding.” If we venture to say that sprinkling is a form of New Testament baptism, the dictionaries are all against us; the ripest New Testament scholarship of our time is all against us; the facts of New Testament history are all against us. The “sprinkler” of our time is, in short, being driven irresistibly to the awkward conclusion—and to the Romanist and High Churchman the horrible conclusion—that sprinkling is not, and cannot be, a valid form of the rite which our Lord ordained.

We are the more confirmed in this when we pass on from the definition of the word to notice what the spiritual ideas were with which the rite itself was always associated. It will be noticed that we are now in search of Christ’s purpose; and as we go along it will be evident that we are seeking it, not by making fanciful and arbitrary guesses at it, however plausible, or ingenious, or beautiful, but by the strictly scientific method of examining the Scriptures themselves. If we find

any single ruling idea, or any homogeneous group of ideas, appearing regularly in association with the rite, we shall be warranted in concluding that Christ Himself had such ideas in mind, and that His choice of baptism as His initiatory rite of discipleship was largely, at least, determined by them.

The first reference to New Testament baptism is that administered by John the Baptist. The following are the most noteworthy references:

"John came, who baptized in the wilderness, and preached the baptism of *repentance unto remission of sins* . . . and they were baptized of him in the river Jordan, *confessing their sins*." (Mark i. 4, 5.)

"And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins." (Luke iii. 3.)

"And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, *Repent ye*: for the Kingdom of Heaven is at hand . . . and they were baptized of him in the river Jordan *confessing their sins*." (Matt. iii. 1, 6.)

From these passages it is evident that John the Baptist connected the rite with the two fundamental and corresponding ideas of *repentance* and *forgiveness*, and that he administered it on the occasion of a confessed desire on the part of those who came to him to forsake an evil past and begin a new and holy life. That he attached to it this two-fold significance is evident from the exclamation of surprise when there came to be baptized of him the One who, of all humanity, had not a guilty past to renounce. "I have need to be baptized of Thee, and comest Thou to me?" Even in the baptism of John, then, which was, so to speak, the initial *outline* of Christian baptism, these fundamental conditions of entrance into the Kingdom are clearly kept in view: and this is all the more significant when we remember that, although John could call to repentance and give assurance of forgiveness on the ground of repentance, he could not show the objective ground in the finished work of Christ which made this forgiveness a possible thing. If such an interpretation of the symbol is so clear and unmistakable in the pioneer movement immediately preceding the coming of Christ, it is quite reasonable to expect that since the symbol was to be exalted into a sacrament having a permanent place in the new economy of grace, some full philosophy of its relations to that new economy should be forthcoming when the essential doctrines of Christianity came to be fully unfolded.

As a matter of fact, such anticipations are fully met in the fully-developed theology of the New Testament—especially in the writings of the Apostle Paul—where, in two outstanding passages, the spiritual realities which the symbol illustrates are suggested with unmistakable clearness, though in language highly condensed.

We shall take as being sufficient for our purpose Paul's philosophy of baptism as we gather it from the two outstanding passages in Col. ii. 12, and Rom. vi. 3. In Colossians ii. 12, we read: "Having been buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God, who raised Him from the dead." And in Rom. vi. 3: "Or are ye ignorant that all we who were baptized with Christ Jesus were baptized into His death? We were buried therefore with Him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."

From these passages we see that the rite of baptism was regarded, not only by Paul, but by *all to whom he wrote*, as symbolising the two great verities of the Christian faith—namely, the death and resurrection of our blessed Lord; and next as symbolising the two greatest requirements of the Christian life—namely, the dying to sin, and the rising to a newness of life—requirements rendered possible by reason of a living faith in Him who died and rose again. According to Paul, baptism is a symbol essentially associated in the minds of those who had participated in it with those fundamental verities. When he said, "Are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death?" he assumed that his readers would not, or *should not*, be able to think of their baptism at all *without thinking of Christ's death in connection with it*. In Paul's view, then, the sacrament of baptism *has* this profound significance. It reveals as in a picture, beautiful and simple to understand, the very pith and marrow of the Gospel; and that both *doctrinally* and *ethically*. Christ died and rose again. This is what it is essential for us to *know*. The believer must die to sin and live unto holiness: that is what it is essential for us to *do*. As Lightfoot explains the passage in Colossians: "Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters the believer buries there all his corrupt affections and past sins; as he emerges thence, he rises regenerate, quickened to new hopes and a new life. . . . Thus baptism is an image of his participation both in the death and resurrection of Christ."

Now, when we keep Paul's teaching as to the lessons of baptism in mind, and compare it with the teaching of John the Baptist, we are led to a highly interesting and important conclusion. We notice that *in both cases the ideas associated with baptism are essentially the same*. The sapling is prophetic of the full-grown tree. The full-grown tree is of the same nature as the sapling. In both cases it is associated with the forgiveness of sins with simply this difference, that, whereas John could only associate the rite with the *fact* of forgiveness, Paul was able to

associate it with the *gospel* of forgiveness by connecting it with the believer's faith in Him who died and rose again. As Dr. Candlish admits: "The principal things signified by the rite of baptism . . . are just the great fundamental truths of the Gospel. . . . It is a gospel in miniature, as it were, in outward act visibly presented to the eye." ("The Sacraments," p. 57.)

At this point the Baptist Apologist has too often been content to rest, with the practical result that, although his Pædo-Baptist brother is very often convinced, he is very seldom converted. The Baptist argument, indeed, is only "clinched" when we take the next step forward—an easy and, indeed, an inevitable one. We have already seen that the New Testament rite was that of immersion; furthermore, we have noticed that it was always associated with the fundamental truths of the Gospel—namely, forgiveness, the death and resurrection of Christ, the obligation to die to a life of sin and rise to a life of holiness. We cannot have escaped noticing, also, as we have been going along, how perfectly *symbolical* and *pictorial* this rite is of the fundamental truths with which it was always associated—of cleansing, of death, of resurrection. In view of these facts, what other conclusion *can* we come to than that our Lord selected this rite, and elevated it into one of His sacraments *because* it was thus symbolical? This, then, *is* our conclusion, and we may express it by the following tentative definition: *Baptism is a rite symbolical of the most important doctrines of Christ's Gospel, and ordained by Christ for the purpose of perpetually keeping these doctrines vividly before men's minds.* We do not now deny that other additional purposes may also have been in Christ's mind: but these may in the meantime be disregarded as not affecting our argument. What stands out most clearly from the Scripture is that baptism is essentially symbolical in its nature, and that it symbolises the greatest truths in the Christian system. If Christ did not ordain baptism because it symbolised these truths, then no rational explanation of the institution of the rite is possible; at least from the Protestant point of view. If Christ *did* so ordain baptism, then the essentially spiritual nature of the Christian system is preserved, and baptism becomes luminous with deep and beautiful meaning.

(To be continued.)



MESSRS. CASSELL & Co. have just published a cheap edition of NEWMAN HALL. An Autobiography—a book full of the most delightful reminiscences, sketches of character, and racy anecdotes. There were few people of his day worth knowing whom Dr. Hall did not often meet.

JAMES RUSSELL LOWELL.*

IN our biographical studies a place may well be accorded to James Russell Lowell, whose *Life*, by Mr. Scudder, has just been published by Messrs. Macmillan. Mr. Lowell is familiar to English readers as poet, essayist, and diplomatist; chiefly, perhaps, as the author of "The Biglow Papers," the simplest, purest, and most characteristic expression both of the literary and political genius of America. Mr. Lowell's was an attractive life, and achieved undoubted distinction amid difficulties arising from enfeebled health, from straitened circumstances, from severe family bereavements, and—perhaps most depressing of all—from inability to reach his highest ideal in the work that he best loved. He was born on February 22nd, 1819, at Elmwood, Cambridge, New England—a home to which he was strongly attached, and to which he affectionately referred as "the house where I was born, and where, if it please God, I hope to die. I shouldn't be happy anywhere else." It was at Elmwood he died, on August 12th, 1891. Mr. Lowell came of a good stock. Among his ancestors were ministers and lawyers, while from his mother (an Orcadian) he inherited a love of poetry, of the old ballads, and of the romances of Sir Walter Scott. His father was a cultured, dignified man; according to Emerson the most eloquent extempore speaker he had ever heard, with a singularly musical voice and forceful delivery. Mr. Lowell declared of him that nothing could shake his trust in God, and his sincere piety. He fulfilled his work with single-minded devotion, and was unremitting in his pastoral duties. He had a large library, especially of old English authors, in which the future poet and essayist "browsed at large." At the conclusion of his school-days, in 1838, Mr. Lowell went to Harvard; but he was not then, nor indeed at any period of his life, technically speaking, a scholar; he had no relish for routine. His abilities were universally acknowledged, but he did his most distinctive work in literary by-paths and in a somewhat irregular fashion. He was often absent from lectures, and negligent in writing his exercises. He was guilty of various small misdemeanours, and was suspended for his negligence and put under the care of a tutor. His father applied the spur in various ways, advising him, for instance, to use "regular exercise, to associate with those who would exert the best influence on him," to say his prayers, and read his Bible every day, to aim high, very high.

"If you are one of the first eight admitted to the 'Phi, Beta, Kappa,' one dollar per week. If you are not . . . 75 cents per week as soon as you are admitted. If I find my finances allow it, I shall buy you something abroad. If you graduate one of the first five in your class, I shall give you a hundred dollars on your graduation. If one of the first ten 75 dollars. If one of the

* "James Russell Lowell." A Biography. By Horace Elisha Scudder. In two vols. Macmillan & Co.

first twelve 50 dollars. If the first or second scholar 200 dollars. If you do not miss any exercises unexcused, you shall have Bryant's 'Mythology,' or any book of equal value, unless it is one I specially want."

Lowell's familiarity with Chaucer and Spenser, Shakespeare and Milton, Pope and Dryden, Wordsworth and Scott, had a determining influence upon his whole life, and his subsequent diligence went far to prove the force of his own opinion, that "the better part of a man's education is that which he gives himself." This should encourage those who have failed at college. His love of nature and delight in its various scenes and objects was scarcely inferior to Wordsworth's own. "I learned," he wrote long after—

"I learned all weather-signs of day or night;
No bird but I could name him by his flight,
No distant tree but by his shape was known,
Or, near at hand, by leaf or bark alone.
This learning won by loving looks I hived
As sweeter lore than all from books derived."

He devoted himself for a time to the study of law, but had no real love for it, such a love as so jealous a mistress demanded. He considered the ministry, which his father was anxious for him to enter; but finally cast in his lot with literature. His first volume—"A Year's Life and Other Poems"—was published in 1841. This was followed, in 1844, by a volume simply entitled "Poems." Most of them had previously appeared in magazines, and comprised some of his best work. Then followed "Conversations on Some of the Old Poets." In 1848 came the second series of "Poems," followed by the "Biglow Papers," and the famous "Fable for Critics," one of the cleverest of all Lowell's productions. Along with his friend, Robert Carter, he edited "The Pioneer," in 1843; but this did not continue beyond three monthly issues, though Hawthorne, Poe, and Whittier were among its contributors. In 1844 Mr. Lowell married Maria White, a lady young and beautiful, highly intellectual, and of brilliant accomplishments. With her he paid his first visit to Europe. He had to mourn her early death in 1853. Four years afterwards he married Miss Dunlap, who died in 1885, when he was in London on ambassadorial duties. In 1855 Mr. Lowell was appointed Professor of Modern Languages and Literature at Harvard University in succession to Longfellow. This led to another visit to Europe for the completion of his studies. For some four or five years he occupied the editorial chair of the "Atlantic Monthly," and afterwards along with Charles E. Norton, he conducted the "North American Review." Mr. Lowell took a prominent part in the discussions on slavery, and, like most of the men with whom he associated, was a strong Abolitionist, and an enthusiastic advocate of the policy of the North during the great Civil War. To the leading politicians he was a *persona grata*, and no surprise was felt when, in 1877, he was appointed Ambassador to Madrid,

or when, three years later, he was transferred to the Court of St. James, London, thus receiving the highest honour it was possible for an American President to bestow. During his residence in England he was the most popular of diplomatists, and, at many public functions, delivered addresses that were universally admired for their wit and wisdom, their epigrammatic point, and frequent brilliance of phrase.

Mr. Lowell came of a Puritan stock, and had in his nature a dominant vein of Puritanism, to which he gave voice alike in his essays and in his poems. Even his humour is touched with the Puritanical spirit, and arises very largely from the sense of incongruity awakened by the knowledge of things as they are compared with things as they should be. His prose works are less popular than his poetical, but many of them rank with the foremost expressions of a wise, sane, and healthy criticism. The little volume entitled "My Study Windows" has always appeared to us to contain the best of Mr. Lowell's critical work, though many of his later essays and lectures would be classed as more brilliant, and contain less of "a certain condescension towards foreigners," which in his early years was frequently visible. He was unaffected by the literary fashions in vogue among ourselves, and spoke with unrestrained freedom of Wordsworth, Swinburne, and Carlyle. Take, for example, the following from his essay on Swinburne's Tragedies:—

"A sceptic might say, with some justice, that poetry in England was passing now, if it had not already passed, into one of those periods of mere art, without any intense convictions to back it, which lead inevitably, and by no long gradation, to the mannered and artificial. Browning, by far the richest nature of the time, becomes more difficult, draws nearer to the all-for-point fashion of the *concettisti*, with every poem he writes; the dainty trick of Tennyson cloys when caught by a whole generation of versifiers, as the style of a great poet can never be; and we have a foreboding that Clough, imperfect as he was in many respects, and dying before he had subdued his sensitive temperament to the sterner requirements of his art, will be thought, a hundred years hence, to have been the truest expression in verse of the moral and intellectual tendencies, the doubt and struggle towards settled convictions, of the period in which he lived. To make beautiful conceptions immortal by exquisiteness of phrase is to be a poet, no doubt; but to be a new poet is to feel and to utter that immanent life of things without which the utmost perfection of mere form is at best only wax or marble. He who can do both is the great poet.

"Over 'Chastelard, a Tragedy,' we need not spend much time. It is at best but the school exercise of a young poet learning to write. With here and there a pure strain of sentiment, a genuine touch of nature, the effect of the whole is unpleasant with the faults of the worst school of modern poetry—the physically intense school, as we should be inclined to call it—of which Mrs. Browning's 'Aurora Leigh' is the worst example, whose muse is a *fast* young woman, with the lavish ornament and somewhat overpowering perfume of the *demi-monde*, and which pushes expression to the last gasp of sensuous exhaustion. They forget that convulsion is not energy, and that words, to

hold fire, must first catch it from vehement heat of thought, while no artificial fervours of phrase can make the charm work backward to kindle the minds of writer or reader."

Mr. Lowell was no hero-worshipper in the presence of Carlyle, of whose works he thus almost brusquely writes:—

"Their defect is a tendency, gaining strength with years, to confound the moral with the æsthetic standard, and to make the value of an author's work dependent on the general force of his nature rather than on his special fitness for a given task. . . . Accordingly, he looks on verse with contempt as something barbarous—a savage ornament, which a higher refinement will abolish, as it has tattooing and ring-noses. With a conceptive imagination vigorous beyond any in his generation, with a mastery of language equalled only by the greatest poets, he wants altogether the plastic imagination, the shaping faculty, which would have made him a poet in the highest sense. He is a preacher and a prophet—anything you will—but an artist he is not, and never can be. It is always the knots and gnarls of the oak that he admires, never the perfect and balanced tree.

"Mr Carlyle seems to be in the position of a man who uses stimulants, and must increase his dose from day to day as the senses become dulled under the spur. He began by admiring strength of character and purpose, and the manly self-denial which makes a humble fortune great by steadfast loyalty to duty. He has gone on till mere strength has become such washy weakness that there is no longer any titillation in it; and nothing short of downright violence will rouse his nerves now to the needed excitement. At first he made out very well with remarkable men; then, lessening the water and increasing the spirit, he took to Heroes; and now he must have downright inhumanity, or the draught has no savour; so he gets on at last to Kings, types of remorseless force, who maintain the political views of Berserkers by the legal principles of Lynch."

Mr. Lowell's supreme aim, as may be gathered from the foregoing, was to become a poet, and a poet he certainly was, though not of the same rank as Wordsworth, Browning, and Tennyson. Many even of his own friends have avowed that in seeking the poet's crown he was "seeking a shadow"; that he had more of the vision than of the faculty divine; and that he wanted the plastic touch which turns to shape the form of things unknown. His conceptions were superior to his power of execution. He himself was conscious of this defect, and his perseverance reflects on him the greater credit. He was not one of those who spoil the second best because he cannot reach the best. We do not, indeed, plead for "art for art's sake," or think that a poem is spoiled by an ethical aim. It has been said that Lowell was essentially a preacher, and there was truth in the saying. He was certainly conscious of his own limitations in respect to poetic achievement, as the following quotation from his "Fable for Critics" shows:—

"There is Lowell, who's striving Parnassus to climb
With a whole bale of *isms* tied together with rhyme;

He might get on alone, spite of brambles and boulders,
 But he can't with that bundle he has on his shoulders.
 The top of the hill he will ne'er come nigh reaching
 Till he learns the distinction 'twixt singing and preaching;
 His lyre has some chords that will ring pretty well,
 But he'd rather by half make a drum of the shell,
 And rattle away till he's old as Methusalem,
 At the head of a march to the last new Jerusalem."

In one of his earlier poems he deliberately avowed his aim:—

"It may be glorious to write
 Thoughts that shall glad the two or three
 High souls, like those far stars that come in sight
 Once in a century;

But better far it is to speak
 One simple word, which now and then
 Shall waken their free nature in the weak
 And friendless sons of men;

To write some earnest verse or line,
 Which, seeking not the praise of art,
 Shall make a clearer faith and manhood shine
 In the untutored heart.

He who doth this, in verse or prose,
 May be forgotten in his day,
 But surely shall be crowned at last with those
 Who live and speak for aye."

This aim, however, gives Mr. Lowell a special value for teachers both of morality and religion, and makes his poetry a valuable ally of social and political reform. A distinguished lecturer said many years ago that for ordinary platform addresses he found no books so full of suggestion, and so bristling with apt quotations as Lowell's poems; and we have but to refer to "The Fatherland," "A Glance Behind the Curtain," "The Sower," "A Parable," "The Pioneer," "Extreme Unction," "Ambrose," "For an Autograph," "Sir Launfel," and "The Cathedral," to say nothing of "The Biglow Papers," in proof of this.

We ought to add that Mr. Scudder had the advantage of personal acquaintance with Mr. Lowell, and cherished for him a strong admiration. But while he writes in sympathy he is not an indiscriminate eulogist, and his volumes can be commended alike for the fulness of their information, their sobriety of judgment, and their pleasing style. A pathetic interest attaches to them from the fact that since their publication Mr. Scudder has closed his earthly career, and followed his distinguished friend into the unseen world!

SUNDAY MORNINGS WITH THE CHILDREN.

III.—SOUL SUNBEAMS.



AN any boy or girl tell me what a soul is? Now, that is a very hard question, and I really do not expect that you could give me a perfect answer. If I were to say that a soul was the invisible, immaterial, eternal part of man which was the origin of his will and hopes and affections, and which distinguishes him from the brute creation, and in which he bore a likeness to his Creator, you would still remain in a confusing mist as to what a soul may be. I saw a singing bird once, and he enlivened the whole day with his cheerful song. When a black covering was thrown over his wicker cage he went on singing as before, and he ceased not to warble when the covering was once again removed. That favourite bird sang on as sweetly as ever after the removal of the covering as before. Your souls are singing in action, in word, in thought, and I hope there is no discord in your soul-song. Your bodies are the coverings or cases; the soul is within, invisible but living; and when the case or covering, the body, shall be carried to its last resting-place beneath the green sod upon which the lily-like blossoms may bend to the passing breeze, the soul, if cleansed from all earthly stain, shall sing on and on, shall live and think and grow in beauty and true holiness in that land where "sorrow and sighing shall flee away."

But I want to ask you another question about the soul. When may it be saved and made whiter than the driven snow? Do you remember what Jesus said to the grown-up people? Of course you do. "Suffer the little ones to come unto Me." The boy who can say, "Father goes to work for me," and the girl who can say, "Mother has made herself so tired for me," can believe that "Jesus died for me," and thus secure eternal peace and glory of everlasting life.

When I was in Bristol, in a hospital for little children lay a wee delicate girl; all that medical skill and tender nurses could do to ease the pain or to restore God's gift of health was in vain. One evening, when the red sun had sunk behind a golden bank of clouds, and the twinkling stars were beginning to peep out, the death-angel stood on the threshold of that abode of pain prepared to carry the child-soul through the dark valley to the eternal home. She had lain prostrate for some hours, when she roused up, and whilst the suffering children around her were softly slumbering, she broke out into a sweet strain of song. "Around the throne of God in—" "Hush, dear," said the tender nurse; but her full heart could not remain silent, and she finished the children's song. When the early sunbeams stole in at the windows and rested upon the snowy white coverlet, they kissed a little hand uplifted to heaven. The bright-winged messenger had come, and the young soul was borne above the dusty, murky city to that land of plenty, "Safe in the arms of Jesus."

A grain of gold is not much, but it is gold. A dewdrop is not large, but it will reflect the brightness of the sun as well as the broad bosom of the rolling ocean. A little forget-me-not is not large, but it is as blue as the great sky above it. A child's soul may be used by the grace of God as the gold of goodness, her life may reflect the sweet smile of Jesus' love, and her heart may be

robed with the blue garment of holiness as well as father and mother and all the grown-up people.

I will ask you another question. Why may a soul be saved? I have only time to give you one reason, and that is, because of its *preciousness*. Suppose it were possible for you to gather together all the gold in the rich mines of the earth, and all the precious jewels in the royal palaces, and all the pearls in the great deep, and pour them into one great scale, and into the other scale place the soul of the King? No, of the German Emperor? No, the soul of a boy! It would turn the balance, and the boy's immortal soul would weigh heavier than all the gems of earthly kingdoms. For what shall it profit us if we lose our souls and gain the whole world? When you see the millions of money that are spent upon children's brains and children's bodies in one year, when there are only hundreds spent upon their *souls*, does it not convince you that people are blind more or less to the infinite value and unspeakable preciousness of the child's soul? See what a child costs its mother! "Yes," you say; "I know I cost mother a lot of money. See my shoes and my new clothes and my new hats." But that is the least cost. See what suffering and fatigue and watching, a mother's anxiety, a father's toil, how many prayers and fears, how many yearnings, how much patience and forbearance and love—but that is not half the cost. Try to realise that each child has cost a dying Redeemer, a King of Kings; that for everyone Jesus Christ left behind Him the glories of heaven to come here in order to take upon Himself the form of a man and to humble Himself to the dust.

But let me ask you one more question. How may a soul be saved? You have heard from one end of the land to the other the cry ringing out, Educate! Educate! and marvellous efforts are being made to train the rising generation in all the arts and sciences and literature of the ages. Your schoolmaster gives you sums, and some of them are very hard, and you feel sometimes as if you could drown all the arithmetics in the nearest river. What do your mothers try to give you? Right—they try to give you Jesus, God, Heaven. Your schoolmaster gives you education, but your mother and father seek to give you salvation. But they tell us that education is simply light; and we are told that if our earth had nothing else but light—no breezes, no air, no dews—it would die, and become as barren and lifeless as the moon. You would never be able to go out into the meadows to pick a wreath of buttercups and daisies; the cornfields would be destroyed, the orchard blossoms would wither away. Our earth could not live upon *light*. The child's soul cannot live upon mere light or education. Get all the learning you can, become proficient in music, learn the sciences; but with all your getting, get the "fear of the Lord," which is the beginning of wisdom. Your souls will die without religion. Your souls will perish without Jesus Christ. How, then, shall your soul be saved? Yes, that is right. "Believe on the Lord Jesus Christ." Once I had to cross the River Tamar by means of an iron chain bridge fastened on each bank to the trunks of stout trees. Coming up to that primitive bridge, I might say: "Yes; it looks a strong, thick, trustworthy chain—every link appears to be intact and sound—it is most picturesque and beautiful in all its surroundings, and the waters are merrily rippling underneath as they flow on to the wide sea. I believe in the chain, for it looks safe and sound." Now, if I did not venture to plant my foot upon the chain and trust myself to its strength as I held on to the higher chain with both hands, do you think I should ever reach the other side?

No! But trusting my body and all to that bridge, I soon arrive on the other side of the river. You believe *in* the Saviour. You believe He was a good and loving Friend, but you say you do not feel that you are His. Just trust all weight *upon* Him. Lean hard upon His promise, and you may ever rest assured that the omnipotent arms will be able to bear you up and carry you in His bosom. Let your prayer continually be, "Create in me a clean heart, O God." Remember, a straight back will bend, a fair face will wither, black hair will turn grey; but a new, clean heart will last you through all the weariness of life, the gloom of death, and through all the glorious ages of eternity, "where tears and where fears and death shall be never, and Christians with Christ shall be for ever and ever."

G. FRANKLING OWEN.



NOTES AND COMMENTS.

WELSH DISESTABLISHMENT.—It has been a good thing that, in spite of the unpromising outlook under a Conservative *régime*, Welsh Disestablishment has had a field-day in the House of Commons, and the defeat of the motion in its favour by the greatly diminished party majority of forty-one can only be considered as, under the circumstances, very satisfactory. The cause was exceedingly fortunate in the mover of the resolution, Mr. W. Jones, a modest member of the House, formerly a teacher in a public elementary school, who lifted the whole debate on to the highest level, and received applause from all parts of the House alike. It gave Mr. Asquith also an opportunity of affirming that Welsh Disestablishment was not to be cleaned off from the Liberal slate, that it was one of the great outstanding needs of our national life, as much demanded as an act of justice as Irish Disestablishment, and as certain to be a blessing both to the community generally and to the highest interests of religion. The defence, which is no defence, of the present state of affairs seemed more than usually weak in the hands of Mr. Ritchie. To say that there is no Welsh Church to disestablish is a mere quibble, and that it should be left in its present position of privilege because it is not so outrageously alien and hostile to the national life as it was a hundred years ago, is an insult to the common sense and religious feeling of those whom the matter most deeply concerns. But Wales must wait.

DR. GORE'S CONFIRMATION.—The confirmation ceremony in connection with the elevation of Dr. Gore to the Bishops' Bench was the occasion of serious opposition, which the Archbishop of Canterbury attempted to override, but to which, with becoming prudence, Dr. Gore yielded until the legal position should be made clear. That position has now been declared by the Lord Chief Justice, the two other Judges concurring, and it serves to show how hollow and farcical these proceedings are, and what a hidebound institution the State Church still remains, and must remain till Disestablishment shall once for all cut its fetters, and leave it free to seek for and obey the mind of its true Head. The judgment has rightly been called an Erastian one, and, though the point of the confirmation of Dr. Gore has been won by the High Church party, it has been done at an expense which they will profoundly regret. No exception can be taken to any person concerning

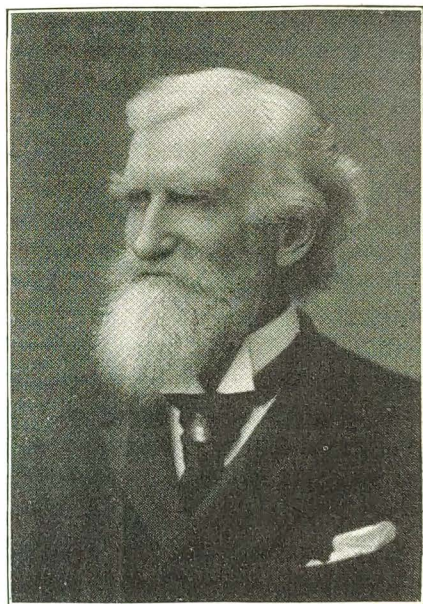
whom a *congé d'élire* has been issued—that is what the judgment amounts to—except on the ground of mistaken identity or of legal informality. Subject to the penalties of *præmunire*, the Archbishop is bound to accept the person nominated by the Crown, whoever he is, so long as the law is fulfilled; and the general public have no standing in the matter at all. The patron of a small country living and the King nominating to the Bishops' Bench on the advice of his secular Ministers are on the same level, and in both cases the rights of the Church of Christ and of the Spirit of God, guiding and directing the minds of his people are left completely out of sight. The consecration of Dr. Gore took place in Lambeth Palace Chapel on February 23rd, the Archbishop of Canterbury officiating. The sermon was preached by Dr. Moberly.

DECEASED WIFE'S SISTER BILL.—The marriage with a Deceased Wife's Sister Bill passed its second reading with a large majority once more in its favour. The usual arguments *pro* and *con* were advanced, and there was nothing in the debate itself to call for special remark. But an opportunity was taken by a company of obscurantist Tories to oppose themselves to the will of the majority by stretching, and probably violating, the usages of the House of Commons in such a way that it is probable no more will be heard of the measure this session. Lord Hugh Cecil, one of the tellers against the Bill, was the leader of this little conspiracy, and so delayed the progress of members through the Lobby as to prevent the taking of the step which would have assured the Committee stage of the Bill. There is an uncomfortable feeling that if an Irishman had thwarted the will of the House in a similar way he would have come under the censure of the House, and the Government would have taken steps to repair the damage. As it is, Lord Hugh Cecil, who has led the extreme ecclesiastical party, and who has generally assumed a good deal of moral superiority, has distinctly lost caste, and is regarded as a man who once, at least, has got his way by a mean and shabby method. He and his accomplices are called, even in so respectable a journal as the *Spectator*, Parliamentary Hooligans. When in so many directions an endeavour is being made to draw our Colonies closer to us, it is a foolish policy which will not remove the stigma which is put upon marriages and the offspring of marriages perfectly legal in their Courts, and against which there is no Divine command and no law of health or morals.

DR. A. B. DAVIDSON.—The death of Dr. A. B. Davidson has taken from the Chair of Old Testament Exegesis, New College, Edinburgh, one who has for nearly forty years held an unrivalled position among the educators of men for the Christian ministry. His books have been few—a Hebrew Grammar, a Commentary on Hebrews, and others on Job, Ezekiel, and three of the Minor Prophets—but they have been the best of their kind; besides, there has been a multitude of articles on Biblical subjects in the great Encyclopædias, and scattered up and down in various magazines, and in the main they are of permanent value; but his great work has been the making of men, awakening and directing the passion of the true student, without dimming the vision or dulling the ardour of the earnest preacher. Robertson Smith, Elmslie, George Adam Smith, J. Skinner, Harper—it cannot have

been by accident that men of such renown as theirs in one department of study should all have passed under the formative influence of one teacher. Dr. Davidson's scholarship was most exact and exacting, and yet it was not pursued for its own sake, but that the soul of the Book which claimed all his devotion might speak its message clearly and powerfully to the mind and heart. In the controversies of the Higher Criticism, so-called, of the Old Testament, he took a surprisingly small part, for he knew too much to be quite so sure as some of the loudest talkers, and cared too little for criticism for its own sake to let it occupy the foreground of his work. He did not often preach, but he has probably done more by his influence over the generations of students that have passed through his classes to make the Old Testament a live message to the men of to-day than any other teacher.

COLONEL GRIFFIN.—One more of the ex-Presidents of the Baptist Union has passed to his rest—Colonel Griffin—after a long life of active Christian usefulness. The United States of America was the land of his birth, but



England was his adopted home, and from his early manhood London was the sphere of his work. The Sunday-school and the pulpit divided his interests in the service of the churches, while Regent's Park Chapel will for long retain gracious memories of his service and life, of a Christian joy which bore its witness to the reality of the Gospel hope alike in prosperity and when the shadows of adversity were dark and threatening. He was a staunch Baptist, as staunch as his long-time minister, Dr. Landels, and was always pleased to rally the hosts to a clearer and prouder confession of their distinctive beliefs. Many of our ministers have cause to remember them with gratitude.

MRS. SYDNEY SMITH.—One by one the older members are dropping out of the ranks of devoted workers at the Glossop Road Baptist Church, Sheffield, and passing over to the multitude which no man can number. Among the most recent we regret to be obliged to place the name of Mrs. Sydney Smith. This devoted servant of Christ was the eldest daughter of the Rev. Charles Larom, who for over forty years was the pastor of Townhead Street Chapel, Sheffield, a strong, capable leader of the Baptist host in that town, and a prominent figure in the county. His daughter gave her heart to God when only twelve years of age, and thus furnished another illustration of what her father designated as "God's general rule" in bringing disciples into His

Church. "He has much for His Church to do on earth, and requires therefore its vigorous energies. It is, moreover, pleasing and honourable to Him to take the first-fruits, to have a youthful spirit consecrate itself to Him a living sacrifice," and such was the happiness of her whose departure we now record. She was baptized in her early years by her father, and from the time of her Christian profession, made thus in the morning of life, she never swerved, but maintained to the close an exemplary Christian life. In her character there was a beautiful humanity through the grace of Christ that drew all to her. She took a lively and generous interest in every good work connected with the church, but was most closely identified with the Zenana Mission. At the commencement of the Ladies' Auxiliary at Glossop Road she was appointed treasurer, which office she held to the close of her life. The society was formed in 1875, and from that time on Mrs. Smith worked most indefatigably to increase its usefulness. This servant of Christ left the impress of her personality and potent force for good on all whom she met, and especially on those who came within the charmed inner circle of her friendship. One little incident will illustrate her quiet, loving way of doing good. After her death the parcel of clothing for the distribution among the poor school children under the auspices of the Clothing Guild, which took place in the middle of January, was found ready to be sent. In the pocket of each little dress was a penny, a pocket-handkerchief, and the material for mending; in the neck of each crocheted edging was inserted. More than one worker in the Guild was moved to tears when the parcel arrived, for the giver had been dead nearly a month. It may well be said of one who was so true, transparent, and full of sisterly charity and gentleness: "Her spirit was at once a result of Divine influences and a cause of Divine results." We did not expect the filling up of her days would be so suddenly completed. She attended the annual sale of work by means of which an effort is being made at the Glossop Road Church to raise £2,500 as a fund to provide for the ground-rent. The second day following she had a stroke, and never regained consciousness during the four days that passed before the end came on December 17th. But we needed no death-bed utterances to convince us of her triumphant entry into the higher mansions. The meaning and purpose of this mysterious Providence by which she was removed so suddenly, and without being able to say one cheering word of farewell to sorrowing husband and family, will be made clear "when the day dawns and the shadows flee away." We cannot understand it now, but we have the Divine promise: "What thou knowest not now thou shalt know hereafter." And doubtless we shall then exclaim: "How marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints." On Him we cast the burden of our sorrow, and we pray that He may sanctify this trial to the increase of our faith and to our greater usefulness as a Christian Church. (J.W.)

DR. NEWMAN HALL.—The death of Dr. Newman Hall at the ripe age of eighty-six takes from the Christian Church one whose influence has been most remarkable, most widespread, and most prolonged. He stood by "the old Gospel" as firmly as Mr. Spurgeon; at the same time, his sympathies were wonderfully broad, and among others he counted the late Mr. Gladstone among his personal friends. For sixty years he has been a preacher, and

within a month of his death expected that he would preach again; while it is only a couple of years, it is said, since he was to be heard clearly and earnestly telling the listening crowds on Hampstead Heath to "come to Jesus." He had but two charges—one at Hull for twelve years, and the other, from 1854, at Surrey Chapel, Blackfriars, which subsequently migrated to Christ Church, Westminster, built during Dr. Hall's ministry, and of which the Rev. F. B. Meyer is just resigning the pastorate. He is not the only sort of minister needed, but he has been the representative of a class, evangelistic, profoundly sympathetic, unwearying, of which we can never have too many.

MR. WILLIAM CHIVERS, J.P.—The sudden death of Mr. William Chivers, who for two years has been struggling against the aftermath of a most severe illness, comes as a shock and a most serious loss to many good causes. His articles in "The Baptist Times" on a Baptist Sustentation Fund have been exciting great and well-deserved interest, and they are only the last evidence of his profound interest in the well-being of our Baptist churches, and especially in the proper maintenance and equipment of our village ministers. "The liberal man *deviseth* liberal things." How true that was of our friend. Always generous, but not only so; the first to suggest generosity, and awaken it in those with whom he had to work. From the Council of the Baptist Union, as well as in the Cambridge Association, he will be sorely missed. After the



Council meeting of the Baptist Union, in January, he assured the editor of his purpose to send him substantial help to supply a number of village pastors with copies of the MAGAZINE, which he was anxious they should possess. We would offer our most sincere sympathy and earnest prayers on behalf of his widow, his aged father and mother, and the large circle of friends, who were greatly endeared to him by the gentleness and goodness of his Christian character and walk.

MRS. JOHN MARNHAM.—The name of Mr. John Marnham, J.P., is known throughout our denomination as that of a most generous Christian gentleman, whose home life has been, equally with his public life, a witness to the Gospel. Deepest sympathy will therefore be felt with him and with his family in their bereavement, in the death of Mrs. Marnham, who for nearly fifty years has been her husband's truest helpmeet. For the last twenty years she has been somewhat of an invalid; but to the last, when, according to her own wish, the end came very quickly, she has been a most gracious influence and an unflinching helper of every good cause. "Her children rise up and call her blessed," and all who knew her, while they feel that they have lost a true friend, have a hallowed memory of her simple gentleness and goodness that will remain as an abiding and hallowing presence with them.

LORD DUFFERIN.—Though the last months of his life were overshadowed by the financial entanglements of the Globe Corporation, Lord Dufferin's name

will be handed down as one of the brightest and most renowned of the statesmen of the Victorian era. In his time he played many parts, and he played them well. For five years he was a member of a Liberal Ministry. In 1872 he became Governor-General of Canada; in 1884 he was called to be Viceroy of India and held the post for four years. His last public position in the service of his country was Ambassador in Paris. Especially in Canada and India, he left a noble record of distinguished and conspicuous service.



LITERARY REVIEW.

THE ANCIENT CATHOLIC CHURCH. From the Accession of Trajan to the Fourth General Council (98—451). By Robert Rainy, D.D. Edinburgh: T. & T. Clark.

THE learned Principal of New College, Edinburgh, has long been known in his native land as a great theologian, and as unquestionably the foremost ecclesiastical statesman of his day, though he has written comparatively little to give those who are not brought more or less into contact with him an idea of his strength. His Cunningham Lectures on "The Delivery and Development of Christian Doctrine," his Exposition of the Epistle to the Philippians in the Expositor's Bible, and his replies to Dean Stanley and Professor Pfeiderer, practically exhaust the list of his writings. He has, however, occupied a professorial chair as well as fulfilled the duties of Principal, and in this volume we have probably the substance of his lectures on Church History. Dr. Rainy is emphatically a philosophical historian. He has neither a poetic, a picturesque, nor a florid style, nor does he deal with the romance of history; but he is keen to find out "the causes of things." His analysis is invariably skilful, his exposition clear and concise; he unveils the processes and progress of thought, and disentangles the elements of a complex situation with the power of a master, while his judgments are always marked by thoroughness, comprehensiveness and sobriety. He writes, not simply with the instincts of a theologian, but with the caution and experience of a man of affairs, and doubtless his ecclesiastical leadership has been of great service in this respect. The difficulties he has had to overcome, the adjustments he has had to make, the opposing influences which it has been his duty to reconcile, have all deepened his qualities for the task he has here undertaken. The period to which his work is devoted is of the utmost importance. Anglican authorities continually appeal to the first four centuries as justifying their position in regard to the development of Episcopacy and the three orders of ministry, to Apostolic Succession, to the ritual of their worship, Festivals, Services, Sacraments in general, the discipline of the Confessional, and kindred matters. The period was rife with doctrinal controversies, relating to the personality of Jesus Christ and the Godhead, Arianism, Nestorianism, Pelagianism, etc. On these points, as well as on the Gnostic heresies, on Montanism and Donatism, Dr. Rainy speaks with a force and authority on the side of Evangelical and spiritual religion for which we cannot be too thankful; and though there exist much more vivid portraiture of Justin Martyr, Origen, Athanasius, Augustine, Chrysostom, etc., than we find in these pages, there are few of greater value to the sober, earnest student. One aspect of this work is, that though it never obtrudes the author's ecclesiasticism, it furnishes for the solution of

present-day problems materials of great value. It stands on the sound principle that the New Testament is the source of all authoritative teaching, that there is a true development in the understanding and appropriation of that teaching, very different from the development claimed by Romish and Anglican ecclesiastics.

THE ACTS. Edited by J. Vernon Bartlet, M.A. (The Century Bible.)
Edinburgh: T. C. & E. C. Jack.

WE have gone through Professor Bartlet's Introduction and Notes with unusual pleasure. He is thoroughly familiar with the period covered by the Acts, as is evident from his work on the Apostolic Age, in the "Eras of the Christian Church" series. It is pleasing to find a scholar of such repute taking so sound and conservative a position with respect to the authorship, the sources, the date, and purpose of this important book of Scripture. "That Luke, 'the physician beloved,' was the author of Acts, as of the Third Gospel (the authorship of the one carries with it that of the other), is the uniform witness of antiquity. Nearly all critics of every school admit that Luke had some hand in Acts, though many confine his part to the authorship of a document underlying the so-called 'we' sections, beginning at Acts xvi. 10, and recurring at intervals down to the last chapter. This theory the present writer regards as untenable, for reasons given in the note on xvi. 10, where it is also argued—(a) that there never was a 'we' document apart from Acts, and (b) that Luke, who speaks as an eye-witness wherever 'we' occurs, does not cease to be eye-witness when the first person plural disappears, but, in fact, remains in Paul's company practically without intermission." Furthermore, Professor Bartlet tells us that: "As the conviction grew that Luke was himself the observer to whom we owe the preservation of all those concrete details of name and circumstance which mark the whole of Acts xiii.—end, the existence of an early document or documents containing just the same sort of things as mark out Luke himself appeared increasingly dubious." The notes throughout are clear, terse, and suggestive. On the Baptismal controversy Professor Bartlet takes a position from which we, at any rate, have little cause to resent. Our ministers should note this fact.

A HISTORIC VIEW OF THE NEW TESTAMENT. The Jowett Lectures, delivered at the Passmore Edwards Settlement in London, 1901. By Percy Gardner, Litt.D. London: Adam & Charles Black.

PROFESSOR GARDNER is a learned, able, and courageously candid man, but, to speak frankly, his book "will not do." His position is by no means novel, and more English critics than he imagines have realised the significance of his previous "original contribution to the early history of Christianity." The ordinary laws of human knowledge—to quote the phrase from Dr. Jowett which appears on the title-page—absolutely forbid our acceptance of a Christianity which furnishes us with our loftiest ideals of truth and goodness, and is a most powerful incentive to their fulfilment, while it is itself based on ignorance, illusion, misrepresentation, and, we are afraid we must add, deception. We say nothing of Mr. Gardner's assumption that it is impossible for anyone "who has received literary and historic training" to accept any other view than his of the origin of Christianity. But it does seem to us a marvellous thing that any man who admits the unique moral and spiritual value of the Gospels should

deny the reality of the miracles they so emphatically record. To say that Christ wrought no miracles, that Gospels and Acts are largely legendary, that misrepresentation and idealising were necessary stages in the evolution of Christianity, is, to our thinking, a contradiction in terms, and implies in the people for whom they were written a degree of credulity and gullibility truly surprising. "The physiological view of religion" must have something in it when it can win the allegiance of so acute an intellect as Prof. Gardner's, but it is something which contravenes the ordinary laws of thought, and introduces hopeless confusion into the processes of reasoning. Mr. Gardner frankly admits the marvellous beauty—may we not say the perfection?—of the character of our Lord. Could such a character sanction the accretion of myths—the legendary idealising for which there was no historic foundation? And if we take out all that is supernatural, is there left a Christianity which can do for the world what our Lord has done and is doing? We are open to light, from whatever quarter it may come, but we dare not call darkness light. There are many beautiful thoughts and helpful sayings in these lectures—statements for which we are thankful, and whose full meaning can only be felt in the light of the historic veracity of the Gospel narratives. But their fundamental position cannot logically be maintained.

CHRIST OUR LIFE. Sermons chiefly preached in Oxford. By R. C. Moberly, D.D. London: John Murray, Albemarle Street.

CANON MOBERLY'S "Atonement and Personality" was the *magnum opus* in the theological list of last year. The present volume is a sort of sequel to it, an informal interpretation and a homiletical treatment of the same line of thought. The sermons are therefore doctrinal, and on this point the author well says:

"Christian sermons, as such, are not meant to be, and are not, such moral reflections, or ideal aspirations, or inculcations of practical duty, as might be wise and true apart from the world—transforming reality of Divine Incarnation, and the meaning of Atonement, and the experience, in the Church and in the individual, of the Holy Spirit of Pentecost. It is these facts, the experience of which constitutes Christian character and conduct, but it is not conduct or character, otherwise than as made Christianly possible by these facts—nay, as the direct realisation and conscious expression of them—which are the proper subject-matter of Christian preaching."

The discussions on Penitence, the Second Adam, Triumphant Death, the Cup of the Lord, and the Resurrection are admirable specimens of a solid and instructive style of preaching, while such sermons as those on Commerce, Empire, Intercession in War, deal with so-called practical subjects. Not less valuable are the discourses on Prayer and Enthusiasm for Truth. The utterances throughout are those of a strong, vigorous, devout thinker, grappling with the deepest questions of spiritual life under conditions not uniformly favourable to its development.

THE PERSONAL LIFE OF THE CLERGY. By Arthur W. Robinson, B.D. **THE MINISTRY OF CONVERSION.** By Arthur James Mason, D.D. Longmans, Green, & Co.

THESE two are the first and second volumes of a series of "Handbooks for the Clergy," edited by Mr. Robinson. They are, of course, addressed to "the

clergy," as distinct from ministers of the Free Churches, though much in them is as applicable to the one as to the other—in fact, the chief ideals and counsels are inspired by principles which have received greater prominence among ourselves than among Anglicans. "The Personal Life of the Clergy" we would place, if we had it in our power, on the table of every minister and student for the ministry in the land. We know nothing more searching, more practical, more inspiring. Its ideals of ministerial life are high, its perception of the sources of power are clear and Scriptural. Its insistence on the need of penitence, on constancy in prayer, and on personal devotion to our Lord is admirable and impressive, while its sense of the dangers, especially on the side of secularisation and over-occupation, is keen. Mr. Mason's work contains the substance of a course of lectures delivered at Cambridge, and deals largely with missions and special efforts to produce conversion, though it does not overlook ordinary ministrations. It is a devout, sensible, and helpful work. Even in the chapter on "The Place of Confession in Conversion," Dr. Mason avoids extremes, and takes a position which, *with certain modifications*, any Evangelical might accept.

INNS OF COURT SERMONS. By the Rev. H. C. Beeching, M.A. London: Macmillan & Co.

MR. BEECHING has of recent years been much before the public as a poet, as editor of several anthologies and of valuable annotations on the poets, and as the author of lectures on literature and philosophy. So far as we know, this is his first volume of sermons. It will appeal to a wide public, and win warm appreciation. The sermons cannot be recommended on the score that they are "warranted not to exceed twenty minutes in length" (they are too thorough for that), but they are fresh, fertile discussions of themes in which all men should be interested. The titles of many of them are attractive—Religious Poetry, Mercy and Truth, The Reasonableness of Worship, Justification by Faith, Retaliation in God and Man. Mr. Beeching is, at any rate, never commonplace; and, though we cannot assent to all his positions—as in his plea for dramatic and symbolic elements in worship—we are delighted with his frank and manly outspokenness. We have found much profit in his sober-minded pleas for truth, righteousness, and grace.

NEWMAN. An Appreciation in Two Lectures, with the Choicest Passages of his Writings, selected and arranged by Alexander Whyte, D.D. Oliphant, Anderson, & Ferrier.

It is a strange thing to hear of an orthodox Presbyterian minister lecturing on Cardinal Newman, though by now Dr. Whyte's catholicity is well known, and after his books on Santa Teresa, Father John of the Greek Church, and Lancelot Andrewes, we certainly are not surprised at his appreciation of Newman. There were few intelligent men devoted to the study of religion during the Victorian era, to whatever Church they belonged, who did not feel the spell of his influence. Dr. Whyte has been an ardent student of his life and writings, has delighted in those marvellous sermons preached in St. Mary's, Oxford, and in Newman's other books, "all opulent with ideas, instinct with spirituality, and enriching and fertilising to the mind of their proper reader." Dr. Whyte's

Appreciation is, however, far from universally favourable, and he pronounces on the great preacher no indiscriminate eulogy. He condemns the "fanatical and anti-evangelical spirit" in which he began the "Tracts for the Times"; Newman often flings out an epithet or phrase—"a little barbed arrow." He makes you feel "pain and shame." His sermons are in some respects "incomparable in the literature of preaching." As an analysis of the heart of man, and as a penetrating criticism of human life, their equal is nowhere to be found. But with all that, they lack the one all-essential element of all true preaching—the message to sinful man concerning the free grace of God. They are not what God intends the Gospel of His Son to be to all sinful and miserable men. And of the "Apologia" Dr. Whyte says: "I get nothing beyond intellectual and artistic and emotional enjoyment out of it. I am not a stronger or a better man after again reading the 'Apologia.' It never sends me back to the stern battle of my life with my harness better fastened on, or to my pulpit with a new sense of spiritual power. . . . It is not a religious book at all, but an ecclesiastical. It is not a spiritual book at all, but a dialectical. It is not a book of the very soul, but of what is to be said as between this Church and that." Equally severe is Dr. Whyte on the dominant features of "The *Lyra Apostolica*"—its lack of truth and love, its theologico-political anathemas: "Call it the *Lyra Judaica*, or *Patristica*, or *Ecclesiastica*, or *Anglicana*, but *Apostolica* it never is in so much as a single page." Dr. Whyte has never given us better, more subtle and incisive work than in this volume. The extracts from Newman are very good, though some of our favourite passages are omitted. The letters here published for the first time, and written to Dr. Whyte himself, are peculiarly valuable.

THE latest additions to Messrs. Methuen's LIBRARY OF DEVOTION are the "Thoughts of Pascal," translated and edited by Chas. S. Jerram, M.A., and St. Francis de Sales "On the Love of God," with notes and introduction by Canon Knox Little. The "Pascal" is virtually the only English edition now obtainable, and is well adapted for popular use. Weighty with thought and profoundly spiritual in tone, it will prove an invaluable companion to every student of life and its mysteries. The treatise "On the Love of God" is less known than St. Francis de Sales' "Devout Life." But in point of high and rapturous contemplation, and as illustrating the means by which the soul enters into the realisation of Divine love, it is unsurpassed. Canon Knox Little has done his work admirably. There is, of course, a mistake in the statement near the beginning of the introduction: "He was born in 1567, and died in 1592." The latter date should be (as is afterwards stated) 1622.

RECORD OF THE NINTH JUBILEE OF THE UNIVERSITY OF GLASGOW. Glasgow: James Maclehose & Sons.

THE University of Glasgow celebrated its ninth Jubilee in June last, and we have now a complete record of the celebration, beginning with the form of invitation sent to the Universities and the principal learned societies both in Great Britain and the Colonies, America and the Continent, the list of delegates, a full report of the service held in the Cathedral, together with the sermon preached by Dr. MacAdam Muir; the oration by Lord Kelvin on James Watt, by Professor Smart on Adam Smith, by Professor Young on William Hunter, and the speeches at the banquet given by the Corporation of Glasgow. It is a most interesting volume, and will be valued, not only by the

alumni of Glasgow University, but by all interested in the progress of learning and the higher education of the country.

IN the series of "Miniature Painters," Messrs. George Bell & Sons have issued **GEORGE ROMNEY**, by Rowley Cleeve, and **WATTEAU**, by Edgumbe Stalet, B.A. Like the previous issues, they are lucid and compact, giving a good popular account of the life and principal works of these great painters, and enriched also with copious illustrations. Romney's was not altogether a pleasant life. The popular appreciation of it has been influenced very largely by the incidents connected with its close, when he returned to his wife at Kendal after his long residence in London. These incidents form the basis of Lord Tennyson's poem, "Romney's Remorse." Edward Fitzgerald considered his wife's reception and nursing of him in his desolate old age to be worth all Romney's pictures,



even as a matter of art. He was a skilful portrait painter, and few of his works are more beautiful than "The Clavering Children," of which we give a copy. Watteau—"the master painter of the *Fêtes Galantes*" (1684—1721)—had a light, graceful touch, an elegance of design, a brilliance of colour, which never fail to charm. His figures are instinct with life. Few things can be finer than *Le Retour de Chasse*, in the Wallace Gallery.

THE JOURNAL OF THEOLOGICAL STUDIES, January, 1902 (Macmillan & Co.), is a particularly valuable number. The first three articles alone would claim general attention. These are "Eucharistic Belief in the Second and Third Centuries," by the Rev. H. B. Swete, D.D.; "Dr. Moberly's Theory of the

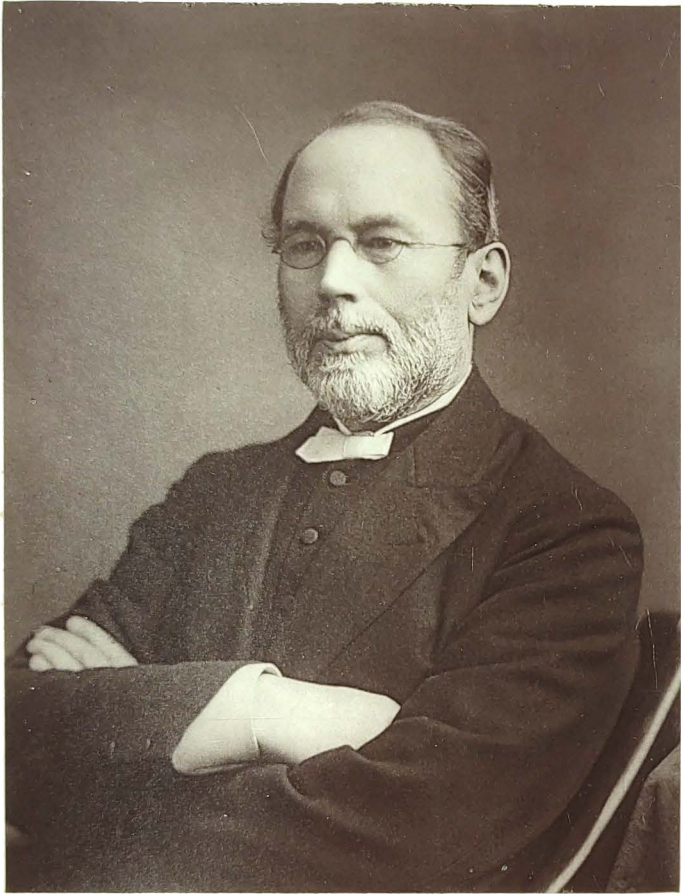
Atonement," by the Rev. H. Rashdall, D.D.; and "An Eirenicon from Culture," by the Rev. W. Sanday, D.D. The second of these is specially important, pointing out loose joints in Dr. Moberly's armour, his inadequate account of the meaning and purpose of punishment and of the function of forgiveness, as well as untenable conceptions of the doctrine of the Trinity. Dr. Rashdall observes, as we ourselves did in these pages, that Dr. Moberly's theory is largely derived from the late Dr. Macleod Campbell's. We cannot, however, endorse all his criticisms. He unduly emphasises the moral power view of the Atonement to the belittling of its objective elements; in fact, he does little more than vary the argument of his very able sermon on the Abelardian theory of the Atonement in his book on "Doctrine and Development." He is a Ritschlian, whereas Dr. Moberly is a Neo-Hegelian. Dr. Sanday's article is a trenchant critique of Professor Percy Gardner's "Historic View of the New Testament," noticed on pages 123-4. There is also a very fine criticism by Dr. T. B. Strong on "Homousios and Substantia" (the meaning of Homousios in the "Constantinopolitan" Creed).

LIFE EVERLASTING. By John Fiske. Macmillan & Co.

THE address here printed was delivered as the Ingersoll Lecture at Harvard University, and is, in a sense, the completion of the series of philosophic studies issued under the titles, "The Destiny of Man," "The Idea of God," and "Through Nature to God." It is a noble protest against materialism and the deification of phosphorus. Thought is not a pure function of the brain, which perishes with the brain. In the world of thought the law of equivalence and transmutation and force does not prevail. Nerve vibrations and mental impressions and conceptions have no necessary or demonstrable correspondence. It is to be regretted that Mr. Fiske's life was not spared to allow him to expand and illustrate more fully this beautiful and suggestive work. Evolution is, as he shows, no foe to faith. We append a brief quotation, which states a position of remarkable value:—

"In the highest of creatures the Divine immanence has acquired sufficient concentration and steadiness to survive the dissolution of the flesh, and assert an individuality untrammelled by the limitations which in the present life everywhere persistently surround it. Upon this view, death is not a calamity but a boon, not a punishment inflicted upon man, but the supreme manifestation of his exceptional prerogative as chief among God's creatures. Thus the faith in immortal life is the great poetic achievement of the human mind; it is all pervasive, it is concerned with every moment and every aspect of our existence as moral individuals, and it is the only thing which makes this world inhabitable for beings constructed like ourselves. The destruction of this sublime poetic conception would be like depriving a plant of its atmosphere; it would leave nothing but a moral desert, as cold and dead as the savage surface of the moon."

THE SCHOOLS AND SCHOOLMASTERS OF CHRIST. By Joseph Farquhar, M.A. THIS is not a belated reply to Baur, as the title might suggest. It is a study, almost entirely within Scripture limits, of the influences—educational, social, and religious—which centred about our Lord from first to last, while He learned obedience by the things that He suffered. It is a book well worth reading, fresh in thought, sound in scholarship, and marked by much insight. (London: A. H. Stockwell.)



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Yours sincerely:
I R Wood.

From a negative by Russell & Sons, London.

THE
BAPTIST MAGAZINE

APRIL, 1902.

REV. J. R. WOOD,
PRESIDENT-ELECT OF THE BAPTIST UNION.

IF the value of the quarry is to be determined by the difficulty of the chase, then the Baptist Union may be specially congratulated upon the capture of its incoming President. For many years it has seemed good and right, to those best qualified to judge, that Mr. Wood should be called upon to bear the burden and the honour of the Chairmanship of the Union. His high character, his faculty for business, his long sustained and notable success as an efficient minister of Jesus Christ in a London sphere of first-rate importance, all combined to mark him out for this distinction. But in a trumpet-blowing and aggressive age there are still some men for whom distinction spells distraction, and who desire nothing more than to be allowed to follow, in quietude and devotion, their chosen path of service. Mr. Wood is such a man; and when, twelve years ago, under the old régime, he was nominated for the chair, and the Committee thought him safe within the toils, he snapped the cords and broke away.

The long interval has only made it more clear that Mr. Wood was the right man for this position, and that the Union had a claim upon him which ought to overrule his diffidence. Again last spring he was brought to bay in the Assembly, and happily secured this time, though not without a struggle. After the first ballot Mr. Wood rose purposing to withdraw, but Dr. Maclaren, in dictatorial fashion, unwarranted by precedent, but justified by the event, refused him permission to speak. While the final ballot was in process Mr. Wood was carried off to the vestry by half-a-dozen of his friends and subjected to pressure almost physical in its intensity, to which, after obstinate resistance, he finally succumbed. Those importunate friends, who wrestled with him like so many Jacobs, deserve well of the Denomination.

To strangers, diffidence so pronounced may savour of affectation, but Mr. Wood's friends under and and sympathise. Though few men have done as much work, he has never possessed superfluity of physical strength. It is only by the cultivation of habits of extreme regularity that he has

endured the long strain of exacting labour, and maintained his fine efficiency. Certainly there never was a more methodical man. Mr. Wood takes a constitutional walk after breakfast every morning. He is always passing the same point when the clock strikes nine, and scoffers say that the clock would not dare to strike if he were not there. The days and the weeks are marked out. Each duty has its time allotted, and is done in the time. It is easy, of course, for erratic people, who boast a touch of genius that disdains both harness and ruts, to mock at this mechanical methodism. On the other hand, it is not difficult to accord a tribute of profound admiration to that decision of character which enabled a man to calculate how his strength could best be economised for the work of Jesus Christ, and then to live by his plan through the storms and calms of forty years. There is a venerable fable of "the hare and the tortoise," and in few professions are hares more plentiful than in the ministry. Mr. Wood's deliberately adopted method is that of the tortoise, and, in the language of our American cousins, "he gets there."

Think what has been done by this man who is never in a hurry and never late! He has baptized many hundreds of converts. For thirty years he has held a large congregation in a fluctuating London suburb, which is ceasing to be suburban. He has kept himself abreast of current literature, and, while staunchly evangelical, has held an open mind for the light and truth which God's Word flashes upon every age. His pastoral visitation has been sustained and systematic. He has had his part in social service. He has never shirked denominational drudgery, and is one of the most serviceable members of the Committee of the Baptist Union and the Baptist Missionary Society. Let clever young ministers take note, and abate their scorn of "method."

In the light of this statement it will be understood how Mr. Wood shrank with real dread from the acceptance of an office which would involve grave and inevitable interruption of habitual labours, and would send him hither and thither in the service of the Union throughout the land. But, having consented to the sacrifice, he will not evade the duties of his new position, and his friends will pray that his strength may be according to his day.

Mr. Wood was born at Wincanton, in Somersetshire, in 1838.* Five years later the family removed to Ridge, in Wilts, where his father was constrained by the religious destitution of the village to build a chapel and become its pastor. Our President-elect commenced preaching at nineteen years of age, and, after a business apprenticeship, entered Regent's Park College. He became pastor of Boutport Street Chapel, Barnstaple, in 1862, and removed to City Road, Bristol, in 1867. Both these pastorates were happily and notably successful. But Mr. Wood was destined to do the greater part of his life's work in London, and, to the

* A more detailed sketch of Mr. Wood's life was contributed to the BAPTIST MAGAZINE by the present writer in March, 1888.

extreme regret of his people in Bristol, he accepted a call to succeed Dr. Booth at Upper Holloway in 1874. For twenty-eight years, with never more than a few weeks' interval, he has stuck to his task, and has had the joy of seeing his work crowned with the blessing of God. The membership in 1874 was 217, to-day it is 918. A debt on the chapel of £1,500 has been paid. The premises have been twice enlarged. A mission hall has been built, and an immense sum of money has been given for local and general religious purposes. The total amount raised by the church last year was £3,331. Mr. Wood has been President of the London Baptist Association and also President of the Islington Free Church Council; and in all his manifold labours he has been sustained and inspired by the loyal and sympathetic affection of his people. This affection has found expression on several occasions in the form of valuable presentations. Recently, too, his labours have been at once cheered and lightened by the congenial assistance of the Rev. S. G. Morris, of Rawdon College.

Mr. Wood has been twice married, the union in each case being of the happiest; but it is now more than fifteen years ago that his second wife was taken from him by death. This portion of heavy sorrow has been unspeakably lightened by his children, nine in number, who have walked with their father in the old ways. He has had the joy of baptizing all but one of them, and several of them have obtained most gratifying scholastic distinction. Mr. John R. Wood, the eldest son, was a foundation scholar of Jesus College, Cambridge; obtained a first in the Classical Tripos, and subsequently an Eastern Cadetship in Hong Kong. Mr. H. G. Wood succeeded his brother in the Jesus Scholarship, is now at Cambridge, and, by way of diversion, secured the Classical Scholarship with the degree of B.A. at London University last October. He also took the Carus Greek Testament Prize in 1900. Miss Mary Wood, who was "first woman" in her matriculation year, took her B.A., London, in October last. She is studying at Girton, where she holds a mathematical scholarship, in addition to the Gilchrist, and another of £50 per annum from her old school, "the North London." Robert, the youngest son, is keeping up the family traditions, and holds a scholarship of £25 at the City of London School. This surely is a record, in which Nonconformists in general, and Baptists in particular, may take an honest pride.

Space limitations forbid any considerable attempt to define and elaborate the causes of Mr. Wood's success. In some degree this has been done in what has already been submitted. It may be worth while to add, however, that he has deliberately aimed at all-round efficiency. He labours unremittingly at sermon preparation. His discourses are plain, scriptural, lavishly illustrated, never slipshod, and never rhetorical—the thoughtful utterances of an earnest man making for the hearts of his audience. His pastoral work has been as assiduous as his pulpit preparation. He spends a considerable portion of his time in the homes of his people,

spends a considerable portion of his time in the homes of his people, and speaks to a congregation with most of whom he has established relations of personal sympathy. He is a competent man of business, and makes an excellent chairman, with just the dash of masterfulness which is necessary for the suppression of irrelevances and the keeping things going. Finally, behind all there is the simple devotional life, which means immediate and habitual contact with spiritual realities, apart from which church work is vain labour, and preaching noise. Those who have known longest, most intimately, and most affectionately this "good minister of Jesus Christ," are most sure that his year of office will be fruitful in blessing to our denomination.

GEORGE HAWKER.



THE CHRISTIAN'S POSSESSION.

"And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous."—1 JOHN ii. 1.

"**W**HAT ye sin not" is the ideal of Christian life, felt to be distant; "if any man sin" represents the actual, close at hand. The text deals with the actual, and offers encouragement in the presence of infirmities, faults, and failures. We, Christians, have an Advocate, a Pleader and Spokesman well qualified for His office, in the presence of the Father, where the issues of life are being perpetually determined: in the place where He can best serve us He will be found. Do we realise this possession? In the mention of it one catches the sound as of distant music; the song of those who triumph; sin is being vanquished by the power of Christ's intercession. Is the old music to be crowded out by new compositions? Has the office of Advocate lost its charm?

In some of the ideas grouped in this text the modern ear detects discord; there is something harsh and unwelcome in them. If we need an Advocate at all, we grant at once that He must bear our nature; He must be Jesus Christ, Son of Man! "The children are partakers of flesh and blood"; our Representative with God must "take part of the same." The whole redemptive work of Christ, on earth and in Heaven, rests on His Incarnation. "He took hold on the seed of Abraham," and "in all things was made like unto his brethren." We grant, also, that our Advocate must be righteous. Only a righteous Advocate can be accepted by a righteous Father! The cause must be a righteous cause; it must also be in righteous hands. These conditions meet in Him who is "most human and yet most Divine, the flower of man and God."

The modern ear detects discord in the association of Advocate and Father. The ideas do not harmonise, it is said; for if God be our Father, and we His children, where, even granting the intrusion of

sin, is there room for an Advocate? "The greatest discovery of the nineteenth century was the Fatherhood of God"; every fresh study of the teaching of Jesus gave to this truth fresh sanction. In the twentieth century men are not likely to abandon a truth so valuable, won at so great a cost. There will be no retrocession of the territory once conquered and annexed. As a consequence of this trend of thought, the announcement, that "we have an Advocate with the Father," meets with a reception less cordial than our fathers gave it. Analogies from the family, and occasional instances of intercession there, are dismissed as not worth consideration. Fathers who accept such offices are low in the scale of earthly fathers, and must not be thought of as representing, even remotely, our Father in Heaven! And the term "propitiation," which follows our text, is a further rock of offence. Our Advocate approaches the Father only on the ground of His sacrifice. "He offered Himself without spot to God"; upon this central fact His interposition proceeds. There can be no doubt whatever that teaching of this kind traverses forms of thought decidedly popular to-day; at the same time it impressively sets forth truth which must never be forgotten, that "the redemption of the soul is precious," and can be accomplished only by a series of merciful acts brought into line with the eternal law of righteousness! No man is saved by mercy alone; salvation is found where "mercy and truth meet together, and righteousness and peace kiss each other."

So much is the conflict of ideas felt at this point in the text, that a dividing-line is drawn, which is becoming more and more distinct, between thinkers who give up the Advocate and stand by the Father, and thinkers who limit or relinquish the Father and stand by the Advocate. John, in pointing out the remedy for daily sin, showed the more excellent way—how at the same moment, and with the same hand of faith, we can grasp both.

But the discord which the modern mind detects, and often resents, is not felt by the contrite heart. The penitent man is not perplexed by the association of Advocate with Father; and even to the perplexed intellect some considerations may be offered. "The Advocate with the Father" is the Father's gift; to His office the Father's love appointed Him. Behind the mystery of Redemption is the Father's love, inspiring, contriving, directing, and vindicating all. Now, economy in the House of God is perfect; while His gifts abound, no one of them is unnecessary; provisions made are exquisitely adapted to meet the requirements of each case. The intellect thinks there is no need of an Advocate between God and man; but the intellect is not the whole man, and since God has made such provision, there must be more in the problem of sin than the intellect apprehends. This argument is surely of some weight.

Then Jesus Christ undertook the office of Advocate. The records of

His life and ministry are preserved to us. Did He occupy Himself with unnecessary things? Can we put our finger on a superfluous word or deed? In the crowded years, every word and act found in the end its proper place in His finished work. The Gospel of Luke is the Gospel of the prayers of Jesus; He was Peter's Advocate in an hour of sore temptation; and in the Gospel of John the High Priestly prayer closed His public ministry. His was a mind that not only "trembled on perfection," but actually reached it, yet He felt no difficulty in accepting the office of Advocate, and discharging its holy functions. When our minds find discord where the perfect mind of Christ found none, we may well distrust ourselves. There is more in the problem of sin than the intellect apprehends.

Besides, that Jesus Christ, the righteous, is our Advocate with the Father, is a truth in which the saintliest of all generations have found delight. In his great chapter on "the Servant of Jehovah"—perhaps the greatest chapter in the Old Testament—Isaiah struck the keynote—"He bare the sin of many, and made intercession for the transgressors." Paul followed in his own characteristic fashion: "It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." The author of the Hebrews never tires of the theme: "Jesus passed through the Heavens, and now appears in the presence of God for us." The glad note once struck never died away into silence and never will. "Wherefore He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them." Later voices lift up the strain. Augustine and Calvin rejoiced in this truth—"We commit ourselves to the tongue of a lawyer and gain our case; shall we not commit ourselves to the Word of God, and live?" Sir Walter Raleigh, when, involved in a net-work of malice, he was unjustly condemned to die, consoled himself with this truth. He thought of the court in Heaven, of the Advocate there, and as he was being ferried back to his cell in the Tower, wrote, by lamplight, lines on "Heaven's bribeless hall," where were no "corrupted voices," "no forged accusers," but "Christ, the King's Attorney," "the taintless Pleader," to whom he committed his desperate case!* It is needless to multiply examples. The saints possess in holy things the Kingdom of Knowledge; and that which has not offended the most enlightened men, but has been welcomed in dark hours as a succour and comfort, ought not to offend us. Rather let us confess that there are unsounded depths in this subject; that whatever plummet we use, we have no line long enough to reach the bottom of the mystery. We may well say: "How this advocacy is carried on is a subject beyond our powers"; but we may not and must not say that such advocacy is unnecessary, or that it casts a shadow on the lustre of the Father's love!

* Stanford: *Symbols of Christ*. P. 298.

"It is the heart that makes the theologian"; an old aphorism, and true enough, if the "broken and contrite heart" be meant. Suppose we had no "Advocate with the Father," and the place now filled by "Jesus Christ the righteous" were vacant, there are light, careless, unawakened, self-satisfied hearts that would not feel any void! No rest would be forfeited; no enjoyment spoiled! On the other hand, such a vacancy would dismay the broken heart, and shut it up to despair. Job cried out for a Daysman who might lay His hand on both! Exercise of soul is the best commentary on such Scriptures. When saintly old Bishop Andrewes confessed with tears "that he was still trodden down by a great trespass that had tyrannised over him from his youth up," it is clear that for such distress "the Advocate with the Father" furnished the only available comfort. A wave of penitence, such as we pray we may see again, passed over England in the days of Wesley and Whitefield, and so far from any shrinking from the truth of our text, or any suspicion that it cast a shadow on the Throne of God, it occasioned a new burst of holy song. One or two examples may be cited:—

Christ for ever lives to pray
For all that trust in Him;
I my soul on Jesus stay,
Almighty to redeem;
He shall purify my heart
Who in His blood forgiveness have;
All His hallowing power exert,
And to the utmost save.

Again:—

Entered the holy place above,
Covered with meritorious scars,
The tokens of His dying love
Our great High Priest in glory bears;
He pleads His passion on the Tree,
He shows Himself to God for me.

This instant, now, I may receive
The answer to His powerful prayer;
This instant now by Him I live,
His prevalence with God declare;
And soon my spirit in His hands
Shall stand where my Forerunner stands.

If fewer modern hymns strike this note it is, perhaps, accounted for by our feebler sense of sin; but God loves the contrite heart; it is thoroughly sound and healthy; and it is an argument of great weight, that, so far from finding a "rock of offence" in "our Advocate with the Father," this is the very truth to which the broken heart instinctively turns for rest and joy.

If our confidence in our Advocate before the Throne has been in any degree clouded by the atmosphere of our time, let us renew it, and avail

ourselves to the utmost of His grace. When, like Moses or Isaiah, we are overpowered by the holiness and majesty of God; when we stand face to face with the mystery of our own being, and cannot interpret even to ourselves our own life; when our sin overwhelms us, and we struggle, often ineffectually, with limitations we are powerless to remove; when a sense of unworthiness becomes an intolerable burden, and barrenness in prayer a sore affliction; when in disappointment and delay and defeat we become unbelieving and impatient; when we are misunderstood by our brethren, and have ourselves misunderstood God and "charged Him foolishly," then let us call in our Advocate! He will present our case; He will set the wrong right! Fear not, deliverance is assured:—

He lives; the great Redeemer lives!
 What joy the blest assurance gives!
 And now, before His Father, God,
 Pleads the full merit of His blood.

Bishop Ridley, a venerable missionary Bishop, who has spent most of his life among North American Indians, lately said: "The only success I have known in my work has come from the lifting up of Christ. New-fangled doctrines are useless, they will not wear." This witness is true, and the Christ most needed amongst us is "Jesus Christ the righteous, our Advocate with the Father"! His intercession is an unfailing source of strength and comfort; the property of every generation of believers. Let us avail ourselves of it with thankful gladness!

J. R. Wood.



THE HOLY SPIRIT AND BUSINESS.

BY REV. T. PHILLIPS, B.A.

PERHAPS the best description of a business man in the New Testament is that contained in the sixth chapter of the Book of the Acts: "Men of honest report full of the Holy Ghost and wisdom." The New Testament deacon is the prototype of the Christian business man of to-day. The duties are virtually the same and the prime qualification in both cases is the inspiration of the Holy Ghost. At the outset we meet with the objection that the diaconate and business are on different planes. The task of deacons was distinctly religious, their sphere distinctly ecclesiastical, and their money distinctly consecrated; but business is different, it has nothing to do with the church, its sphere is the world and its funds are secular, so it is difficult to see what the Spirit of God has to do with business. Now, there never was a more flagrant or insidious heresy than that, for if business is not religious how is it possible for a business man to get in his religion at all? He is occupied with

his business six days in the week, the other day he gives to rest and to worship. Now, if that man's business is not the service of God, how can he possibly speak of consecrating his life to his Maker while six-sevenths of it is avowedly dedicated to self, the world, and, possibly, the devil? Sunday religion is a mixture of selfishness and atheism. It serves God one day in seven, out of selfishness, and ignores Him the other six days in the temper of atheism. God is not mocked. The only religion possible is a seven days' religion—one that penetrates a man's whole conduct, supplying his motives and surrounding his deeds as the atmosphere surrounds his body. A business man or a working man is quite as much a servant of God as if he were a deacon or a minister. To keep life going truth must be preached, and help must be rendered, but the land has to be farmed, its produce sold and bought, its raw material dressed and turned to articles of usefulness and beauty. All this is God's work—work which God must have intended to be done, and if the motive is right the tilling of the land is quite as religious as preaching the Gospel. The management of a factory is quite as sacred as the management of a diocese, and the care of ledgers and day books quite as holy as the reading of books that are distinctly religious. There is an atheism which removes God altogether from His world, but there is a religious atheism which removes God from whole departments of His world, confining Him to narrow limits and monopolised spheres, a God of the clergy but not a God of laymen, a God of consecrated places of worship but not a God of all places, a God of Sunday but not a God of the rest of the week, a God of religious but not of secular spheres. The distinction is often drawn between spiritual and secular, between cleric and lay, but to the follower of Christ these distinctions are impossible; every spot is consecrated ground and every task religious service, and the man who sweeps the street in the right spirit and with the right motive is quite as much the servant of God as the deacon at his post, or the preacher in his pulpit, or the bishop in his palace. So that one has no hesitation in asserting that the daily work of a business man is quite as much of God's appointment, God's design, and God's service as the duties of deacons mentioned in the story of the early Church.

A further consideration will lead us to see that the work of a business man is in principle the same as that of a deacon. The task of a deacon was the control of property placed in his hands for the help of his fellow Christians. Business, on the other hand, is the superintendence of property which God has placed in men's hands for the service of their fellows. If we are not prepared to accept this definition, the alternate one is that business is the utilisation of property, placed by God in our hands, for the gratification and aggrandisement of self. To state that is to prove its falsity and unworthiness. We know it is difficult to balance the claims of self and others. It is certain that self

cannot be ignored, it is equally certain that self must not be the be-all and end-all. A man's business provides him his living, but it is more than that. It is the service of man and the service of God. The work of a deacon implies stewardship and service, responsibility to God and responsibility to man; business, to be Christian, must be built upon the same principle, stewardship and service, and to secure this business men need the baptism of the Holy Ghost. As a preacher ought never to enter into his pulpit without being filled with the Spirit, so a manufacturer ought never to enter into his factory, or a tradesman into his shop, or a clerk into his office, or a servant to his post without seeking the guidance of God's great Spirit. The deacons could not do their work without being full of the Holy Ghost, neither can a business man carry on his business without the help of the Spirit.

As we sometimes ask what would become of the Church if it were filled with the tide of the Divine Spirit, so may we well ask what would become of business if all the business men of England were filled with the Holy Ghost? The first effect would be a deeper sense of the stewardship of wealth. It is very often maintained that a man can do what he likes with his own. But, in truth, no penny does he own, no shred or scrap of property does he possess that were not handed to him from society and nature; all our property belongs to our Maker. The earth is the Lord's and the fulness thereof. There is only one landlord—God; only one capitalist—"the silver and gold are His." The first effect of the Holy Spirit on a business man's life will be to help him to realise that his business is God's, and must be managed in accordance with God's purpose, and in obedience to God's will. To take it into one's hands is to apportion our Master's money, is to rob the till and falsify the accounts. Many of us have read the literature of the Socialists, and we are compelled to acknowledge the existence of the grievances which they expose. There is no getting away from the increase of syndicates and the decrease of responsibility, from the growth of a wider chasm between master and man and a greater distance between rich and poor. The Socialists succeed in describing the disease; it is when they come to the remedy that they fail. They say: "Nationalise the wealth; put the State instead of the individual." But what proof have we that the State will manage the wealth better than individuals do? We do not receive much encouragement in that direction from the War Office. We must go deeper—not the substitution of the State for the individual, but the substitution of God; not the nationalisation of wealth, but its consecration. Get every business man in the land so filled with the Holy Ghost as to hold everything that he has as a stewardship from God, daring not to use it in a way which displeases the owner, daring not to waste it in luxury and display, daring not to use it to take an undue advantage of the weakest of his fellow men, and our social problems will be solved.

The second effect would be a deeper realisation of the fact that business is a form of public service. It is often said of a successful business man that he renders great service to his city by the gifts he contributes to its charities and the time he devotes to its councils. But if he is a true business man these form but the smallest fraction of the service he renders; his best service is his business, his best philanthropy is the articles he turns out, or the goods he sells. The Holy Spirit cannot permit a man to trade altogether for the sake of self. If he is a Christian manufacturer he produces articles for the benefit of his country, just as the preacher produces his sermons, or the artist produces his pictures. If he is a Christian tradesman he provides the best possible goods at a just price for the sake of his fellows, and in doing this he is quite as much of a philanthropist as the men who provide hospitals and schools. If he is a Christian working man, he gives of the skill of his hands to his country, and in this he is quite as much a servant of the country as the hero is who lays down his life on the battlefield. Our best service to God and man is the work we do day by day—that is, provided the motive is right and self is kept in its proper place. We know that there is an infidel idea afloat that the best thing for a man to do is to pile his money and then turn philanthropic. That is infidel, not Christian. The Christian's best philanthropy is the service he can render to-day, the goods he sells, the kindness and consideration which he bestows upon the men under his care. The Apostle Paul tells us that the Holy Spirit sheds abroad the love of God in our hearts, and it is the height of absurdity to suppose that this love will find expression in Christian service on Sunday, and lay dormant in the midst of our business activities on Monday; that it will go out in pity to the heathen and ignore the maids that serve in our homes and the men that work for us day by day. The Holy Spirit will turn our business into public service.

It may be said that this ideal is too high. We are deeply convinced it is an ideal in perfect harmony with the spirit of the New Testament, an ideal that will be reproduced in the mind of every man that opens out his soul to the Great Spirit of Love, and an ideal that will solve some of our pressing social problems and deliver us from the confusion of a social revolution, and the crippling limitations of State Socialism. There is no nobler vocation that can appeal to a young man to-day than to put this ideal in practice. If a young business man were to come to us with a desire to enter the ministry, although we believe that there is nothing nobler than to be a real first-hand preacher of the Evangel, yet we would be strongly tempted to say: "Stick to your business, God is in that quite as much as in preaching, and perhaps a nobler ministry awaits you there than in the pulpit." Although England wants prophets, men who fear God, and because they fear God fear nobody else; although England wants statesmen who are politicians, not to serve their own ends, but to serve their fellows; yet England has even a greater need for

brave, spiritual, unselfish, business men, men of the type of Frank Crossley, who will pilot the business of England in such a way as to solve its problems and avert its disasters; men who will say—

We will not cease from mental fight,
Nor shall our sword sleep in our hand,
Till we have built Jerusalem
In England's green and pleasant land.



PANTHEISM OR THE INCARNATION?—THE SOLE ALTERNATIVES.

II.—THE QUESTION DISCUSSED.

LET us (*a*) begin by remarking the universal fact of a real religious instinct in the human breast. Man is naturally religious. Back to the remotest period illuminated by history we encounter everywhere along the route infallible signs of man's religious nature. The forms through which this instinct has manifested itself are almost innumerable. At the one extreme there is a silent contemplation of the Divine; at the other extreme there is the most vicious and repulsive fetishism; and between the two stand priest, smoking victims, elaborate liturgies, and splendid spectacles. Beneath these differing forms, however, there is an unity of purpose—men are seeking God, and they are seeking Him in their own way. It is of no use whatever for Mr. Herbert Spencer to tell us that this religious instinct is merely a form of fear having its origin in a dread of ghosts and mysterious phenomena. This hypothesis is only a guess on his part, a simple opinion unsupported by history, and, therefore, it must take rank with all other guesses and unsupported opinions. Against this opinion we have to place the remarkable fact that the religious instinct is strongest and purest in those persons who are the farthest removed from superstition, and who, moreover, are the most advanced in spiritual conceptions and in the practice of moral goodness. A man must be hardly pressed for an argument when he is obliged to overlook a contemporary fact which threatens his theory, and grope amidst the obscurity of prehistoric times for a misty opinion. Mr. Spencer will have it that fear originated religion; then fear must perfect it! But how account for the fact, the unchallengeable fact, that those of our own time whose hearts are fullest of love and freedom are the very persons who are most religious? It would surely be more to the point to try and explain the contemporary fact than to hazard guesses concerning ancient times upon which the thick veil has for ever fallen. Let us, then,

loyally accept the fact of the universal religious instinct as beyond fair challenge. Man wants his God. He has been made for God, and his heart is disquieted until it reposes in Him.

But what does this instinct mean? Whither does it conduct us? To answer this question we must ask another—What does *any* instinct mean? *A true instinct is an infallible prophecy of the existence elsewhere of a complementing and satisfying force.* A baby instinctively cries when it is hungry—the mother's breast awaits it. The swallows in autumn instinctively quit the shores of a frigid country, driven by the sense of impending cold. The instinct of the swallow acts in a double manner: it drives it from the cold and attracts it towards the warmth. And the warm climate is ready to receive these fragile pilgrims of the air. It would be easy to multiply illustrations of the fact that every instinct has its proper food—the law is universal. We ask, then, with boldness, Is an exception to be made in the case of the highest of all instincts? If so, upon what rational ground? We shall wait a long time for the answer.

(b) The religious instinct in man, then, means that somewhere outside of himself there is a complementary and satisfying force, which, when obtained by him, will bring him peace. What is this "force"? Obviously it must be naturally related to his religious instinct in order to harmonise with the universal law. The babe, instinctively crying for food, will never rest until it obtains *that*; nothing else will content it. The swallow's agitation never ceases until it reaches the warmer clime to which its instinct directs it. *That*, and that alone, will content it. And man, with an eternal hunger in his heart for love, can never rest until he finds his home in the bosom of that Father who *is* Love. Personality needs personality to satisfy it. Anything less than man, anything the equal of man will not suffice. Man must look above him, not to things, nor to vague forces, but to a Person who is sufficient for him.

(c) The grand question for man is, How is he to know this Person, and how is he to reach Him? The only reply that has a chance of success is contained in the word "Revelation." Whoever thinks of God at all or makes any effort to know Him, takes for granted the fact of revelation, although the *idea* of revelation may not enter his head. Before men look above them they look around them, and fix attention upon trees, fields, mountains, cattle, and their own kind. Of these things they make a ladder, by whose rungs they hope to mount to heaven. "The invisible things are . . . understood by the things that are made" (Rom. i. 20). To a certain point those who think of reaching God in this way are right. They understand that what is called "nature" is one of God's ways of revealing Himself; from the seen they proceed to the unseen. The Bible insists upon this point, and St. Paul, speaking of the heathen

who have not known of any higher revelation than that of nature, declares that even this is sufficient to make men responsible to the God whom they but dimly recognise.

(d) The revelation of God through nature, however, is inadequate, both for God and man. It is inadequate for God, since through it He can never express His heart in perfection. Grand as is the instrument, it is not grand enough to enable such a Divine musician to fully pour out the ravishing melodies of His love. It is inadequate for man, since Nature, glorious as are her messages, can never tell to the heart of man the full story of the love for which he craves. An adequate revelation of God *must* come through personality; and through personality alone can man receive it in perfection. Moreover, since personality is only known to us through the medium of certain material forms, it follows that a revelation of Divine personality must reach us in a familiar and an adequate form. Only through forms and actions can we comprehend the quality of the invisible man behind the forms. We say this or that man is mean or generous, bad or good, crafty or frank. How do we know what the *man* is—that veiled person who ever works in secret? We know him through the forms in which he reveals himself, and we judge him accordingly.

(e) Every person who is not consumed with vanity or vice knows perfectly well that there is an immense discrepancy between what he is and what he ought to be. There is the sense of failure and of sin. The ideal man has not yet been attained unto. The personality is not perfect—far from it. And no man expects to find in others that ideal perfection which he himself is conscious of lacking.

Now suppose a man suddenly emerged from the obscurity of village life, in which he had spent nearly eighteen years as a village carpenter, and entering upon a public career. Suppose that this man had received an ordinary village education, and that he had never come in contact with the doctors and savants of the time. Suppose, further, that he belonged to a race of narrow-minded people who treated all outside their country as “dogs.” Suppose this man to be poor, without prestige, and possessing no authority beyond himself. Such a man begins to teach. He selects as his companions a few obscure fishermen who accompany him in his circuits. At once multitudes flock to his standard. This unlettered man speaks as no other man ever spake. Doctors and teachers are confounded in his presence. He takes the Ancient Law and gives to it new meanings—meanings which are clear enough when he points them out—and he does this entirely on his own authority. His speech possesses a loftiness which is unique, and which distances all other speech as the sun obscures the stars. Men hearing this speech begin to say: “Teach us how to pray.”

He speaks familiarly about God as his Father, declaring himself to be His Son. He lifts the veil and exposes the secret hidden from the ages. He talks about God as no other man ever dared to talk about Him. To speech he adds action. Every sick and infirm person claims his practical sympathy. Women, degraded by the customs of the time, are received into his intimate friendship. Abandoned creatures, both men and women, are treated kindly by him and restored to their lost innocence. For children he has ever a loving word.

Meanwhile His personal character is put to the severest test. His every action is scrutinised. An elaborate system of espionage is instituted against Him. No life has so fierce a light flung upon it as His. And yet He never fails. His bitterest enemies are unable to bring one single discreditable charge against Him. His friends and intimates declare Him to be immaculate. He himself challenges the world to convict Him of any offence! Yea! He goes farther, and declares He does always the things that please God.

This man, unparalleled as teacher, worker, and man, solemnly declares that he is one with God the Father; that from before the foundation of the world he has dwelt with the Father; that he alone can reveal the Father; and that he has entered human life in an Incarnation for the sole purpose of setting man right with God.

This Man, whom we have "supposed," exists in reality. The world knows His history. Applying to Him the principle of judging personality through the forms in which it reveals itself, what have we to say concerning *His* personality? We are bound to say of it, that it is unique, ideal, perfect. Jesus stands in the estimation of all reasonable men an unapproached, ideal, Divine man. He cannot be accounted for by His epoch, His education, His environment, or in any other way than one—*i.e.*, He was what He claimed to be—the Eternal Son come down to earth for man's redemption.

(f) Since Jesus Christ appeared, the best part of the world has known God as He was never known before. A new conception of God has been created. The teaching of Christ concerning God has been accepted even by those who do not believe in the Divinity of Jesus Christ. Unitarians, perhaps more than others, preach the Fatherhood of God, and they support themselves upon the teaching of the Saviour, from whom they have derived their notions. But they who deny the truth of a proper Incarnation, whilst accepting the teaching of Christ about the Father, occupy a position which is logically ridiculous, for they receive a message from one who, according to their own account of Him, has no more authority to deliver it than that which He derives from His own conceptions. *If Jesus Christ was not a Divine envoy from the Eternal*

world, why should I believe Him when He speaks so certainly of that world? Why should I believe in His teaching about the Father if He never saw the face of the Father any more than the rest of us? He could only have conceived of God in His own consciousness, but why should His consciousness rule mine in any way? No one man has any right to impose upon all men his visions and views. Further, if He entered this world as we all enter it, how is it that He alone, of all men, reached the absolute perfection which all salute in Him? If there was nothing different in His nature from ours, will someone explain why this gulf lies between Him and the best of men? How is it that no one else has dared to say "Which of you convinceth me of sin"?

The dilemma is absolute. We must either believe in the Incarnation in the Christian sense, or simply and logically refuse to believe in Jesus Christ at all as an authoritative teacher of mankind.

(g) Those who do accept the truth of the Incarnation, forced upon them by history, find more and more that in every sense it is *convenable*. Revelation through personality was the great need of mankind, and revelation through a human personality has been granted unto us. An Incarnation was necessary for a perfect revelation. The world was not in need of another specimen of its own maimed humanity; it was crying out for its God to reveal Himself and to speak the word of authority concerning Himself and it. And since men have been made in the image of God, what better mode of revelation could have been selected than that of an appearance in the human form? In the God-man we have all that the heart needs. The human form strikes our senses; the personality which that form reveals touches and regenerates our hearts.

To return to our starting-point. In the light of our brief study I hope it is clear to us that the thesis of this paper is justified—*i.e.*, we must either accept the Christian truth of the Incarnation, or logically revert to Pantheism. One of two things is before us—a God brought to our doors and a God with whom we can commune, or a God universally diffused as the Spirit of Life with which we cannot enter into personal relations. The future will not be with the Pantheistic creed in any of its forms—it is impossible. Nor is there any future for Jesus Christ's conception of God apart from a full acceptance of the Deity of Him who revealed it to men. Unitarianism in its various forms is destined to a yet more dismal failure than that which has hitherto marked it—this is inevitable. The future belongs to Evangelicalism, freed alike from every semblance of priestcraft, and from all exaggeration. Evangelicalism alone can triumphantly point to a God of whom we are certain through the revelation of the God-man. The psychological moment has

arrived for a new departure in Christian teaching. Men are fatigued with criticism, doubt, and negation; they are demanding certitude. And the Evangelical alone can, in the name of God, in the name of history, in the name of science, in the name of logic, and in the name of humanity, declare a doctrine which contents the mind and gives tranquillity to the heart.

FREDERICK C. SPURR.



COMPARISON OF GREEK AND CHRISTIAN MORALITY.

T is a well-worn saying that, in the palmy days of Greece, the world, which we call Modern Europe, was young; but it is a saying which youth cannot fathom.

Afterwards, a study of the Greek view of life, and as following from this, of Greek morality, inevitably recall the time when the step was still elastic and the heart as yet unwrung. The tide of life was at the flood, and that pulsating wonder interpreted all things in terms of itself. The æons whence it came, and whither it must go, shrank to negligible quantities; death was dim because distant, and life alone possessed reality. Morality itself must take the shape of these two fundamentals—the sentient, eager, throbbing *Ego*, and the great, beautiful world of Here and Now, which stands over against it, with hands full of gifts. Surely, we think, these two were meant for each other; it were churlish to the gods not to sit down at such a feast with thanksgiving. To enjoy, and not to abuse, the gift of life; to make something of one's self; to use the vigorous intellect, which feels itself equal to all problems; to combat any who would hinder us; to be generous to all who have helped us—all this seems not only our birthright, but that for which we were born.

Nor do we dream of missing it. The sense of native weakness and indwelling sin does not come so easily to the soul of man. Such is the outlook of youth; and such, in a familiar figure, was the typical Greek outlook, with all its merits and defects.

Like the rest of us, Greece did not keep her youth. Some of her hopes were fulfilled, and thus revealed their insufficiency to satisfy; others were disappointed, and sent her elsewhere for consolation: earthly life contracted to a span; the two eternities loomed vast and wondrous. There—some, at least, of the Greeks thought—there, if anywhere, was bliss; for this life is at once too brief for the happy, and too long for the wretched. He alone is happy who can forego happiness.

In Stoicism we see the process of disillusion far advanced; and Christianity followed, and inherited a prepared soil.

Greek Worldliness.—But in the prime of Greece it was the life of the natural man, lived on this earth under the blue skies and the shinning stars, that was the centre of moral as of all other interest.

It is incredible that the subtle Greek intellect should have been content so long as it was with the preposterous theology of Olympus, and the nebulous eschatology of Hades, had it made these subjects a main part of inquiry. How to make the best of *this* life was the one question for the Greek: a noble question, certainly, and still for all on the planet a pressing one. The Greek answer was: "This life is the best we seem likely to get; and, fortunately, human nature possesses in itself a reliable guide to the good; to preserve the balance of all parts of that nature by right use of reason while developing the whole, is the chief end of man." *Temperance*, interpreted as that preservation of proportion which is the secret of beauty, is the keynote to the Greek's morality; this is the deepest thought he knows.

He evolved no doctrine of a Fall; he felt no need of a Redeemer; he had discovered the *first*, but not the *second* great human fact; he had found out that man was made for virtue, but not that he has a congenital warp away from it. "Oh, wretched man that I am! Who shall deliver me from the body of this death?" has no echo in Greek literature.

Christian Other-worldliness.—Christianity, too, taught that man was made for virtue: but the Christian saw only *potential* where the Greek saw *actual* worth. The dignity of our nature was proved for him, not by introspection, but by God Himself (as he held) having come down to share and save it.

For, like everything distinctively Christian, the source of this opposition to the Greek position, is in the last analysis, the amazing personality of Jesus, which so impressed His disciples, that they joyfully conceded the most stupendous claims on the evidence of His life. Accepting the Incarnation and the Atonement as facts, the early Christians found the circle of interest shifted away from that of the Greek; the circumference was no longer this world's horizon. The heaven from which their Master came, and of which He spoke with the ease of an old inhabitant; to which they believed He had body and soul ascended; whence He was pledged to come and receive them unto Himself; from which He would shortly return to reign; *this* was their centre of attraction. This present life was only a prologue to the drama which would follow after the curtain of death had been drawn up. In a word, to the Greek, the world was home and death an exile; to the Christian, the world was exile and heaven was home.

Christian Depreciation of Reason.—The Greek, as we have seen, found in reason an all-sufficient guide to the good; and was never weary of extolling it, even when confessing how hard it was to find it and to use it well. But primitive Christianity was still in its first amazement at the appearance of the God-Man amongst men. It felt that the great doctrines of the faith not only were far beyond the power of reason to anticipate, but beyond its power to fathom, or even to adequately grasp.

The two Epistles to the Corinthians* are full of depreciation of the wisdom of his world.

The extremity of the intellect is shown to be the opportunity of Faith, the fair fruits of which are so apparent in the sacred community of the brethren. The discovery of the limitations of reason is also the discovery of the possibilities of the child-like spirit by which a knowledge of God can best be attained.

Christian Divine-development.—For the idea of self-government which so dominated Greece, the new religion substituted a doctrine of the Holy Ghost, of a Divine development of Man which was of grace; which often, indeed, called for self-renunciation and was made perfect in it; but which was, essentially a programme for the true—*i.e.*, the moral—development of man, as more important than even intellectual development. Yet for the Christian, too, the final outcome was conceived as a *perfect man*, who should stand complete when this world's wisdom has vanished away—who one day will know even as also he is known.

Greek Patriotism—Its Limits.—Morality, in its very essence, always has in view a common good. The Greek conceived this as citizenship in a city state. Within this sacred circle all were equal, and altruism was satisfied by the service of the State and by the cultivation of friendship. But this citizenship, and indeed virtue itself, were the high calling of the few. A fearful price was paid by the wise for their wisdom; or, more accurately, by the outsiders, that the wise might be wise. Postulating knowledge, culture, and, as implied by these, abundant leisure—not to mention riches in moderation, and physical beauty—as indispensable to a full realisation of the good, the Greek was compelled to abandon all the world outside of Greece, and the great majority inside, to hopeless failure. The barbarians were little more than a foil to the sages; and slaves, and women—that is, the vast majority of the home population—were sacrificed to the development of comparatively few; and if these Greek gentlemen ever thought the terms were hard for the others they probably felt themselves worth the price.

Christian Universality.—On the other hand, Christianity, while in one aspect it negated this life, had a double programme. Christ was not only a Saviour *from* the world, but the Saviour *of* the world; to retire from the world for the sake of personal salvation was not His command, but to win over and redeem all men for Him. His followers were to offer salvation in His name to every creature, without distinction of race, or sex, or social standing. In the nature of the case, the only development open to all is a moral one: this Christ would undertake. The starting-point of true cosmopolitanism was the Cross; not for nothing was its superscription in Hebrew and Greek and Latin.

Ages have diminished the Christian ideal; but in that fair dawn in Christ Jesus there was neither Jew nor Greek, male nor female, bond

* *I.e.*, to Greek Christians.

nor free; the Christian slave was Christ's freeman; the Christian master was the slave of Christ. All owned with rapture that one was their Master, and they were all brethren.

Nor was this all. In Christ's mind, there was a picture of this earthly life itself redeemed—a Kingdom of God below. His legacy to His Church was the poor; all in want were to be His representatives. Though self-renunciation is in Christianity, it is not its last word; it is a means to an end, and shines most when it is practised for the development of others. Of all religions, Christianity has done the most to make this life bearable for the down-trodden and the weak.

It must be confessed, however, that the two great Christian ideas—citizenship in Heaven and citizenship in the Kingdom of God below—have never yet been reduced to a common denominator. The saints emphasise one or the other, according as they incline to the *active* or *contemplative* side.

Two Great Defects of Greek State.—The narrow limits of Greek morality left many defects for Christianity to combat. By common consent the two greatest were the *degradation of womanhood*, and the *existence of slavery*. Both illustrate the word that the Kingdom of Heaven is like leaven; for neither were attacked by direct precept, but by indirect forces, of which the early Church apparently was not fully aware.

Position of Women in Greece.—To look at the intellectual faces of the Greek female statues is to wonder why the Greeks never attempted the education of their wives and daughters into companions for their noble selves. The belief that women are mentally inferior to men need not in itself have forbidden it; silver is not thrown away because it is not gold. Two reasons may be suggested, which seem to have world-wide value.

First.—It is woman's misfortune that in the maternal function she has such an obvious *raison d'être*, that, taken in connection with physical weakness, it has been supposed to exhaust her meaning.

Secondly.—The difficulty of women being at once pure and free has often been thought to be quite insuperable, and nations have chosen which alternative they, on the whole, preferred; the Greeks decided that some women should be pure and others free, and to these last alone did they entrust any culture.

It is unfair, however, to reproach the Greeks with neglect of woman's intellect, since the twentieth century, A.D., finds the experiment of serious development only just beginning. What is disappointing (especially after the women of Homer) is that the qualities of a woman's heart should have gone for so little—that they did not go for much, the extolling of male friendship, so characteristic of the Greeks, is proof enough.

Christian Solution of Woman's Problem.—The Christian woman was handicapped by the reproach of Eve—the double argument of first in transgression and second in creation is used by the Apostle to prove her

"inferiority." But the leaven of the Christian ideal of salvation from sin for all was at work in her behalf. By combating the easy morals of the heathen, the belief that woman is man's plaything was met and denied. The glorification of celibacy conferred indirectly a boon on womanhood; for by decrying marriage, the theory that motherhood is woman's only proper goal was shaken; a new theory of woman had to be made. Her equal calling to sainthood was vindicated, and every sisterhood in Christendom has witnessed for this fact.

For the first time in the world's history woman had a chance to show her fibre. In the amphitheatre and at the stake her devotion to Him who died for women as much as for men was tested; she stood the test and won a nobler place for all generations.

Christian Solution of Slavery.—In a similar way—indirect but effectual—the leaven of Christianity acted on slavery. By recognising the worth of each soul as such, the social gulf between bond and free was at first minimised, in the Church it was ignored, the conditions of slavery were gradually mitigated; Christian masters were encouraged by the Church to liberate their slaves; later on, it was thought inconsistent to own a Christian; and finally, within the memory of many living, the last shackles were struck off the alien slaves of a Christian master.

In spite, then, of the present low morality of Europe, when compared with the precepts of that religion which Europe professes, we may claim that we have made a real and notable advance since the days of Plato and Aristotle. Yet, this old-world Greek morality, which so long ago received its *congé*, is misunderstood if conceived simply as a proud but abortive attempt to understand the Good, a failure which Christianity has only to criticise and supersede.

The day is past, perhaps, when all systems, other than Jewish and Christian, were light-heartedly attributed to the devil; a careful and sympathetic study has shown this to be too good a compliment to the arch-enemy to be persisted in, yet non-Christian systems do not always receive the appreciation they deserve.

A pathetic interest attaches to all serious attempts to interpret Man, and to guess his destiny. Millions of men have been permitted to travel life's journey with no other light than these interpretations gave; it is no honour to their Maker to belittle that light.

May we not say, rather, that the Greek interpretation, though only partial, achieved three great successes?

First.—It supplied a portion of the race, including some of the most powerful intellects of any age, with moral light and stimulus. The forces which ripened the character of Socrates are not to be lightly put aside with an epithet—even though it be so weighty a one as "non-Christian."

Secondly.—It proved that the realistic, rational, world-affirming life cannot permanently satisfy the heart. The experiment was tried on a sufficiently large scale, at a fearful cost; the vine was ruthlessly cut

back," and only a few branches of fruit allowed to mature; never before or since have there been such all-round, well-developed individuals as the cultured Greeks. Yet it all failed to content even the elect; and so the way was prepared for a better and nobler ideal.

Thirdly.—It left a glorious legacy to Christendom. Green says: "The categories of Christian virtue are the Greek categories."

Christianity gave new incentives to the pursuit of the good, in a free pardon for the repentant, in the "expulsive power of a new affection," in the vision of a good for all the race to share. But when the time came for its ethical principles to crystallise, they took the forms of Greek thought. In the department which that thought made its own, its work was done for all time; after ages only need to verify it, as one runs through a completed sum to make sure of the figures. In another sense than St. Paul's we may say, indeed, that "We are debtors to the Greek."

C. E. COULING.



WHY DID CHRIST INSTITUTE BAPTISM ?

AN OPEN LETTER TO CHRISTIAN ENDEAVOURERS OF ALL DENOMINATIONS.

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

PART III.—SYNOPSIS :—The Genius of Jesus as a *Teacher*—The Use of Symbolical Actions by the Prophets of pre-Christian Israel—The Necessity of this Mode of Illustration—Christ's Lucidity—Our Expectations that He would Ordain a Visible Monument of the Gospel of His death and Resurrection—The Analogy of the Lord's Supper—The two Sacraments co-ordinate in Purpose—The Supper instituted as a *Memorial*—The *nexus* between the Rite and the Death of Christ avowedly Symbolical—Sprinkling in the Light of the Standard of Christ's Intention—Limitations of the Right of the Church to Create new Institutions—Does Sprinkling answer Christ's Purpose?—Its Uselessness as a Symbol—Its Failure to Represent what New Testament Baptism Represents—The New Testament does not Provide for *two* Rites of Initiation—Pathetic Position of Evangelical Sprinklers.



UCH a conclusion as we have arrived at is also reached along two other lines of independent testimony—namely: (1) the consideration of the transcendent genius of Jesus as a teacher; and (2) the analogy from the co-ordinate sacrament of the Lord's Supper, the *memorial* purpose of which is explicitly stated by our Lord Himself.

When we think of Jesus in His capacity of a *Teacher*, the whole philosophy of baptism lies clear before us as a landscape lit by the

beams of the summer sun. Baptism, as we have seen, is undoubtedly a symbolical action, and, as such, comes under that large category of actions performed by almost all the prophets of pre-Christian Israel for the purpose of setting before the people spiritual truth. Such a pictorial method of illustration was peculiarly congenial to, and, indeed, necessary for, the Oriental mind, with its love of the concrete and its comparative incapacity for abstract reasoning. Without a doubt, this mode of illustration was regularly used because of its supreme lucidity. (See Schultz, "Old Testament Theology," Vol. I., pp. 277-279.) It was, so to speak, a parable dramatised and set before the audience—"a visible pledge of the invisible truth" (Schultz)—so that the dullest comprehension could understand. A favourite example of this was the rending of one's garments as a sign of grief or despair; a singularly beautiful and sacramental one was the touching of Isaiah's lips by the angel with the live coal from off the altar; and the *passover*, which was forthwith consecrated into an Old Testament memorial ordinance, was undoubtedly instituted as a perpetual object lesson. Now, Jesus, as a prophet, was certainly not behind His predecessors in making use of symbols to make His meaning plain. Without a parable spake He not unto them. Nature to Him, both as a whole and in its infinite wealth of detail, was a visual representation of the unseen. The evening breeze, the birds of the heavens, the lilies of the field, a well of water—all were impressed into His service that the manifold mysteries of the Kingdom might be more luminously declared. Almost every aspect of His teaching is provided with a brilliantly-lighted visible avenue of entrance. On *à priori* grounds, therefore, we are led to look for some important symbol by which *the* two focal truths of His gospel—*i.e.*, His death and resurrection—should be visibly shadowed forth. Had no such symbol been initiated to serve as a visible monument of these, the most essential truths of all, we should have felt that Christ was untrue to His own genius as a teacher, and that, too, at that very point where the exercise of His teaching capacity was most urgently required. Christ, however, *did* initiate such a symbol; and did so, we do not hesitate to say, for the very same reason which led Him to bring such wealth of illustration to the more subordinate aspects of His gospel—namely, that men might be helped by it to reach, and realise, and remember the unseen.

That Christ commanded His Church to use the symbolical action of baptism as a perpetual illustration of the Gospel message is also plain from the analogy of the Lord's Supper. Baptism and the Lord's Supper are admittedly sacraments co-ordinate in importance and purpose; and should there be the least trace of doubt left in our minds as to why Christ ordained the former sacrament, it surely must needs be dispelled

as we place the two sacraments side by side, and let the light of Christ's explicit statements regarding the one fall on the other.

Looking at the Scriptural references to the Supper, we find the following: "And as they were eating, Jesus took bread, and blessed, and brake it; and He gave to the disciples, and said, Take, eat: this is My body. And He took a cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is My blood of the covenant, which is shed for many unto remission of sins." (Matt. xxvi. 26-28.)

(Notice, in passing, that the ordinance was a symbolical *action*. The bread and wine were indeed the *symbols*; but the essential element in the symbolism involved the *use* of them—Christ's giving them, and the disciples' reception of them.)

"And He took bread, and when He had given thanks, He brake it, and gave to them, saying, This is My body which is given for you: this do *in remembrance of Me*. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you." (Luke xxii. 19, 20.)

"For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, This is My body, which is for you; *this do in remembrance of Me*. In like manner, also, the cup, after supper, saying, This cup is the new covenant in My blood: this do, as oft as ye drink it, *in remembrance of Me*. For as often as ye eat this bread, and drink the cup, ye *proclaim the Lord's death till He come*." (1 Cor. xi. 23-26.)

From these passages we notice that the *nexus* between the outward rite and the death of Christ is explicitly stated to be a symbolical one. The bread and wine were chosen, in short, because they were pictorial of Christ's body and blood; and they were given and received because these simple acts were pictorial of the self-giving of Christ for His disciples, and of the life received by His disciples from Him. Moreover, these pictures are to be *memorial*. They are to put the disciples "*in remembrance*." The disciples are to perform this symbolical act in order "*to proclaim the Lord's death till He come*." Why Christ instituted the Supper, then, is explicitly stated. He instituted the ritual because it was essentially symbolical, and He enjoined the performance of it in order that the realities pictured by the symbol might be kept clearly before men's minds throughout all the coming history of the Church. The Churches of Protestantism have seldom failed to recognise in the memorial institution of the Supper the sublime genius of Jesus as a teacher of His own gospel; nor have they failed to realise how necessary such a pictorial provision has been, and how divinely adapted to assist

the weaknesses of human thought. What is of especial interest for us to notice at this stage is, that Christ's explicitly stated purpose in instituting the Supper *is precisely the same purpose* which, we inferred from the foregoing discussion, actuated Him when He instituted baptism. Taken as a cumulative argument, this is corroborative evidence of the very strongest kind. Putting it briefly, the case stands thus: Both baptism and the Lord's Supper are symbolical actions. Both are pictorial of the most essential verities of the Christian faith. The Supper was *avowedly* instituted by our Lord to keep the verities symbolised clearly before men's minds. We cannot help concluding that baptism was enjoined for the same reason.

If it be asked why our Lord was not so explicit with regard to baptism, a sufficient reply might be, that there was no need. Jesus usually postulated the existence in the minds of His disciples of a modicum of common sense. If He selected and ordained a rite which by its very nature was so fitting to impress men's minds with the greatest lessons He desired to teach, even a child would need no explanation of the motive which prompted Him to do so.

We are now in a position to turn to the substituted rite of sprinkling, and by applying to it the standard of Christ's intention, to determine whether it is a legitimate variation of the rite which our Lord instituted. Freely admitting that the Church has a right, under the direction of the Spirit of Truth, to create new institutions or to modify old ones, we are bound at least to see that the newly-created or modified institution harmonises with the spirit of the New Testament teaching so far as that spirit has reference to the point at issue. The Spirit of Truth is the Spirit of Christ. Now, the "spirit" of Christian baptism, as we have seen, is precisely Christ's intention in instituting it. And if Christ instituted baptism as a teaching instrument to convey certain lessons, the rite of sprinkling can only vindicate itself if it be a teaching instrument just as lucid, and if it teach *precisely the same lessons*. Wild and grotesque efforts have been made by certain Pædo Baptist writers, whom chivalry forbids us to name, to extort some clear symbolical meaning out of the rite of sprinkling. Dark hints as to its suggestiveness in connection with "washing" and "cleansing" are as common as they are insulting to the intelligence. The point is this: Does sprinkling symbolically suggest what New Testament baptism suggests? Does it suggest the death and resurrection of Christ? Does it symbolically suggest the believer's death to sin and his rising again to a new and holy life? If not, it does not, and cannot, harmonise with the "spirit" of New Testament baptism. Where, then, does the Church's right to alter—or to persist in endorsing the alteration of—the

essential character of the baptismal ritual come in? We reply that the Church has the same "right" to ignore Christ's symbol and substitute another, as an ignorant amateur has to abstract a priceless Turner painting from the National Gallery and substitute an execrable daub of his own: the same right which a modern School Board has to dismiss a competent teacher and substitute in his place, on the ground of convenience or economy, a brainless and unlettered dullard. From the point of view of those who regard *any* rite upon which the Church has agreed as being a suitable rite of initiation into the Church, the teaching element involved occupies, of course, a very subordinate place. But this position is untenable, on Scriptural grounds, simply because there is only *one* rite appointed in the New Testament for the purpose of initiation—a fact recognised by all infant sprinklers when they claim for *their* rite the New Testament name.

The position of those scholars who, recognising that baptism is essentially a teaching symbol, yet seek to uphold the substitution of sprinkling, and who, recognising that its application has no power to change the recipient's relation to God, yet seek to justify its application to infants, is not only a ludicrous, but a sadly pathetic one. Baptism, say they, is a picture through which the believing recipient is to see and remember the great truths that underlie his redemption. Yet the picture is never shown—only an unrecognisable caricature of it! Moreover, the caricature is not even shown to the believer—only to the unconscious child! The completing sequel, which is to explain to the recipient after he has reached years of understanding what was done to him when he knew nothing about it, is as futile as it would be to "impress" a youth with the fact that once while he was an infant he was taken to the National Gallery and "shown" the *corner* of a classical painting! It is surely obvious, even to the weakest intelligence, that no picture can make any impression whatever unless and until it is actually reproduced in its entirety before the understanding mind and heart.

So far, it will be noticed that we have only discussed the *form* of the rite; or, in other words, the rite itself. The prevalent practice of administering it to babes demands separate treatment.



MESSRS. THOMAS NELSON & SONS have issued THE POETICAL WORKS OF ALFRED LORD TENNYSON in their "New Century Library"—so far, that is, as these works are non-copyright. The volume contains the "Early Poems" and "English Idylls," "The Princess," "In Memoriam," "Maud," and "The Idylls of the King," as published in 1859. Its 600 pages are light and pleasant to handle. A striking portrait of Tennyson is prefixed to the volume. We have noticed few mistakes, but "the" in line 17, page 341, should be "thee": "And gazing on thee, sullen tree."

SUNDAY MORNINGS WITH THE CHILDREN.

IV.—BUDS OF BEAUTY.



WE often talk about seeds, leaves, flowers, and fruits, and now attend to a few words about buds. Buds are dependent upon the tree; Jesus is the vine, grown-up people are the branches, and children are the buds. Try to realise, then, each one of you, that you are a living bud.

BUDS GROW.—When spring comes, if King Frost has not cut off its little head with his sharp, silvery knife, the bud gradually swells until it bursts forth in glory. It has long been folded in darkness, “silently in the dewy May night it loosens its leaves, and as the sun rises bares itself to the depths of its cup to the blue sky and the light.” Boys and girls, you are continually growing. You grow *in body*. Your mother soon begins to find out how you grow. The little pink frock which you wore last year is useless, for you have outgrown it. You remember you could not look over the little garden-gate, but now you are head and shoulders above it. You are growing *in mind*. You know a little more now than you did last year. Some things which were difficult for you to understand then are quite clear now. What you imagine to be glorious as a boy will seem mean when you are a man. The little girl has a quiet, beautiful doll. It is a perfect pleasure for her to nurse it, for it never cries, never gives her sleepless nights, never whimpers when put to bed, never requires nasty medicine, and she looks forward to the time when she shall be a nurse. Her mind grows, and will alter. Most important of all, you grow *in soul*. You either grow better or grow worse. You grow in affection, in will, in desire, in love, in truth, in goodness or in evil, in obedience or in disobedience, in faith or in unbelief. You can only grow in goodness as you live in Jesus Christ. Buds derive all their strength, life, and beauty from the parent tree. Jesus is the Tree of Life; and if we grow in Him our life will be full, hidden, and attractive. Each one of you is growing in soul, that part of you which never dies and which distinguishes you from the brute creation.

BUDS GROW SLOWLY.—Many months pass away before the sleeping bud awakes to full life and beauty. Valuable things come to perfection gradually. Things not worth very much soon develop. Mushrooms and gourds, like Jonah’s, suddenly appear and suddenly disappear. London was not built in a day. You cannot grow into a man in a month. Do not expect to know everything in a year. Knowledge comes slowly, but, if you love it, surely. Build up your characters slowly and surely, and when the storms of trial, and persecution, and adversity beat down upon your house, it shall stand like the rock upon which it was built.

BUDS GROW DIFFERENTLY.—You go into the garden, or along the quiet lane, and look upon the buds. You can hardly discern any difference between them. Wait until they burst, and then you will see what they are. Some buds come out as *thorns*, some as *leaves*, some as *flowers*, some as *fruit*. Sometimes a boy or girl in course of time becomes a thorn in a mother’s heart, in a father’s mind. Many boys who long sat under

the loving sound of a teacher's voice have not only grown up to be thorns to their friends, but also to the nation. By yielding to the first temptation they have been gradually led on from little secret sins to presumptuous and dreadful iniquities. Many buds unfold into beautiful leaves. Children grow up to do no harm, yet they do no good. "Nothing but leaves" may be written over their lives.

" Ah! who shall thus the Master meet,
 And bring but withered leaves?
 Ah! who shall, at the Saviour's feet,
 Before the awful judgment seat,
 Lay down for golden sheaves
 Nothing but leaves? Nothing but leaves?"

There are buds that blossom into fair and fragrant flowers. Lives of holiness are flowers that never fade away. How beautiful it is to see the children blossoming in the garments of holiness. The beauty of the Lord their God rests upon them, and wherever they live, and however poisonous the air which surrounds them, they become beautiful. Some buds loosen their leaves and develop into fruit. Some souls bear the blessed fruit of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. From the hopeful ranks of the young we look for the future teachers of the truth as it is in Jesus, for the faithful ministers of God's Word rightly dividing the Word of Truth, for the noble missionaries to fill up the sad gaps which death so constantly makes in the ranks of our Christlike men and women in the mission field.

BUDS GROW SILENTLY.—Bend your ear close down to the little bud, and can you hear any scraping and grating in its struggle to thrust itself forth? No. Sometimes people say, "Little boys should be seen and not heard." It is not always true, but there are times and places when it would be well if the saying were observed. At home there is a sick-room where a friend has languished in pain for many weary years. Be careful about every noise. Do not forget that every shout goes like an arrow to that wearied brain. At school silence is golden. Order cannot be maintained if everyone speaks. In the *House of God*, remember that buds ought to grow, but very silently.

BUDS GROW EXTENSIVELY.—Buds grow everywhere. Do not forget that wherever God has placed you in this life it is possible to grow in His likeness. The difficulties you will meet with will not come so much from without as within, and if the life of Jesus is within us we may glorify God anywhere. Paul lived in Rome when that city was full of iniquity; yet God kept him. The grace that kept him can keep you. This is sometimes a bitter world for growing buds. The gardener, in order to preserve his choicest and sweetest blossoms from the nipping power of the frost, or from the scorching heat of the sun, will remove them to the conservatory, into a place provided for the purpose, and there they are helped to open and expand in their beautiful perfection. The Good Gardener sometimes comes into our homes, and He finds choicest, tender buds that cannot possibly survive the biting, bitter blasts of life's winters. He has a sweeter home for them, a more congenial place. In His tenderest love, He transplants them from this storm-clad earth to that bright and sunshiny land

on high, where they no longer remain buds, but bloom in unfading beauty for ever and for ever. The springtide will soon be here, and you will see

“The fruity acre, veiled in white
Of buds and blossoms opened quite,
Grows warm with sun; and soon is heard
That dear duet of bee and bird.”

May the genial spring of Jesus' love and life soon visit your young heart, making it to “bring forth and bud,” and to fill your life with the beauty of holiness. “Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.” And Aaron's rod “brought forth buds, and bloomed blossoms, and yielded almonds.”

Torrington.

G. FRANKLING OWEN.



NOTES AND COMMENTS.



UNIVERSITY HONOURS FOR DR. M'LAREN.—In connection with the Jubilee of Owens College and the opening of the Whitworth Hall by the Prince and Princess of Wales, the Victoria University conferred the degree of Doctor of Literature on our prince of preachers, Dr. Alexander M'Laren. It was fitting that on an occasion of such great civic interest Manchester should thus honour one who is in many respects her most distinguished citizen, revered by all classes of the community, and not the least by representatives of culture and learning and by members and dignitaries of the “Church as by law established.” In presenting Dr. M'Laren to Earl Spencer as Chancellor of the University, Professor Wilkins said: “The Rev. Alexander M'Laren, D.D., for forty-four years has devoted in this city his exact theological scholarship, his charm of literary form and freshness, his fervid eloquence, and his intense conviction to the maintenance among us of the highest ideals of life and conduct, and so has won to no common degree the reverence and affection of his fellow-citizens.” And the audience—comprising so many distinguished men—loudly applauded the just and choicely-worded tribute. The next to be presented for the same degree was Dr. Moorhouse, Bishop of Manchester, whose “wide learning, strong, clear thinking, and firm grasp of the gravest modern problems” were duly appreciated by Professor Wilkins. The ceremonies of the week were, in Dr. M'Laren's apt language, enclosed in a circlet of religious observances, “thus bringing together literature and science, civic and ecclesiastical life, as fellow-workers over large fields.” There was a service on Sunday at the Cathedral, at which the Bishop preached, and his, said our own great preacher, is “a voice to which we all listen with deference and profit.” The following Sunday a service was held at Union Chapel by request of the members of the College, and was attended by the principal and professors, the governors and students. The service was in every sense great and memorable, and Dr. M'Laren's sermon on “Learning and Religion” was one of his noblest utterances. It is interesting to recall the fact that at Dr. M'Laren's ministerial jubilee in 1896, no tribute paid to him was more cordial or discriminating than that of the Bishop of the diocese, who

avowed himself to have been a devoted student of his sermons, which he ranked with those of the late John Henry Newman in his Oxford days, and those of the late F. W. Robertson, of Brighton.

MRS. RYLANDS, LITT.D.—A not less graceful act was performed by the University in conferring a similar degree on Mrs. Rylands, of Longford Hall, who, as Professor Wilkins stated, “with splendid munificence has gathered in Manchester a magnificent library, as the most fitting memorial of one who cared much that the best books should be accessible to all, and who is never weary of adding to its treasures with a watchful and discriminating generosity.” We gave a full account of the opening of this magnificent library in our issue for November, 1899. Many among our ministerial readers especially will rejoice in this academic recognition of one of the most lavish and appropriate acts of civic generosity in modern times. It is a curious fact that the degree was conferred on Mrs. Rylands, the purchaser of the Althorp Library, by Earl Spencer, its former owner.

THE RETIREMENT OF THE REV. T. M. MORRIS, OF IPSWICH.—Our readers will have noted with affectionate interest the fact that the Rev. T. M. Morris has not only resigned the pastorate which he has held for forty-four out of the fifty-six years of his ministry, but has left the town, and taken up his residence at Lowestoft. Mr. Morris is one of the men who, by quiet, unobtrusive, and persistent labour, by weight of character, strength of principle, and by earnest, thoughtful, Biblical preaching, have done so much to build up our denominational life. Honoured in his own town, with which his name will always be associated, and in country churches, to which he has been a tower of strength, he has been revered and loved by his brethren everywhere. He has served on the Committee of our Foreign Missionary Society (and, in conjunction with Dr. Glover, made a lengthened tour in China), on the Council of the Baptist Union, and has passed the presidential chair. The thousand guineas presented to him, with a further cheque for £40, form a fitting expression of the affectionate esteem in which he is held, and our readers will join us in the hope that for many years to come our revered friend may enjoy in his retirement a quiet eventide.

FREE CHURCHMEN AT BRADFORD.—The meetings of the Free Church Federation at Bradford were the most successful as to attendance, and perhaps the most inspiring as to the oratory, which have yet been held. Our Baptist hosts were represented by the Rev. J. G. Greenhough, with a great sermon on “What think ye of Christ?”; by Dr. Clifford with a moving paper on the curse of overcrowding; and by Rev. F. B. Meyer with an impassioned speech in favour of the adoption of a Christian social programme by the Free Churches. Mr. Meyer’s speech caused not a little sensation, and was, on his part, a step further in the direction marked out by his address before the Baptist Union at Edinburgh last autumn. He affirmed that more of what the Americans called Institutional Churches were needed, churches whose premises should always be open for the service of the whole neighbourhood. Services, too, must be more elastic. All church members should have work of some kind to do in the interests of their neighbours. The meetings were more than ever practical, dealing with the problems of the hour so far as they concern the churches and the Kingdom of God, and little time was lost on merely academic discus-

sions, on self-congratulation, or on the criticism of our neighbours. The time, however, is hardly ripe for the chairman, Dr. Townsend's, suggestion, for the Federated Churches to call themselves the Free Church of England, yet the progress made towards Union is remarkable, and a source of great thankfulness and hope.

BISHOP GORE IN BIRMINGHAM.—It so happened that the delay in the consecration of Dr. Gore to the Bishopric of Worcester made his official welcome coincide with other engagements in the great metropolis of the Midlands, and so furnished a splendid opportunity of witness to spiritual religion, of which the Bishop was not slow to avail himself. His three sermons on "What is it to believe in God?" "The Fear of God," and "The Love of God" were worthy of the occasion, and struck that deep note of Christian unity which comes from the common faith and the common salvation. At the official reception, the Bishop, in reply to the welcome accorded him, honoured himself by the testimony which he bore to the great and abiding work done by the late Dr. R. W. Dale: "If he was asked to name the Englishman of recent generations who set the greatest example of the true relation of the Gospel towards municipal life, he should mention that great citizen of theirs, whose friendship it was his privilege in a measure to hold—Dr. Dale. He urged upon them the necessity for seeing to it that personal religion did not become selfish and narrow. No one could undervalue the necessity for men of religion to concern themselves actively in those things belonging to municipal and social life." If the Bishop will give as cordial a recognition to the services of the living as to those of the sainted dead, and we believe he will, there is hope for a great quickening of all the forces that make for the well-being of the community throughout his important diocese.

IS SCHISM A SIN?—Our valued contemporary, the *Guardian*, lately discussed "Our Unhappy Divisions" with the mingled firmness and candour we should expect. It deprecates the idea that advocates of re-union must be committed to a denial that schism is sin. It does not say that schismatics are always sinners. It allows that separation began or maintained in ignorance is not sin, "but wilful and deliberate separation is so clearly contrary to the spirit of the Gospel that we cannot call it anything short of schism, and, therefore, sin." But this does not go to the root of the matter. There is more behind. What causes the schism? Are there not cases in which, so far from being a sin, it is a duty? Dean Stubbs aptly replied to the *Guardian's* contention: "Surely such interpretation must depend somewhat on the character of the Christian community from which the separation is made. Take a concrete example: the English Church separated from the Roman obedience. Are Anglicans, therefore, schismatics? Is their schism sin? We know what the Roman Church would answer, 'Most certainly!' Indeed, so much, from the Roman point of view, is the English Church 'in schism' that even if a year or two ago the authorities at the Vatican had declared our English orders to be valid, they would at the same time have declared that their validity was frustrated and nullified by the fact that our Church for some centuries had been in 'schism.' Are they in the right? Or, again, suppose a member of the Presbyterian Church of Scotland had wished to become a communicant member of the Episcopal Church, would that act be schismatical, and,

therefore, sinful? Obviously we need to define our terms. What is schism? Is schism always sin? You refer me for an answer to these questions 'to the plain teaching of the New Testament.' Well, let us see. The Greek word *schisma* means primarily a 'cut,' or 'a rent.' Jesus so uses it in His parable of the new cloth and the old garment. St. John uses it three times in his Gospel when he is speaking of 'the divisions among the people because of Jesus,' and in connection with the words of his Master about the 'one flock' and 'the many folds.' Once again only does the term occur in the New Testament in St. Paul, where he is rebuking the Corinthian Church for its faction and party spirit, and quotes the ancient Roman fable of the body and the members, 'that there should be no schism in the body.' As a Scriptural term, therefore, the word 'schism' has no such precise, much less technical, ecclesiastical meaning, as you would seem wishful to give it. It simply bears the general sense of 'a division' or 'a separation' occurring between members of a society, caused by differences of opinion, and it carries with it necessarily no sense of guilt or sin. The sin of schism, when sin there is, attaches not to the act of separation in itself, but to the fact that the separation may be caused by, or accompanied by, or lead to, a spirit of discord, of moral disunion, lack of charity and spiritual fellowship, a want of love and goodwill and brotherhood on the part of those who differ." Nor is the matter mended by the assertion that "the plain teaching of the New Testament makes deliberate breaches of that unity sinful." What unity? Not an external and organic—still less a *mechanical* unity. Not a unity which tolerates and enforces things dishonouring to Christ and destructive of true spiritual life. Otherwise, the argument is with the Vatican, and the Vatican alone.

DISLOYAL BAPTISTS.—A Baptist minister who has in various ways done much to promote the circulation of this magazine, and has laboured hard in the interests of our denomination, especially in the villages and among the weaker churches, tells us that he lately brought the magazine before the notice of a wealthy deacon, and urged him to become a subscriber to it. He received in reply a letter which stated, among other things: "I object very strongly to denominational literature of every kind. We shall never, I think, get the Union which Jesus Christ prayed for, so long as such talent as is shown on the programme of this magazine is so employed. I begin to think, if the Saviour were to favour us with another visit, His first work would be to abolish fonts and baptisteries, newspapers and magazines, and *everything else that had the name of Baptist attached to it*. . . . I believe the death of denominationalism would be the life of the Church and the salvation of the world." Such sentiments would not surprise us if they had been uttered by a member of the Church of England, a Roman Catholic, or a Plymouth brother; but coming from a professed Baptist they are inexplicable. This man owes his success in life largely to his Baptist training and associations. He admits that our principles are in harmony with the teaching of the New Testament, but affirms that that teaching is not binding upon us now, and that all "sacraments" are antiquated. He fails to see their abiding spiritual significance and the need of fidelity to Our Lord in little things as in great. It takes some measure of presumption to say that Christ would abolish an ordinance of His own appointment, and the authority for which is bound up in the

heart of His great commission to evangelise the world. We are told that before this gentleman spoke of abolishing the baptistery he had abolished a good many other things, such as family worship, prayer-meetings, and "Puritan practices" generally. If the heart gets out of touch with Christ, His commandments and all that is intended to maintain them will undoubtedly be burdensome, and we shall welcome their abolition. A wordly-minded utilitarian Baptist is, to our thinking, a contradiction in terms.

THE DUKE OF DEVONSHIRE AND GAMBLING.—The problem of the fearful spread of gambling through all classes of society during recent years has been brought before the public mind with peculiar vividness during the last few months. The sordid details in connection with the Goudie trial, followed by the suspension of more than one leading jockey's licence, has only served to show once again how the vice calls forth and encourages the meannesses of those who indulge in it to any degree, and at the same time enfeebles every unselfish instinct and habit. The House of Lords' Committee on the Evils of Betting is doing a good service in directing public attention to the real state of affairs, whether it be able or not to suggest any legislative remedy. Among the witnesses who, in great variety, have been brought before it, is the Duke of Devonshire, who volunteered to answer any questions on a subject on which, from his almost lifelong association with the turf, he might be expected to be a specialist. But what was most amazing was his complete ignorance of all that went on outside the betting ring and the club, and of the fearful spread of gambling amongst the working classes, and especially among young people, and even boys and girls at school. He deprecates any legislation or interference with what he regards as the legitimate trade of the bookmaker wherever it may be plied, except in the case of young children. He seems to think that the suppression of betting must necessarily involve the deterioration of the breed of horses, and that no one would trouble much about the improvement of horseflesh if it were not for the possibility of winning large sums in stakes. It is pitiable that the Minister of Education, whose opportunities of service to the youth of the nation are so manifold, should be so ignorant of the facts of one of the most glaring and perilous vices which besets the national life, and so callous of the irretrievable damage done to the youth of the country. We greatly rejoice at the attitude which the "Daily News," under the influence of Mr. Cadbury, has taken on this question, and only hope that such success may follow their exclusion of all turf news from their columns as shall encourage other newspapers to follow in their wake.

DR. R. S. GARDINER.—In the death of Dr. Samuel Rawson Gardiner in his seventy-third year the last of our great historians has passed away: and, if infinite pains to discover and scrupulous care in stating the truth be the prime historical virtues, he was the greatest of them all. The work of his life—and he gave himself to it with unwavering ardour for forty years—was the history of our own country from the accession of James I. to the restoration of Charles II. He did not, however, live to complete all that he had planned, but left the story of the last four years of the period in the hands of a co-worker. It is most interesting to remember that he was a descendant both of Cromwell and Ireton, and if in his hands Oliver's fame as a statesman and constitutional ruler

suffers at least a partial eclipse, Cromwell the soldier, the patriot, the man of God, comes to his own. Mr. Gardiner in politics was a thorough-going Liberal, and disciple of Mr. Gladstone; in religion, at least in early life, he was a follower of Irving. In the sense in which Dr. Horton has placed the late Lord Tennyson among the saintly lives, Dr. Gardiner was a saint. He "followed the gleam," and consecrated himself to his great work with a fidelity so great that no offer of worldly advancement or wealth drew him aside. It was a noble devotion, and his work no lapse of time will impair.



EARTH'S AWAKENING.

EARTH, like a child in bed
 Lay still in wintry sleep, not long ago;
 But Spring came, like a nurse with noiseless tread,
 And drawing off the coverlet of snow,
 Stooped down and kissed her brow
 Softly—again—again—till Earth awoke,
 And, opening violet eyes, looked up to know
 Whose touch it was which thus her slumbers broke.
 And straightway knowing Spring,
 Whose own warm smile of love was on her face,
 In winsome smiles she broke forth answering,
 And leaped up joyously to her embrace.
 Spring washed her face with showers,
 Then dressed her in a robe of tender green,
 And lastly filled her lap with fresh bright flowers,
 And Earth forgot how sleepy she had been!

—From a review of "*Angels' Visits,*" and other Poems, "*Baptist Magazine,*"
 November, 1865.



LITERARY REVIEW.

TRAVEL AND ADVENTURE IN TIBET. Including the Diary of Miss Annie R. Taylor's remarkable Journey from Tau-Chau to Ta-Chien-Lu, through the Heart of the Forbidden Land. By William Carey. With seventy-five illustrations. Hodder & Stoughton.

MR. CAREY may fairly claim the honour of having produced one of the most thrilling and fascinating books of travel issued in the New Century, and one, moreover, which should form an epoch in missionary enterprise. Miss Taylor's courageous attempt to break through barriers which have hitherto baffled the most strenuous efforts of modern civilisation to overthrow is already known in an imperfect and misleading form. Her diary during those seven months in the great Closed Land is faithfully reproduced, and no one can fail to be impressed by the faith, the heroism, and the high-souled missionary ardour of "God's little woman," as she called herself, who was bent on opening up this vast realm for Christ. Mr. Carey, when ordered north by the doctors in July, 1899, spent a month in Sikkim, and crossed the Jelep La into Tibet, visiting

Miss Taylor at her shop in Yatung. He saw and learned much of which people generally were ignorant, and has written a bright, racy, readable book, recording the history, the traditions, the social customs, religious beliefs and practices of the Tibetans, and bringing all his information to bear on the duty of the Christian Church to seek the evangelisation of the land. He is throughout lively and vigorous; there is not a dull page in his book. He gives a sympathetic sketch of Miss Taylor's earlier life, and of the founding of the Tibetan Pioneer Mission, which, as he says, is a misnomer, as the Moravians have been toiling on the borders of Tibet for thirty-seven years. The book is copiously and pleasantly illustrated.

MR. A. H. STOCKWELL sends us several volumes of great interest to Baptist readers especially. Vol. XVIII. of the BAPTIST PULPIT, an enterprise which we have several times cordially commended, contains twelve sermons on "The Book of Ruth," by the Rev. Henry Briggs, of Todmorden, a capital exposition of a fascinating theme, and a practical application of its principles to present-day life. THE GOSPEL: What it is and What it Does. By the Rev. W. Ingham-James. CHRIST THE CENTRE. By the Rev. H. C. Williams, Corwen. The nineteenth and twentieth volumes of "The Baptist Pulpit" are well up to the general average. Mr. Williams is well known to our readers from the frequent contributions he has made to our pages. He has here given us, as we should expect, a number of sermons, thoughtful and devout, displaying originality of conception, and written with a rare intensity of feeling and strength of conviction. Clearness and force, combined with aptness of illustration, mark the sermons throughout, which are, moreover, true to their title, "Christ the Centre." Several of them are specially suggestive, as "The Look that Decides Character," "The Immutable Redeemer," "The Spirit of Power," and "The Re-opening of Old Wells." The sermons by Mr. Ingham-James are also thoughtful and evangelical, and reflect honour on our ministry. "The Divine Idea of Preaching," by George J. Kelly, discusses the chief function of the ministerial office under the aspects of a message-bearing, a wooing and pleading, a personal witness-bearing, and concludes with a chapter on the preaching of the life. A sensible, earnest, and useful treatise. "The Greatest Things in the World," by Pastor R. A. West, a series of brief, pointed, helpful Evangelistic addresses dedicated to Christian Endeavour. By the way, is not the German proverb quoted in the preface quoted wrongly? It is not that "the second best is enemy to the best," but that "the best is enemy to the good." "All About Christmas," by Margaret W. Rudd, is full of curious information about the greatest of our religious and national festivals.

FAITH AND LIFE IN INDIA. By Robert Lee Lacey, Orissa. London: Arthur H. Stockwell.

MR. LACEY is one of the most respected and successful of our Indian missionaries, and the contents of this volume were, we presume, delivered as sermons to his congregation in Orissa. Those who have not been in India have some difficulty in forming a clear conception of Indian thought and life; but as far as we can understand these from the narratives of travellers and the reports of missionaries, we should say that they are admirably met in these addresses. The sermons on "Sin and Holy Scripture," on "The Holy Land of the Hindus," and on "The Old Native" seem to us specially effective. It

is a good thing to read sermons produced under different conditions from those which prevail in England, and we trust that this volume will be widely read by the members of our home churches as well as in India.

BUILDING IN SILENCE: A Book of Wayside Thoughts. By the Rev. James Black, M.A., A.T.S. London: A. H. Stockwell.

MR. BLACK, we note, dedicates his volume to the memory of his father and mother. His father was for many years a trusted and honoured deacon of our Dublin Street Church, Edinburgh, the superintendent of its Sunday-school, and a diligent Christian worker in many directions. Mr. Black himself was a distinguished student in Edinburgh, and is well known as a writer in various periodicals and a welcome contributor to our own pages. We were impressed with the value of these articles when we first read them in the *Sunday-school Chronicle*. They are bright, vivacious, and suggestive, and in their present form can be taken up in spare moments, and read with equal pleasure and profit. Mr. Black knows his Bible on the one hand, and human nature on the other. He often displays a seer-like vision. He thinks clearly, and expresses himself gracefully. The paper on "Fruit-bearing," which appeared in our own pages, is a not unfair specimen of the rest, and we know that it was widely appreciated.

GODLY UNION AND CONCORD. Sermons preached mainly in Westminster Abbey in the Interest of Christian Fraternity. By H. Hensley Henson, B.D. London: John Murray, Albemarle Street.

CANON HENSON'S recent career has been followed with sympathetic interest by many outside the limits of his own communion. Not often have such utterances as his been heard in the pulpit of the stately Abbey of Westminster, and it must have required no small courage to speak as he has done on the relations of Conformists and Nonconformists. He avows frankly that his position has undergone an entire change, and that, instead of advocating the doctrine of Apostolic Succession, he now repudiates it; and in the place of the aloofness which he once regarded as the fitting attitude to assume towards Non-Episcopal Churches, he now urges such frank and brotherly association as shall illustrate the title of his book, "Godly Union and Concord." He sees that the greatest evils of modern Christendom arise from the suspicions and misunderstandings and antagonisms of Christian men, who in the deepest and most essential points are at one, and he has made a valiant effort to lessen the evil, and render it impossible for Nonconformists to be treated as spiritual outcasts. Probably he is himself in a transitional stage, and is unable as yet to formulate an effective constructive policy, though it is no small task to have removed, as he has done, the preliminary difficulties to a frank and generous co-operation, even if there cannot be—and we do not see how at present there can be—corporate union.

MESSRS. J. M. DENT & Co. continue the issue of their beautiful and convenient **TEMPLE BIBLE**, in volumes which can easily be carried in the pocket, and which it is a delight to handle. We have before us "Leviticus," edited by J. A. Paterson, D.D.; "Ezra, Nehemiah, and Esther," edited by Wilson Harper, D.D.; the Gospels according to "St. Matthew and St. Mark," edited by the Very Rev. the Dean of Ely; "The Johannine Books," edited by the

Rev. Canon Benham, D.D.; "Hebrews," and the Epistles of "Peter, James, and Jude," edited by J. Herkless, D.D. The introductions and notes are briefer than those of the "Century Bible," and are adapted for ordinary readers rather than for professional students. The position of the editors is that of a sane and enlightened criticism. Their work has in each case been carefully done, and so as to put the reader clearly into possession of the essential points of the situation. There are two features of the "Temple Bible" which we would especially commend: (1) the "Synchronism of Ancient History," which gives us a bird's-eye view of the history of the world where it touches that of Israel, and (2) the "Biblical References in English Literature," showing the extent to which our great writers have been influenced by and have illustrated the Bible. This latter feature is as valuable as it is unique.

THE ELIZABETHAN PRAYER BOOK AND ORNAMENTS. With an Appendix of Documents. By Henry Gee, D.D. Macmillan & Co.

DR. GEE'S lectures are a capital specimen of scientific investigation. The subject is, perhaps, of limited interest, and will appeal only to those who are interested in ritual and liturgical questions, or who delight to disentangle the threads of a thorny controversy. Dr. Gee has gone direct to the original documents, and based his conclusions on them. The Book of Common Prayer is a growth. It has resulted from the play of opposing forces, and it was intended to bear a distinctly evangelical and Protestant form. The account based on the document, "The Device for Alteration of Religion" needs to be modified. The second Prayer Book of Edward VI. seems to have passed Parliament with three alterations. Other alterations can only be accounted for by the supposition that they were introduced by the Privy Council without the sanction of Parliament. Parliament and Convocation played at cross purposes. The clergy were apt evaders of the law. The history is anything but creditable. So much is plain. The volume abounds in curious information from recondite sources, and is the work of a candid and accomplished ecclesiastical scholar.

WORDS OF FAITH AND HOPE. By the late Brooke Foss Westcott, D.D., D.C.L., &c. Macmillan & Co.

BISHOP WESTCOTT passed away "full of years and honour" not long after he published, in July last, his noble and inspiring "Lessons from Work." There was found among his papers, as his son informs us, a small packet of sermons and addresses, tied together and marked "Overflow from 'Lessons of Work.'" Some of these papers are dated so far back as 1866. The closing chapter was delivered almost on the eve of the Bishop's death, on the 20th July. It is a tender, discriminating, and impressive sermon on "The Sovereign Motive" of life, addressed to the Miners' Association, and has a pathetic interest from its unconscious prophecy. "Since it is not likely that I shall ever address you here again, I have sought to tell you what I have found in a long and laborious life to be the most prevailing power to sustain right endeavour, however imperfectly I have yielded myself to it: even the love of Christ; to tell you what I know to be the secret of a noble life: even glad obedience to His will. I have given you a watchword which is fitted to be the inspiration, the test, and the support of untiring service to God and man: *the love of Christ constraineth us.*" The volume as a whole does not seem to us equal to "Lessons from Work," but there are several fine discourses—e.g., "Christian Growth," "Voices of

the Living Spirit," and "The Crowning Promise." The opening chapters on "Disciplined Life" (life in a brotherhood or home for aggressive Christian service) also abound in helpful suggestions, even to those whose circumstances do not allow of their fully acting upon them.

THE CHURCH OF CHRIST: Her Mission, Sacraments, and Discipline. By E. Tyrrell Green, M.A. Methuen & Co.

PROFESSOR TYRRELL GREEN occupies a standpoint widely remote from our own, and his conception of the nature, the government, and the functions of the Church are not ours. His book, however, possesses great value, for the fulness of its information and its frank exposition of Anglican principles. It is, in fact, one of the ablest handbooks which, even in this age of handbooks, has been issued. With its sacerdotal and sacramentarian contentions we have no sympathy, nor do we consider its arguments convincing, as they are based on presuppositions we cannot allow. Mr. Green contends for the doctrine of Apostolic succession, the three orders of ministry, and the power of priestly absolution, etc., and, ignoring the relation of the Anglican Church to Rome, he speaks as if his were still the one true Church. He happily makes no attempt, however, to unchurch Dissenters, or to deny their Christian, as distinct from their ecclesiastical, standing. We welcome his work as showing us exactly where we stand, and as letting us see what arguments need to be met before there can be a closer approach between Churchmen and Nonconformists.

THE MEDICI AND THE ITALIAN RENAISSANCE. By Oliphant Smeaton, M.A. Edinburgh: T. & T. Clark.

THE Renaissance is the great movement which changed the mediæval into the modern period, and it was the offspring very largely of Italian culture. The centre of the movement was in the City of Florence, and its leaders were the Florentine Medici. To them more than to any others its success was due. The Renaissance "was the intellectual, moral, spiritual, and artistic re-birth of Europe and the genesis of its culture, the emancipation also of the soul of Western humanity from the bondage of Scholasticism and of "Authority" in ethics and theology. It cut the Gordian knot of the Papal claim to be the arbiter of orthodoxy and the keeper of the conscience of the world, and it inaugurated liberty of thought and of speculation. It was the creator of a new ideal of beauty in art, and of a nobler ideal of duty in conduct. It was the infusion of the "spirit of modernity" into letters, influenced by which men described things as they really were, not as the Pope and his College of Cardinals sought to make them appear. It was, in fine, the rise of a new impulse in literature, of a new canon in criticism, the welling up of an enthusiastic delight in freedom of thought, speech, and action—freedom which eventually culminated in the spiritual emancipation of the "Reformation," in the overleaping of the time-honoured boundaries of the Old World by the discovery of America, and in the revolution wrought in the dominion of letters by the "Invention of Printing." Mr. Oliphant Smeaton gives an interesting sketch of Cosimo, Piero, Lorenzo the Magnificent, Giovanni, afterwards Pope Leo X., under whose administration Luther's great movement was inaugurated; and of Guilo, otherwise Clement VII. As a good, popular account of this great movement, these pages may be heartily commended.

THE BOOK OF PSALMS. With Introduction and Notes. By A. F. Kirkpatrick, D.D. London: C. J. Clay & Sons; Cambridge University Press Warehouse.

THIS volume comprises the entire Book of Psalms in the Cambridge Bible for Schools and Colleges, and has hitherto been published in three parts, which we duly noticed on their appearance. It is pleasant to receive the work in its completed form, and our re-perusal of it has made us more fully alive to its value. We can commend it for its accurate scholarship, its calm, sober tone, and its fearless candour of judgment. The student will find in its introduction and notes precisely the kind of help he needs, both in critical and exegetical matters. It is more minute and in most directions fuller than Perowne, and will, we believe, obtain a wider popularity. Dr. Kirkpatrick's wise and cautious treatment of Psalm 110 may be referred to as illustrating the general spirit and merits of his work.

THE FORMATION OF CHRISTIAN CHARACTER. A Contribution to Individual Christian Ethics. By W. S. Bruce, D.D. Edinburgh: T. & T. Clark.

THE eighteen chapters of this admirable contribution to Christian Ethics are brief, but lucid and comprehensive. The question of character is, of course, of prime importance, and cannot be settled by abstract philosophical discussions on the nature and foundation of right and the law of duty. It is necessary to consider also those concrete realities in which the moral life finds expression. Dr. Bruce sets before us the aim alike of ethics and of religion as demanding the culture of mind and heart, of conscience and of will, and as ensuring to men by obedience to their spirit and precepts a full and harmonious development of human nature. He shows distinctly that Christian forces and motive powers are indispensable to such a development, and that ethics can adequately realise themselves only under the inspiring power of Divine grace. For young men a book like this is invaluable.

THE EPISTLE TO THE EPHESIANS. Explained by G. H. Whitaker, M.A. Methuen & Co.

LIKE the other volumes in "The Churchman's Bible," the plan followed here is not to give a minute commentary on every word or sentence in the Epistle, but to deal with the general sense, as gathered from sections or paragraphs, a plan which, of course, has for general readers conspicuous advantages. Mr. Whitaker treats the Epistle, not as addressed to a single church, but as a circular letter addressed to a group of churches. We are on every page brought into contact with the deeper truths and principles of Christian faith, of which there is given a clear and forcible statement. The appendix on the Apocalypse and the Epistle to the Ephesians, showing their correspondences and harmony, is deeply interesting.

MESSRS. GEORGE BELL & SONS' latest additions to their **MINIATURE SERIES OF PAINTERS** are "Hans Holbein," by A. B. Chamberlain; "Sir Joshua Reynolds, P.R.A.," by Rowley Cleave; and "Frederick, Lord Leighton," by G. C. Williamson, Litt.D. As in the previous volumes of the series, we are impressed by the excellence alike of the letterpress and the illustrations, each manual reproducing eight of the best and best-known pictures of the great painters whose lives are narrated. There is also a list of each artist's works, and of the books dealing with them. The specimens we have of Holbein's art awakens

regret that so many others—all his large decorative undertakings and many of his most important pictures—should have been lost. Hans owed little to any other teacher than his father, whose masterpiece, "The Martyrdom of San Sebastian" in Munich, testifies to his rare skill. The son even more than the father threw off the German mediævalism, and "emulated the newer style of the Renaissance, with its fine flowing lines and rounded forms, and its exact imitations of nature." It was as a portrait painter he achieved his highest distinction, and on this ground he stands side by side with the very greatest.



ERASMUS.

The portrait of "Erasmus," which we are allowed to reproduce, is truly "a masterly and lifelike portrait." It is in the possession of the Earl of Radnor. Erasmus is in his black doctor's robes, heavily trimmed with fur, and a black cap. Notice the stone pillar, carved with a fine Renaissance design. Our own Sir Joshua Reynolds will always be a favourite, and his portraits have a place in the first rank, though his colours were fleeting, and, as compared with Holbein's work, Sir Joshua does not last well. His explanation of his unsteadiness in colouring is given on page 29. But what a charm—an unique

charm—the majority of his portraits have! Can anything be more exquisite than “The Duchess of Devonshire and Her Daughter,” given here? Lord Leighton was a man who never painted a base or sensual picture, nor ever condescended to paint a foolish one. He was lacking in passion, but his



THE DUCHESS OF DEVONSHIRE AND HER DAUGHTER.

pictures were perfect in outline, exquisitely lovely, rich in colour; and his draperies are perfect. His scenes—especially his classical scenes—are among the most wonderful of modern art. His genius for sculpture greatly influenced his painting. This is altogether a delightful *brochure*.

HEBREWS. Introduction, Authorised Version, Revised Version, with Notes and Index. Edited by A. S. Peake, M.A. Edinburgh: T. C. & E. C. Jack.

THIS latest contribution to “The Century Bible” is an exquisite piece of work, possessing a value out of all proportion to its size. Professor Peake adopts Harnack’s theory as to the authorship. “The Epistle came from Priscilla and Aquila, the former being the actual writer. She was, as we know, the instructor of the learned and brilliant Apollos in the deepest Christian truths. Paul speaks of her and her husband as having won the gratitude of all the churches of the Gentiles. If the writer was a woman, there would be great temptation to suppress the fact. Paul himself disliked women teachers, and Clement would have good reason for not mentioning the authorship of the Epistle in a letter to the Corinthian Church, when, in a letter to the same Church, Paul had commanded the women to keep silence in the churches, and pronounced it disgraceful for them to speak. And women teachers soon fell into discredit in the early Church.” “The arguments in favour of Apollos tell almost as strongly in favour of his teacher, and to these may be added the connection with a house-church at Rome, and the significant loss of the name. While it cannot be said that Harnack has proved his point, his identification

seems to be the most probable that has yet been proposed." The notes are evidently the result of careful thought, and enable us to follow with little difficulty the course of a somewhat elaborate and complex argument.

THE MARROW OF MODERN DIVINITY. In Two Parts, 1645—1659. By E. F.
 Edited by C. G. M'Crie, D.D. Glasgow: David Bryce & Son.

UNTIL recently copies of "The Marrow" have been difficult to obtain, and the interest in the work is by no means what it formerly was. Attention has been redirected to it by Dr. Alexander Whyte, whose sermon before the Baptist Union at Edinburgh was a eulogy of the work. The edition now published under the editorship of Dr. M'Crie is the most complete and satisfactory yet issued. The authorship of the book, generally ascribed to Edward Fisher, is by no means certain. The initials "E. F." are applicable to two men of the same name. That, however, is a matter of minor moment. The book itself, consisting largely of extracts from the great divines, is, as Dr. Whyte says, a very complete and ably reasoned out statement of Apostolic, evangelical, and experimental truth. It expounds what is generally known as the Federal or Covenant theology, but without many of its unlovely and accidental limitations. It is strong in its insistence on the principles of full atonement and free salvation. It was, perhaps, the first consistent attempt to combine Calvinistic theology with world-wide missionary aspiration, and to set aside what has been termed the "Judaic theory of the world's conversion." "The Marrow" theology in its essence is abiding, and re-appeared in the preaching of Robert Hall, Thomas Chalmers, McCheyne, Spurgeon, and other fervent evangelicals. It is a fine harmony of law and grace. In the second part there is a treatment of the Decalogue well worthy of minute study, strong, searching, and practical. The work should have a place in the library of every minister. The Appendix contains succinct notices of all the authors from whom quotations are given. Dr. M'Crie has made us all his debtors.

ADDRESSES ON THE ACTS OF THE APOSTLES. By Edward White Benson, late
 Archbishop of Canterbury. Delivered to Ladies in Lambeth Palace
 Chapel during the Years 1887 to 1892. Macmillan & Co.

FIFTY-SIX addresses are collected in this stately volume, delivered during successive Lents in Lambeth Palace Chapel to audiences of ladies in the years indicated. These addresses reveal one of the best sides of the late Archbishop's character—his endeavour to bring home to people, and to secure their practical application of, the principles of the Christian Gospel. He was a careful scholar, and for the most part a sound theologian, but by no means indifferent to the social conditions of our age, and to the need of infusing throughout all classes a healthy, beneficent, and helpful spirit, with a view to the dominance of righteousness and the creation of harmonious relations and universal goodwill. The addresses were delivered to West End ladies, and seek to quicken in them a sense of their duties as keen and urgent as the most intrepid reformer could desire. They are admirable specimens of that thoughtful, devout, and practical teaching which has given to the English pulpit its highest power, and suggest methods of usefulness which might well be widely adopted in all our churches. The Archbishop was, as is well known, a strong Anglican Churchman, and that fact gave a colour to many of his positions of which we cannot approve. He is too apt to take for granted that the Anglican Church

is an exact reproduction of the Apostolic, and ignores the fact that the earliest congregations of which we have any record were independent, and not organised or federated under episcopal rule, as he implies. Hence, such a censure as the following is really beside the mark: "This condemns any separation of congregations by themselves, with their own minister and their own sacraments. Independency and Congregationalism are enemies of the Church. Such were they who built a wall across this chapel; threw out the bones of the Archbishop who is buried here, not so much from badness in themselves as from a wrong theory that a number of Christians can separate themselves off from the church with their own minister. Through individualism we perish; Christ will not be there; nor will He be in a separated congregation." Making allowance for Dr. Benson's perhaps inevitable ecclesiastical bias, there is surprisingly little with which we are out of accord, and much that it was well to have so plainly and forcibly spoken. The volume has been edited with pious and conscientious care by Miss Margaret Benson, who has been aided by several friends who took reports of the addresses, and especially by the Duchess of Bedford, who towards the end of the series employed a shorthand writer. Had Dr. Benson been able to revise the reports, he would doubtless have cut out some things which are decidedly commonplace and added others, so as to make the book more worthy of a permanent place in theological literature.

DISCOURSES ON THE EPISTLE OF PAUL TO THE PHILIPPIANS. By Frederick A. Noble, Chicago. SERMONS ON GOSPEL THEMES. By Rev. Charles G. Finney. Manchester: James Robinson, 24, Bridge Street.

MR. ROBINSON has already published English editions of valuable American works, and these latest issues, different as they are one from the other, will be widely acceptable. Dr. Noble is a vigorous, cultured, liberal Evangelical preacher—a true representative of the modern spirit in its best form. His expository sermons are an admirable specimen of one of the most instructive and fruitful types of preaching—the result of clear, consecutive, comprehensive study, which aims to bring the principles elucidated into practical contact with life. Force of thought, grace of expression, and aptness of illustration are everywhere visible. Ministers and students will specially relish this volume. Of the late Professor Finney's "Sermons on Gospel Themes" it would be superfluous to speak. We first read them in an edition published thirty years ago, and have always remembered their rich and forceful presentation of Gospel truth, their solemn heart-searching power, their tender persuasiveness. They are the sermons of a strong man—keen, incisive, trenchant—logic set on fire.

SAINT COLUMBA. A Poem. By Richard Meux Benson, M.A., S.S.J.E. Edinburgh: St. Giles's Printing Company.

IONA, though one of the smallest islands of the Hebrides, has a gem-like beauty, and inspired innumerable poems. Wordsworth, Scott, Shairp, Professor Blackie, Walter Smith, and many others have celebrated its glories, while quite recently several theologians of the Scottish Episcopal Church have joined the chorus. Mr. Mosse MacDonald's "Iona," and Mr. Huntley Skrine's "Columba" are instances in point. Father Benson's poem was written during a visit to Iona in the House of Retreat, built by Dr. Chinnery-Haldane, and placed by him at the disposal of the Cowley Fathers. "The simple narrative of Columba is told without any attempt at embellishment; but the memory of that

great saint ought to stimulate all who, for health or pleasure, visit the Western Isles, and especially Iona itself. The modern traveller is too often only solicitous to satisfy his curiosity with scenes that will soon pass away, whereas the toilsome wanderings of the great Mission Saints who came from the school of Columba have lifted up multitudes from the darkness of Druidism to the life of Christ and the vision of heaven. The light which they kindled did not cease with their generation, but has been spreading ever since." Of course, those who simply take the day's sail from Oban to Iona and back on the steamer "Grenadier," and those who go as ordinary tourists, can scarcely be expected to enter into the *genus loci*. The chief incidents of Columba's story are given in a simple and frequently impressive style, in a series of Spenserian stanzas, and it is good for all of us to come into contact with piety and heroism of the type depicted. Columba is the possession of all Christian Churches, and neither Romish, Anglican, nor Presbyterian have an exclusive interest in him. In view of the forthcoming Coronation of King Edward VII., the two following stanzas, telling of Columba's meeting with Aidan on his way to Iona and of the Stone of Fate which forms the basement of the throne in Westminster Abbey, may fittingly be quoted :

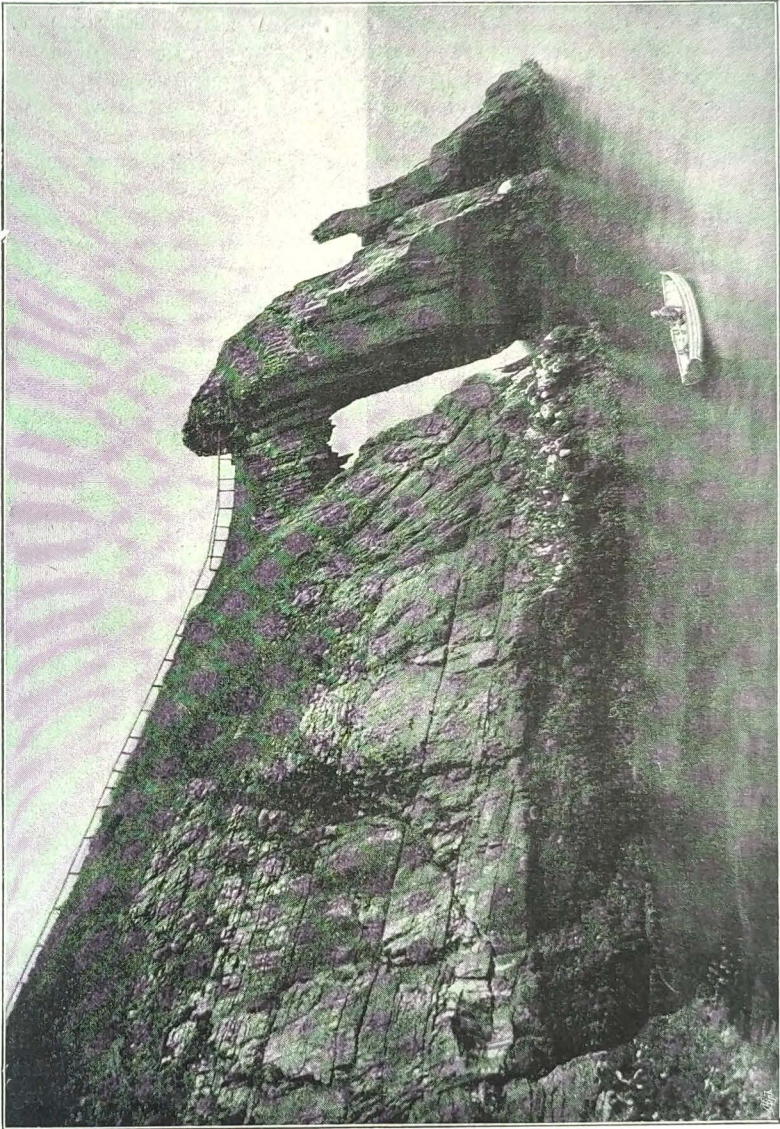
"Columba hastes the suppliant chief to greet,
 Who seeks his blessing on Iona's shore.
 No sculptured wealth was there to frame the seat
 With art's imprisoning pomp, while numbers pour
 Their shouts! A new-born nation's voice could soar
 With nought but present joy! Yet one great soul,
 Rapt with inspiring hope through heaven's bright door,
 Could watch the future. Wondrous visions roll!
 He speaks the word, and sees worlds rise beyond control!

"His blessing rests upon the Stone of Fate,
 Initial throne of British Sov'reignty!
 Round that mysterious stone where Aidan sate,
 Successive hosts in loyal ecstasy,
 With growing power of circumstantial glee,
 Shall gather near in ages far away,
 With life still strong, though fading figures flee,
 To bless the rock-bound empire, from that day
 Claimant of deathless rule, while heaven inspires her sway."

THE SCENERY OF ENGLAND, and the Causes to Which it is Due. By the Right Hon. Lord Avebury, F.R.S., D.C.L., etc., etc. Macmillan & Co.

SOME years ago Lord Avebury, then Sir John Lubbock, published a book on "The Scenery of Switzerland," and the reception accorded to it has encouraged him to prepare a similar work on our own country. Many of our readers will also remember his "Beauties of Nature," in which he deals with some of the subjects more fully discussed here. The work is not a description of English scenery, such as Mr. Ruskin, *e.g.*, might have given. It is rather an account of the various agencies—heat and cold, rain and ice, river and sea—which in one form and another have moulded the surface of the earth, and given us our valleys and hills, our downs and uplands, our creeks and bays, our streams and lakes. Geology is finely described as the geography of the past, and it is

a science which makes the past continually present to our thoughts, and charms with a story more wonderful than any of the fairy tales. Lord Avebury carries us along the track of rock succession, the great stone staircase of the strata, till he reaches the Tertiary period, and thence introduces us to the



NATURAL ARCH NEAR TORQUAY

Quaternary, with its ice action and drifts of boulder clay—a period of especial importance in studying the scenery of England.

To conceive of the changes brought about by the forces of disintegration and reconstruction is a task to which few of us are equal. Britain was once united to the Continent. "It is probable, when the country stood at a somewhat

higher level than at present, that the German Ocean and the English Channel were dry land, that the Thames and the Rhine ran over the great plain now occupied by the North Sea, and emptied themselves into the Arctic Ocean, and that most of our land animals then found their way into England." Lord Avebury adduces evidence to prove that the land was once relatively higher than it now is. Peat and forest ground exist below the present sea-level. There are submerged forests all round our coasts. Our estuaries are drowned river valleys. "A difference of 200 feet would turn a great part of both the English Channel and the North Sea into dry land." The final sinking of the North Sea is comparatively a recent event.

"The English Channel was probably once a river valley which subsequently sank below the sea level and has since been widened by the action of the waves. If we carry our imagination back to the period of extreme cold, when the Scandinavian glacier stretched across the North Sea and reached our shores from Norfolk northwards, it is evident that the waters of the Rhine would have been blocked, and it seems probable that they formed a great lake, with its overflow through the Straits of Dover, and so down the English Channel, receiving the Thames, the Seine and Solent, the river of the Irish Sea, and many minor streams; formed rapids or waterfalls at the Race of Portland and the Channel Islands, and finally fell into the Atlantic. With the disappearance of the ice, the Rhine resumed its old course, being joined by the Thames and Humber, and eventually falling into the Arctic Ocean, until another subsidence formed the North Sea, and gave our islands approximately their present outline."

These facts will show how profound is the interest of this book. It is a delight to contemplate the scenic features of our country—its plains and rivers, its lakes and mountains, its rugged coast rocks and sandy beaches, and the delight is increased, not diminished, when we know something of the nature and action of the forces which have made them what they are. That science does not destroy the poetry of life Tennyson has in many ways proved; not least in the stanzas quoted here:

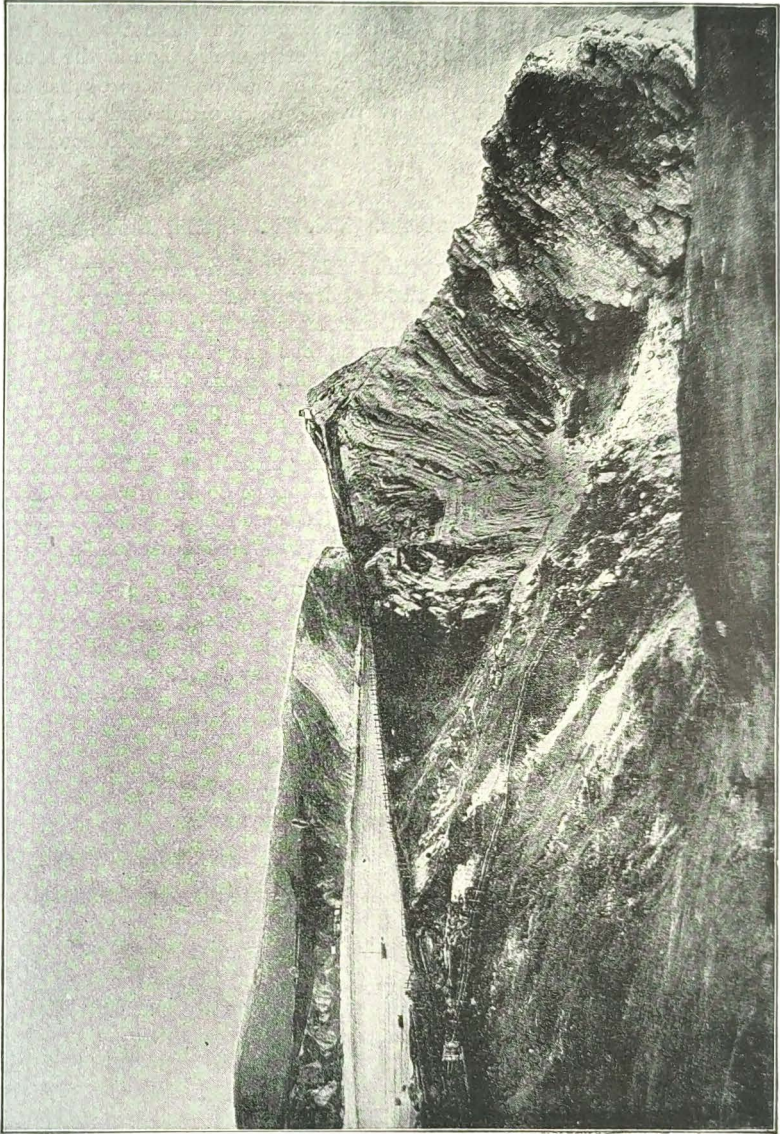
There rolls the deep where grew the tree,
 O earth, what changes hast thou seen!
 There, where the long street roars, hath been
 The stillness of the central sea.

The hills are shadows, and they flow
 From form to form, and nothing stands;
 They melt like mist: the solid lands,
 Like clouds they shape themselves, and go.

Lord Avebury has an eye for the quiet beauty of our English scenery, and can fittingly describe it, as the following quotation relating to the Downs will prove. The Chalk Cliffs protect our shores, the Chalk Downs occupy the heart of England with their pure cool air, crisp and sweet, silent and peaceful—giving a delightful sense of solitude and repose:

"The Downs present a series of beautifully smooth, swelling curves, perhaps the most perfect specimens of graceful contour, and are covered with short, sweet, close turf. Turf is peculiarly English, and no turf is more delightful than that of our Downs—delightful to ride on, to sit on, or to walk on. It, indeed, feels so springy under our feet that walking on it seems scarcely an

exertion : one could almost fancy that the Downs themselves were rising, even higher, into the air. The herbage of the Downs is close rather than short—hillocks of sweet thyme, tufts of golden potentilla, of milkwort—blue, pink, and white—of sweet grass and harebells; the curiously named 'squinnancy wort,'



TULLYMORE COVE.

with its small but fragrant blossoms; here and there pink with heather, or golden with furze or broom; while over all is the fresh air and sunshine, sweet scents, and the hum of bees. And if the Downs seem full of life and sunshine, their broad shoulders are types of kindly strength, so that they give an impression of power and antiquity; while every now and then we come across a

tumulus, or a group of great grey stones, the burial-place of some ancient hero, or a sacred temple of our pagan forefathers. On the Downs, indeed, things change slowly, and in parts of Sussex the strong, slow oxen still draw the waggons laden with warm hay or golden wheat-sheaves, or drag the wooden plough along the slopes of the Downs, just as they did a thousand years ago. I love the open Down most, but without hedges England would not be England. Hedges are everywhere full of beauty, and nowhere more so than at the foot of the Downs." There are close upon 200 illustrations, most of which are artistically beautiful, as well as scientifically instructive. We are indebted to Messrs. Macmillan for permission to reproduce two: NATURAL ARCH NEAR TORQUAY and LULWORTH COVE (Dorset).

POETICAL WORKS OF ROBERT BRIDGES. Vol. IV. Smith, Elder, & Co.

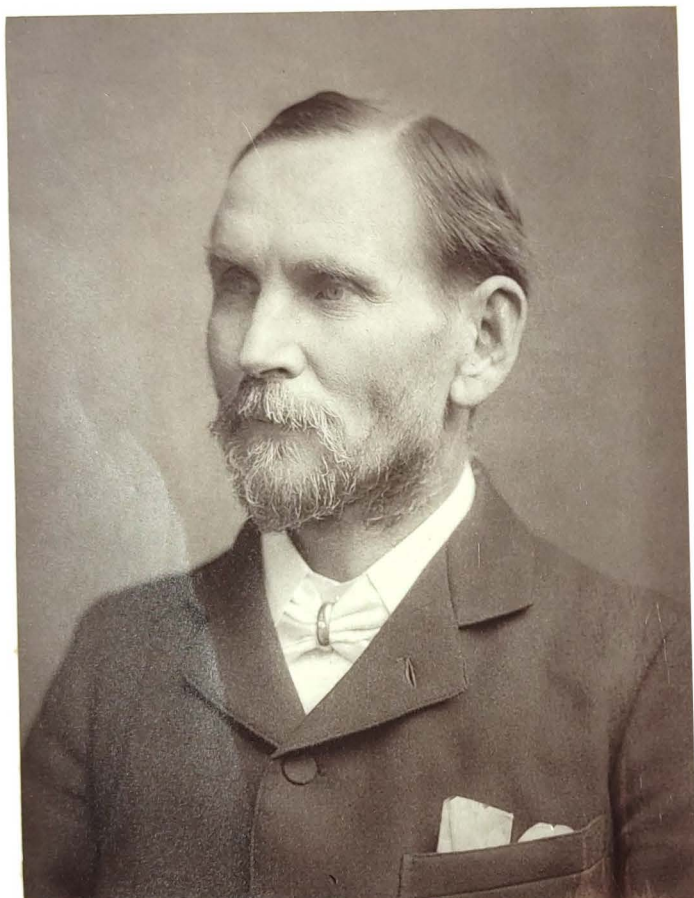
THE fourth volume of this dainty edition of Mr. Bridge's works contains his romantic drama, "Palicio," and the classical drama, "The Return of Ulysses," in both of which he has given some of the finest specimens of his exquisite workmanship. He is no careless craftsman, but one who is as devoted to perfection of form as he is to vigour of thought. His vision is clear, his feeling intense, his expression musical. He has both spontaneity and finish. The romance of "Palicio," the Italian brigand and revolutionary, during the Spanish occupation of Sicily, abounds in strong situations, scenic moments, play and counterplay. No quotations can do justice to the diffused beauty of Mr. Bridge's verse, yet the following will give some idea of its strength and charm. They are the words in which Margaret gives vent to her passion:

"O joy, my joy!

This beauteous world is mine;
 All Sicily is mine;
 This morning mine. I saw the sun, my slave,
 Posing on high his shorn and naked orb
 For my delight. He there had stayed for me,
 Had he not read it in my heart's delight
 I bade him on. The birds at dawn sang to me,
 Crying: 'Is life not sweet? O, is't not sweet?'
 I looked upon the sea; there was not one,
 Of all his multitudinous waves, not one,
 That with its watery drift at raking speed
 Told not my special joy. O happy lovers
 In all the world, praise God with me: His angels
 Envy us, seeing we are His favourites.
 What else could grant such joy? Now on my journey
 Must I set forth, to be a brigand's wife."

This is true poetry, and the book is full of it.

P.S.—The success of the simultaneous collections for the Twentieth Century Fund on March 23rd, of which we hear as we go to press, is a source of profound and universal gratification. We trust that Mr. Baynes will be equally cheered by the generosity displayed towards our Foreign Mission work.



Woodburyprint.

Waterlow & Sons Limited.


Yours sincerely
J. H. Pennington

From a Negative by Russell & Sons, London.

THE
BAPTIST MAGAZINE

MAY, 1902.

MR. THOMAS STUBBS PENNY, TAUNTON.

 HE subject of this sketch is one of the busiest and best known men in the business and the religious life of Taunton. He is a native of the town, and was born on June 9th, 1854. His father, Mr. Thomas Penny, J.P., a portrait and sketch of whom appeared in this magazine for January, 1900, has been connected with the Baptist Church, Silver Street, Taunton, for over fifty years, during which period he has devotedly served the Church in many capacities, chiefly as deacon, and as a teacher and superintendent of the Sunday-school. As a matter of course, the son of such a father was taken to the said school while still a child, and his connection with it has been continuous and uninterrupted. Mr. T. S. Penny was led to Christ in his seventeenth year, and was baptized upon a profession of his faith in Christ on Christmas Day, 1870.

From this day he has devoted himself with growing zeal and efficiency to the service of Christ and of His Church. Shortly after his baptism he was elected a teacher of the Sunday-school, and eleven years later was associated with his father as its superintendent. For many years the father's connection with the superintendency has been almost, if not quite, nominal, the entire work of the office being undertaken by the son.

As a Sunday-school worker, Mr. T. S. Penny possesses special gifts and qualifications, and is, indeed, "a workman that needeth not to be ashamed." He has sought to qualify himself for the work by reading and study, by acquainting himself with the best models and examples, and by frequent attendance at Sunday-school conferences, not only of a local, but of a national and international character. While bearing the weight of a large business, and many other responsibilities, he has found time to study the various subjects required for the teachers' examinations of the London Sunday School Union. He has passed all these examinations with distinction, and holds the full certificate granted by the Union. His example in this respect has been of great influence upon the teachers of the Silver Street School. During the last ten years there have been very few of these examinations at which Silver Street candidates have

not been present, and in which they have not distinguished themselves. Thus, by his example and personal influence, our friend has led his teachers to seek and acquire the best possible equipment for their work. And the result is that he has a staff of teachers as well equipped and capable as any in the kingdom; and the Silver Street Sunday-School, though not large, is one of the most efficient and successful within the writer's knowledge. Mr. T. S. Penny is also president of the Taunton Sunday-School Union, an office to which he has been elected for the third time.

Our friend has been a deacon of the church since 1879, and its secretary for twenty-five years; and his devotion of time, thought, and energy to the duties of these offices is on a par with that which he gives to the Sunday-school. For many years also he has presided over a week evening Bible-class, composed of young people and other members of the church and congregation. Mr. T. S. Penny's Sundays are usually filled up as follows: At ten o'clock he is present at morning school, when he takes a class of youths; at eleven he seldom fails to be in his place at public worship; at half-past two he is again at Sunday-school; and in the evening he usually visits the Taunton and Somerset Hospital, and speaks a word of cheer and help to the patients. This sketch of a Sunday's work is sometimes varied or increased by the conducting of a Sunday morning's service in one of the neighbouring villages. In addition to these engagements, Mr. T. S. Penny is one of the most regular attendants at the Monday evening prayer-meeting, and never, except in cases of absolute necessity, is he absent from his Wednesday evening Bible-class.

He is also deeply interested in the maintenance of our village churches; and has given evidence of that interest, not only by his personal labours on their behalf, but by his liberal benefactions. A few years ago his father built a beautiful chapel, capable of seating about eighty people, in the village of Trull, two miles from Taunton. This was conveyed to trustees as a preaching station of the Silver Street Church. Shortly afterwards the son followed his father's example, and built an exactly similar chapel at the village of Corfe, some four miles from Taunton. This he conveyed in the same way and for the same purpose.

For a good many years our friend has taken a deep interest in foreign missionary work. He is a member of the Committee of the Baptist Missionary Society, and a most regular attendant at its meetings, as well as a liberal subscriber to its funds. It is his ambition that the Church of which he is a member should be well represented in the foreign field. The *Missionary Herald* for February of this year contains the account of the opening of a new chapel at Tsouping, Shantung, North China. This has been erected very largely by the generosity of our friend; and in commemoration of this fact it is to be known as Silver Street Chapel, or rather by the Chinese equivalent for this name; and Mr. T. S. Penny's portrait is to hang in its guest room or vestry. The chapel will seat

350, and is said to be one of the best yet erected in China by any Protestant mission.

The subject of this notice is a life-long total abstainer, and has devoted himself with his accustomed energy to the advocacy of this cause. At the present time he is president of the Taunton Band of Hope Union and of the Taunton Total Abstinence Society, and is treasurer of the Somerset Band of Hope Union.

Jointly with his father he is also treasurer of the Western Association of Baptist Churches, in which capacity he renders frequent and efficient help to the poorer and weaker among them, both of a pecuniary and spiritual kind. He is consequently regarded as a benefactor throughout the area of the association.

As a business man and a citizen, our friend is highly esteemed. Some twenty-five years ago he commenced business as a timber merchant. In this undertaking the same high qualities of energy, capacity, and probity which have distinguished him in all other matters have been specially manifested, and have led to well-deserved success.

A striking illustration of the esteem in which he is held in his native town was given by the Town Council in 1899, when that body unanimously resolved upon his election as an honorary freeman of the borough, thus bestowing upon him the highest distinction in its power. The honour thus conferred is the more remarkable from the fact that the roll of Taunton's honorary freemen contains only one other name, that of Field-Marshal Lord Wolseley. The occasion of the bestowment of this distinction upon our friend was the fact that he had spontaneously and generously presented to the town a valuable piece of land for the purpose of a public recreation ground, upon which he also erected a handsome and commodious shelter or pavilion. In recognition of this act of generosity the town resolved to do him honour. The presentation of the freedom and the opening of the new recreation ground were arranged for the same day. The former function took place in the Municipal Hall, in the presence of a large gathering. The resolution of the Town Council was engrossed on vellum, and was beautifully illuminated. It was contained in a silver-gilt casket, artistically embossed and enamelled, and bearing on its panels the town arms, the monogram of the recipient, and views of various objects of local and historic interest, such as Taunton Castle, the Municipal Buildings, the Technical School, and the new Recreation Ground. The presentation of the freedom was followed by a banquet, and that by a procession of the Town Council and principal inhabitants to the new Recreation Ground, which was formally handed over to the Mayor, and was then opened to the public by the Mayoress. Addresses of thanks were presented to the donor by various public bodies. And finally the scholars of all the day and Sunday-schools in the ward in which the Recreation Ground is situated were entertained to a sumptuous tea. Thus closed one of the most remarkable days ever seen in Taunton—a day in

which the town honoured itself by honouring the subject of this notice. Mr. T. S. Penny is deeply interested in all educational questions. He is a member of the Committee of Bristol Baptist College, and has a place upon the Council and upon the Executive of Taunton School, one of the best Free Church public schools in the kingdom, of which Mr. C. D. Whitaker, M.A., is head master. Our friend has also for many years been a manager of the British Schools, and at the present time he is taking a prominent part in a severe struggle for better elementary education in the town. In many other directions Mr. Penny shows his interest in matters pertaining to the public weal, and seeks to help his fellows.

Of course, he is a staunch Nonconformist and Baptist; but his sympathies with men and his efforts for their good are not limited to those of his own religious denomination, but those efforts are rooted in, and spring out of, deep religious convictions and the sense of personal responsibility to Jesus Christ. For our friend is a man of earnest spirituality, and of sincere devotion to the will and service of his Lord. His practical and working creed is summed up in the great experimental truths set forth by Dr. McLaren in his address at Edinburgh under the style and title of "Evangelical Mysticism."

In his beloved wife Mr. T. S. Penny has a true "help-meet for him." Though personally retiring in disposition and reserved in manner, she sympathises with her husband in all his Christian work and service, and so does much to help and encourage him, while in the home circle she has about her a bright, happy, and hopeful family of children, who, under her influence, are growing up in the fear of the Lord.

May our friend long be spared in health and strength to continue the devoted and manifold services in which he is engaged, and in which he delights; and may his home and family, amid all the changes that may pass over them, always remain the place of peace and rest and hope it is to-day!

Taunton.

J. P. TETLEY.



LET me do good and never know
 To whom my life a blessing brings;
 E'en as a lighthouse freely flings
 O'er the dark waves a steady glow,
 Guiding the ships, which to and fro
 Flit by unseen with their white wings:
 Let me do good and never know
 To whom my life a blessing brings.

As thirsty travellers come and go
 Where some fresh mossy fountain springs;
 It cools their lips, and sweetly sings,
 And glides with heedless flow:
 Let me do good and never know
 To whom my life a blessing brings.—*Richard Wilton.*

THE LATE DR. SAMUEL HARRIS BOOTH.



HE death of the late beloved Secretary of the Baptist Union, the Rev. S. H. Booth, D.D., which took place at Bournemouth on the 7th ult., could not be described as unexpected. For several years past—*i.e.*, since his retirement in 1898—Dr. Booth has been more or less of an invalid, and for quite a month before his death he was in what his friends saw to be a decidedly critical condition. Nevertheless, the passing away of one who for more than a generation has rendered such conspicuous service to our denomination, and was so widely and deeply loved, has created a sense of loss mingled with grief that here we shall see his face no more. Dr. Booth was born in London in 1824, but in quite early life removed to the neighbourhood of St. Albans, where he was brought up on a farm, of which his mother, after his father's death, continued to be tenant. He was, we believe, a scholar in the Sunday-school connected with Dagnall Street Church, then under the pastorate of the Rev. William Upton, by whom also he was baptized on October 2nd, 1842, the Jubilee day, as Dr. Booth loved to recall, of the Baptist Missionary Society. After rendering vigorous and valued service as a Sunday-school teacher, and as a preacher in the villages round St. Albans, he entered the college at Stepney during the presidency of Dr. Benjamin Davies. His first pastorate was at Birkenhead, where he began work in 1847. In 1851 he removed to Falmouth, but in 1857 was recalled by his old friends to resume his pastorate at Birkenhead, and there he remained till 1866. During several years of his Birkenhead ministry he acted as Secretary of the Lancashire and Cheshire Baptist Association. The autumnal session of the Baptist Union was held in Liverpool in 1865. Dr., or as he then was, Mr. Booth, had the secretarial arrangements, and showed such power and tact of leadership that the session was not only the most largely attended, but the most successful which, up to that time, had been held. The Revs. C. H. Spurgeon, Dr. Brock, and Dr. Landels, "the three mighties" of our denomination in London, as they were commonly called, were greatly impressed with Mr. Booth's organising and administrative capacity, and marked him out for a more conspicuous position than he then occupied. It was because of the impression he made at these meetings that he was invited to take the pastorate of the first London Baptist Association Church, at Upper Holloway, which was to be opened the following year. It was felt that, in the new and important departure the Association was making, a man of high character, commanding pulpit power and general acceptability, should be secured, and it was certainly a fortunate thing for the church at Upper Holloway that a man of Dr. Booth's culture and geniality, and high standing in the denomination, became its pastor. He laboured for eight or nine years in this important

position, when the state of his health in 1875 compelled him to resign. After at any rate a partial recovery, he undertook the pastorate of the church at Roehampton, and while there he was asked to succeed the Rev. J. H. Millard, B.A., as Secretary of the Baptist Union, and consented to do so on the understanding that the arrangement was not to be regarded as permanent. This was in 1877. Dr. Booth served the Union for nearly three years, when the Rev. W. Sampson, at that time of Folkestone, entered upon the work. For a short period Dr. Booth served the church at Beckenham as its pastor, where a new and commodious chapel was built, largely through his instrumentality, by the London Baptist Association, when Dr. Booth was President. In 1882, on the failure of Mr. Sampson's health, Dr. Booth was urged to return to Furnival Street, which he did, and from that time until his retirement in 1898, he fulfilled the duties of the office with conspicuous ability and unflagging zeal. It was probably in connection with the Baptist Union that the best and most influential part of Dr. Booth's work was done, and it will be long indeed before the elders among us cease to associate his name with the Union. He was often described as a born secretary. He had a good aptitude for business, fine gifts of management, a loving and sympathetic heart, and the power to attach strongly to him all with whom he came in contact. He had, in his earlier and more robust days, an immense capacity for work, and, when his health permitted, he never spared himself. The period of his secretarial service was a very important and even critical one in our denominational life. In no boastful spirit he used to say that when he entered upon his duties, the Baptist Union accounts were all kept in one ledger. When he retired from office he was at the head of five or six important funds, several of which he had—in conjunction with Dr. Landels, Dr. Maclaren, Rev. Charles Williams, and others—helped to create, and all of which he administered with rare skill. The responsibility connected with the Annuity Fund, the Augmentation Fund, the Home Mission, the Literature, the Education, and the Church Extension Funds, could have been no slight matter. There was nothing perfunctory in Dr. Booth's discharge of his duties. He had little in him of the cold and starchy official. The men assisted by grants from the Home Mission and Augmentation Funds had in him a true friend. How largely he helped scores of struggling village pastors "the day" alone will declare. No one who heard him on the platform will forget the earnestness, the tenderness and pathos, with which he pleaded for them.

It was during Dr. Booth's secretariat that the brethren connected with our Irish Mission were granted Home Rule, greatly, we believe, to their own advantage, the growth of the Irish churches, and the general progress of Christ's Kingdom. Dr. Booth's secretariat will also be specially remembered from the fact that during it the painful Down Grade Controversy raged. Those who were permitted at the time to come

in contact with Dr. Booth bear uniform testimony to his profound sense of responsibility, his firm and manly justice, and his scrupulous fairness. No one felt more keenly than he did the bitterness of Mr. Spurgeon's withdrawal from the Union, and certainly no one knew better that such a withdrawal was unnecessary, and would never have been persisted in, or indeed have been thought of, if the great preacher had proceeded on other lines, and come freely among his brethren, who revered and loved him with a passionate enthusiasm such as they have shown to no other. Mr. Spurgeon could, we believe, have secured, without any creation of bitterness and estrangement, all that he wished. In those dark days we often heard Dr. Booth speak in terms of enthusiastic admiration of Mr. Spurgeon, and express his inability to understand the course he was pursuing, "so unlike his former self," and we know, from many a conversation with him, that he was prepared to do all that he could honestly and honourably do to avert an issue that every Christian man must have deplored. Certain it is that, while other leaders rendered invaluable service in this great crisis—the names of Revs. J. P. Chown, J. T. Brown, of Northampton, Dr. Landels, and Dr. Culross, should never be forgotten—the Union owes more, humanly speaking, to Dr. Booth than to any other man. His firm attachment to the Evangelical faith, his geniality of spirit, his readiness to hear both sides, and to make allowance for men in difficult positions, all tended to the work of reconciliation.

Dr. Booth, like so many of the noblest men, passed through trials manifold—enfeebled health, bereavement, and loss. These, however, only tended to chasten his spirit, to enlarge his sympathies, and make him more anxious to serve his brethren. But for several years before his retirement he lacked his old elasticity and buoyancy. There was less power of initiative than formerly. He made up his mind less promptly, and often left others to decide what course should be pursued. He welcomed the launching of the Church Extension Fund, and saw that new times demand new measures, and that if the denomination were to keep pace with the increasing population of the country and with the opportunities created by our very progress in the past, movements must be inaugurated which others would have to carry out. At the close of his first term of service as Secretary, a testimonial was presented to Dr. Booth, of which the life-like bust in Furnival Street, executed by Thomas Brock, Esq., R.A., and exhibited in the Royal Academy, is a pleasant reminder, and in 1898 an amount was raised sufficient to purchase a too small annuity for him. Dr. Booth served our denomination in other directions also. He was a member of the Committee of our Foreign Missions, one of the Fundees of the Baptist Fund, and for some time Secretary of Dr. Ward's Trust.

Since 1898 Dr. Booth resided at Bournemouth. He never ceased to take an interest in our denominational progress, and at the time of our great assemblies was accustomed to send a welcome greeting. As far as

he was able he corresponded with his old friends. He bore his weakness and suffering with marked patience. He had a vivid sense of the Saviour's presence, and looked forward with eager delight to the crown of righteousness which ere now he has received. No man ever displayed a simpler trust in the Divine mercy or had a lowlier estimate of his own merits.

So far as I remember, I first met Dr. Booth at Rawdon College nearly forty years ago. The week before this he had been called upon unexpectedly to preach before the Lancashire Association in consequence of the illness of the Rev. Arthur Mursell. Many of the students attended the meetings, and were enthusiastic in their praise of his sermon. His reputation thus preceded him to the college. As one of the examiners he stayed in the house and conducted morning worship. I was struck with his impressive reading of the Scriptures, and with the devoutness of his prayer. There was a choiceness of expression, a stateliness of manner, an apparent realisation of the Divine presence which made the worship memorable. I had the privilege of several conversations with Dr. Booth, and of thus beginning a friendship which lasted throughout his life. I next met him during the time of his first secretariat, when a church in which he was interested had consulted him as to the choice of a pastor, and his laconic advice was: "Stay you where you are." I saw him also at the time of my removal to Watford. A bond of special interest was created between us from the fact that some months earlier Dr. Booth himself had been invited to take the oversight of the church, and would, as he told me, have accepted the invitation but for the fear that he would not be equal to so many evening meetings as he saw would be indispensable. During the time of my secretariat of the Herts Union, when, under the guidance of Sir Morton Peto, the Rev. W. G. Lewis, and my revered senior deacon, Mr. John James Smith, our evangelistic work was greatly enlarged, I was often in consultation with Dr. Booth, and received from him invaluable counsel and help. It was at his express wish that I joined the Council of the Baptist Union, and I remember how kindly, and with what gentle pressure he set aside my pleas that I had neither experience in nor aptitude for such work as was required on the Council. From that time our intimacy became closer, and when, some years later, I was asked to take the Editorship of this Magazine, Dr. Booth, who was one of the trustees, wrote me a long and generous letter which, with a similar and equally kind communication from Mr. Baynes, made it impossible for me to decline the honour and the responsibility of the position. It was a privilege to be brought into close and frequent contact with Dr. Booth. To meet him was always a pleasure—to receive a letter from him a delight. I should have regarded the Christmas season as sadly incomplete without a greeting from his pen. He invariably sent—not a card—but a note written with his own hand, containing an appropriate text of Scripture, which often proved a sermon in a sentence.

At the annual meetings, to which, as we write, we are looking forward, the thought of Dr. Booth will be present to the minds of many. Even were there to be no explicit reference to him, which, of course, there will be, it would be impossible not to recall his stately figure, his eloquent and gracious speech, and his impressive summary of the Annual Report. Whatever part of the Report was hurried over or taken as read, there was one portion which was never omitted. The mention of "deceased brethren" invariably called out Dr. Booth's best powers of heart and mind. No man had a more happy gift of characterisation. In a few brief, luminous sentences, he awakened distinct memories of those who had gone before. He spoke with rare tenderness of the services they had rendered, and showed how keenly he felt their removal, and he never failed to urge, directly or indirectly, the solemn obligation we are all under of following those who, through faith and patience, inherit the promises, and of maintaining unbroken in our churches the true Apostolic Succession. His was a life for which, on every ground, we may devoutly "render thanks to the Giver." May we who are left behind so live that when our course is ended we may have the assurance that we have not lived in vain, and be able to look with the same humble and peaceful trust to that which is beyond the veil!

EDITOR.



IS THE UNKNOWABLE THE TRUE OBJECT OF RELIGIOUS WORSHIP?

"**A**GNOSTICISM," said Huxley (who coined the word), "simply means that a man shall not say he knows or believes that which he has no scientific grounds for professing to know or believe." Judging by this dictum one would expect to find Agnostics very chary of pronouncing on anything outside the range of science. Yet they sometimes speak most dogmatically on the highest religious themes, on which, to judge from their creed, they would profess to know absolutely nothing. A marked instance of this occurs in an article in the *Westminster Review* of December last on "The Genesis of Worship," by C. P. Gasquoine:

"Worship, whatever its object, finds its cause in mystery, in negation. It is not knowledge, but the conscious absence of knowledge, which sets our reverential faculty at work. . . . If worship is to be eternal and absolute, it cannot content itself with the merely relatively unknown as the object of its activity; it demands the Unknowable—that which is not only unknown, but which never can be known. If the object of our worship is merely unknown, but knowable, it is conceivable there may come a time when the devotee will know it, his understanding will drive out the mystery, and his reverence will instinctively cease." (p. 679.)

The writer here makes no distinction between higher and lower objects of worship, but applies his rule of the necessary exclusion of knowledge indiscriminately to all—to “worship, whatever its object.” It is here his argument fails. The latter part of the above quotation is true enough in regard to inferior objects of worship, but it has no relevancy to the highest—the only true object of religious worship. That “the Unknowable” is not the true object of *Christian* worship may be seen by briefly considering three essential relations between worship and knowledge.

1. *Worship of the absolutely unknown is consistent only with the lowest type.*—This is plainly suggested by the writer himself in the following illustration which he uses to support his case:

“The savage who sets up a stone and worships it finds the object of his veneration, not in the stone itself, but in the mysterious power with which his imagination has endowed it. Destroy the imaginary existence of that power, show him his quondam idol to be a mass of matter possessing the same properties as any other similar piece of mineral, and his reverence gives place to rational regard.”

In this illustration, it is not knowledge *per se* that destroys the reverence of the savage, but the fact it reveals—that his object of worship is not the highest, but one of the lowest, one utterly unworthy of his reverence. For it is what the savage *thinks* he knows about the stone that led him to worship it, and though further knowledge shows him his mistake, it does not destroy his need and desire for worship, but rather sets him on the quest for a nobler object. If, on the other hand, knowledge of an object of worship revealed unsuspected virtues or supernatural powers, reverence for it, instead of being destroyed, would be increased; mystery, instead of being dispersed, would be deepened. In the case of the savage, even natural qualities—*e.g.*, electricity, magnetism, gold, or gems—were he to discover such in his stone fetish would augment his reverence and awe a thousand fold.

Viewing religious worship in the light of history, experience, and Scripture two points come out clearly. One is that worship which is not intelligent can never rise above idolatry and fetishism. The sentiments of true worship, which, as Dr. E. A. Abbott reminds us, are “love, trust, and awe,” raised in the case of religion to their highest point, can never be cherished towards that of which we are totally ignorant. Worship in such a case sinks to mere “awe, untinged by either love or trust; and unmixed awe of this kind is nothing better than cringing terror.” Whether in worship knowledge of its object “drives out,” as Mr. Gasquoine says, “the mystery” and makes “reverence instinctively cease,” depends not only on the object, but on the kind of knowledge we have, or claim to have, of it. There is a prying intimacy regarding God and the unseen, which some theological teaching savours of, that is painful and even revolting, and finds no countenance whatever in the Bible. But this unwarrantable claim to pretended knowledge of

the inscrutable, which Evangelicals as a body utterly disclaim, in no respect impairs the truth that there is a "knowledge of God" and the spiritual which Scripture and God's Spirit reveal to the simplest believer, and which is essential to true worship. God could not be known at all if we were unable to affirm of Him certain moral and transcendent qualities—Divine Fatherhood, almighty power, perfect love, righteousness, and truth. Hundreds of Old Testament passages affirm this possible knowledge and its necessity to religious character and worship, and the source and condemnation of idolatry is ever traced by the Prophets to culpable ignorance of it. "Have ye not known? Have ye not heard?" etc. Such is the whole burden of Isaiah's expostulation with backsliding Israel (xl. 21-31; i. 3, etc.) What the sacred writers strive to make clear is that God may be *known*—morally and spiritually—but not comprehended; the one is essential to worship, the other is not.

A second point taught by Scripture, etc., is that there is no real religious worship in the adoration of mere mysteries. Ancient idolatrous worship—the worship of Egypt, Assyria, Greece, and Rome—was emphatically a worship of the unknown, and full of mystery and dark secrets, yet largely on that very account it was more or less false and degrading, and often grossly immoral. So the Athenian altar to "an unknown God" elicits Paul's strong rebuke, because ignorant devotion could have no moral or religious value. To render worship of God effective He must be known, so far as the knowledge of Him was possible. "Whom therefore, ye ignorantly worship, Him declare I unto you." True worship can never, as Mr. Gasquoine says, "find its cause in negation"; it is "knowledge"—*true* knowledge—not "the absence of knowledge, which sets our reverential faculties at work." This writer's notion of a savage bowing in adoration before a stone "his imagination has endowed with mysterious power," is really a fancy picture of his own. Missionary records afford no traces of these devout savages bending in silent awe before mystery and negation. The sad fruits of their ignorant beliefs and rites, as many a martyred missionary's death testifies, show their worship to consist in orgies of revenge, lust, and blood, amply proving the truth of the Psalmist's words, "The dark places of the earth are full of the habitations of cruelty." A striking instance of this has recently been published in the discovery by the British punitive expedition against the Aro tribesmen in West Africa of the Long Ju-Ju Cave of Sacrifice, in which skulls were piled, and to which natives were wont to make pilgrimages, travelling sometimes hundreds of miles to this great religious centre. Two prominent features of this fetish were "a roof of human skulls" and "a white goat starving to death."

2. *The object of true worship must be both known and unknown.*—The fallacy which lies at the basis of Mr. Gasquoine's position has its root in his disregard of the plain fact that the word "knowledge" has a

variety of meanings, and may be taken in very different senses, in some of which it is quite consistent with ignorance. In these latter cases it is evident that the known and unknown, which this writer treats as mutually exclusive, are closely associated and even inseparable from each other. We cannot know and be ignorant of the same things, but in the case of a complex subject or character we may know some things about them but be quite ignorant of others. We may know quite truly the qualities and laws of natural objects, while their origin, essence, and destiny are a sealed book. So we may have intimate knowledge of the characters and friends around us, or of the great minds of the past, and yet be intensely conscious that there is that in both that we do not know—spiritual depths in each individual that cannot be known. And so far from knowledge of nature, character, or genius “driving out the mystery” from them, it simply discloses and impresses it. The greater our knowledge in these spheres, as all sound inquirers testify, the profounder our sense of the impenetrable mysteries that enfold them. It is your ignoramus who is unconscious of the unknown and unknowable; the savant who, in proportion to his acquaintance with the known and the knowable, is most alive to them. “A known,” says Mr. Herbert Spencer, “cannot be thought of apart from an unknown; nor can an unknown be thought of apart from a known.”

This necessary association of the known and unknown, in all true perception of nature and character, finds its climax in our knowledge of God and unseen realities. We “know” certain facts and truths in each of these spheres, but our knowledge of them differs in type. As regards nature, it is chiefly intellectual; some few things—*e.g.*, the relations of figures, the properties of circles and triangles—we may know absolutely; other things, deeper things, we can only know relatively and in degree. Our knowledge of character is both intellectual and moral, but it is only relative and partial, not absolute. Still more emphatically is this true of our knowledge of God and the spiritual. But a moral perception of being and character, in which the intellect plays only a subordinate part, and which throws no light on absolute nature and condition, is nevertheless a true knowledge, as we find from experience in the lower spheres of human friendship and intercourse. Even spiritual mysteries may be known “in part.” Though the experiences of Christian believers are metaphorically spoken of in Scripture in terms of “the Unknowable” (terms which Mr. Gasquoine himself uses to designate God)—*e.g.*, “the peace of God which passeth all understanding,” “the love of Christ which passeth knowledge”—they are not unknowable.

Mr. Gasquoine’s error consists, not in recognising the place and import of “the Unknowable” in worship, but in confining worship to it, in excluding “the Knowable.” For how can any due sense of the former be realised apart from the latter? Scripture, experience, and even commonsense suggest that perception must begin with the known, and proceed from that to the unknown. But if nothing “may be known of

God," then the consciousness of the "the Unknowable" is also barred; human intelligence becomes inapplicable to the highest themes, and must be confined to life's business and trifles. The idea that "the Unknowable" must be, as this writer claims, the sole object of worship for cultured and uncultured; "ignorance," for scholar and saint alike, "the mother of devotion"; is a curious issue for one who advocates the substitution of rational for emotional religion, and professes to judge everything on "scientific grounds." Even science itself, not less than religion, must begin with the known, and blend the known and unknown, if it is to be anything but a useless enigma. And the Christian revelation of God in the Bible and in Jesus Christ simply claims to do in the spiritual sphere what science seeks to do in the natural; to render "thinkable," as Mr. Spencer says, "what would be otherwise unthinkable." "Unless we have," says Dr. E. A. Abbott, "an *a priori* determination that God shall always be for us the Unknowable. . . . I hardly know how we can look upon the sufferings and predictions and triumphs of Jesus without a conviction that in these deeds we discern God's handiwork, and that in the doer of them we discern God's Son."

3. *It is in its full recognition of the knowable and unknowable that Christian worship reaches its ideal.*—One of the most marked features of Scripture is its habit of drawing the highest inspirations alike from the known and unknown—from what it reveals and from what it shows cannot be revealed. Both are used to enforce and strengthen the same truths, never placed in contrast or opposition with each other. And this is perfectly safe and consistent where the object of worship represents the loftiest conceptions man is capable of forming. It is only, as already hinted, when the object is unworthy that knowledge of it destroys mystery and reverence, and it is only ignorance that permits such worship. It is knowledge, not ignorance, that "demands the Unknowable" in the object of worship. There is an "Unknowable Infinity" of religion quite as truly as "of science," and to call this, as Mr. Gasquoine does, "the anthropomorphic finity of the Evangelicals," and a "finite deity, subject to analysis and classification," is to misrepresent both the Bible and Christian teaching. Expositors may have erred in attempting to define the Divine nature, as well as in prying into "secret things," but neither Scripture nor Christianity is responsible for their mistakes. History, both sacred and secular, shows that Christian worship never could have reached any real elevation apart from the blending of the known and unknown.

It is just this blending that has made science useful and ennobling, and prevented worship from becoming nugatory and religion unreal. There is quite as much danger, as the history of many mystics and dreamers has shown, on the side of too much mystery as of too much explanation. Men have never been satisfied with needless ignorance, nor found true knowledge other than a boon. Even in the spiritual twilight they have

sought the Lord, if haply they might feel after Him and find Him." And for those who had heard the Gospel to have "no knowledge of God" was evidently, to Paul, a great disgrace (1 Cor. xv. 34. R. V.).

It is worth noting that, as regards the relation of "the unknown" to the "genesis of worship," Mr. Spencer differs materially from Mr. Gasquoine, pointing out that "the belief in a community of nature between himself and the object of his worship has always been to man a satisfactory one; and he has always received with reluctance those successively less concrete conceptions which have been forced upon him." Instead of favouring the idea that "the Unknowable" is the only true object of worship, this plainly suggests that some sense of God, however blind, always lay at the bottom of it. And man's natural resentment of mysteries and abstractions has been, as Mr. Spencer shows, of the highest service alike to science, morals, and religion.

This joint recognition of the knowable and the unknowable in the object of Christian worship is clearly seen in the devout utterances and ecstatic devotion of psalmists, prophets, and apostles. It was because they felt that though God was "far above, out of their sight," and "there was no searching of His understanding," He would yet "dwell with him that is of a contrite and humble spirit, and trembled at His word," that they could "put their trust" in Him and draw near to Him in communion and fellowship. It was because what *was* known of God, though so "little a portion was heard of Him," was so transcendently perfect in morality and character that men could rest assured and content amidst the greater mysteries of the unknown, and could be moved by both to the noblest sentiments and the grandest thoughts. And it is in the *full* recognition of these two sides of Christian truth that Christian worship still awaits its ultimate ideal; the foreshadowing of which psalmists, prophets, apostles, and Christ Himself left behind them. Where can we find finer recognitions of the known and unknown in regard to worship than in many of the utterances of Christ? Can there be a greater misnomer than to call Him who was "the light of the world" (as Mr. Gasquoine does), "the Agnostic of Nazareth"? No teacher was ever more conscious of the unknown, yet none was more alive to the importance of, or more desirous to impart, the known—to tell men "the truth," of which He was the Divine embodiment. Were the known and unknown, as essential elements in Christian worship, ever brought more forcibly together than in our Lord's words to the woman of Samaria, John iv. 22, 24; or in His parting declaration to His disciples, John xvii. 3: "Ye worship ye know not what: we know what we worship. . . . God is a spirit: and they that worship Him must worship Him in spirit and in truth"; "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent"?

CHAS. FORD.

THE FULHAM CONFERENCE ON CONFESSION AND ABSOLUTION.



THE conference held at Fulham Palace on the two closing days of last year and the first day of the present year is too important an event to be passed over in silence. It was summoned by Dr. Winnington-Ingram, the Bishop of London, in pursuance of a policy inaugurated by his predecessor, Dr. Creighton. The *personnel* of the conference was fairly representative of the two chief parties into which the Church is divided on the subject under discussion—the Evangelical and the High Church—and included, among the representatives of the former party, Canon W. Hay Aitken, Dr. C. V. Childe, Principal T. W. Drury, of Ridley Hall, Cambridge; Dr. Gee, of Bishop's College, Ripon; and Prebendary Wace; while among the High Church representatives were Father Benson, of the Cowley Mission; Canon Body, the Rev. V. S. S. Coles, Principal of Pusey House; Lord Halifax, Canon Lyttelton, of Haileybury; and Canon Moberly. Canon Mason, Chancellor Smith, of Manchester; Dr. T. B. Strong, Dean of Christ Church; and Dr. H. B. Swete may, we suppose, be defined as moderate High Churchmen. Dr. Wace, who was elected chairman, took notes of the proceedings and has edited the report, which has been twice submitted for revision to all the members of the conference.

The subject, "Confession and Absolution," is certainly a living and, as the Bishop of London expresses it, "a burning question," and one that involves the most momentous issues both to the Church and nation. So far as we can see, the speaking throughout was fearless, frank, and courteous, and though a report which occupies little more than one hundred pages cannot cover the whole ground of the controversy, or be deemed in any sense exhaustive, it certainly touches on most of the salient points, and indicates the only lines on which agreement—if it be attainable at all—can be reached. A certain amount of agreement was ultimately found to exist, but wide divergencies remain—divergencies which in practice admit of no reconciliation. Indeed, one of the chief merits of the report is that it shows in an unmistakable form how antagonistic are the forces which are at work in the English Church, and how one set of these forces must "deprotestantise" the Church, and tend to lead men Romewards. Valuable as was the conference in some directions, it will leave things pretty much as they were. Certainly, nothing was said that, in the judgment of an enlightened Evangelical, could convince him of error in his opposition to systematic auricular confession, and it is equally certain that the extreme High Churchmen will not be satisfied without going beyond what the Scriptures and the Ordinal *prescribe*. We differ from the Bishop of London in thinking that, "if it be once under-

stood that the clergy are acting as the organs of a priestly body, all the members of which are themselves in their measure 'kings and priests' to God, more than half the misunderstanding which centres round the word 'sacerdotalism' would die away." "In their measure" is a very vague and even misleading term. The representative character of the clergy may be admitted, and yet it may be—and, indeed, is—contended that their official ministry is indispensable, that power is vested exclusively in their office, and that forgiveness can be received only through their mediation. The priest is regarded by Lord Halifax, for example, as an indispensable instrument for the conveying of forgiveness: "Confession is to be made to God, but to God in the person of His priest." That is precisely the position to which we object, and it is fatal to Evangelical faith.

It may be well for us to record the points of agreement as given in the words of the chairman:

"A practical agreement has been reached on some important points, but grave divergence remains in others. The members are agreed that our Lord's words in St. John's Gospel, "Whosoever sins ye remit," etc., are not to be regarded as addressed only to the Apostles or the clergy, but as a commission to the whole Church, and as conveying a summary of the message with which it is charged. It is, therefore, for the Church as a whole to discharge the commission, which she does by the ministration of God's Word and sacraments, and by godly discipline. But the members of the conference are agreed that the discipline of private confession and absolution cannot be shown to have existed for some centuries after the foundation of the Church. It grew, in fact, out of the gradual disuse, perhaps about the fifth century, of the 'godly discipline' of public penance, referred to in our Communion service as existing in the primitive Church."

This estimate as to the outcome of the conference is, in our judgment, decidedly too sanguine from an evangelical point of view, and we can read sufficient between the lines of the representations of such High Churchmen as Mr. Coles, Father Benson, and Lord Halifax to see that the agreement must have been reached with considerable reservations, and that practically it will not amount to much. The Church means one thing to Canon Aitken, for example, and quite another to Father Benson. As to the second point—the origin of auricular confession—Lord Halifax distinctly goes back on the position stated by Dr. Wace, and denies that the Reformers taught the privilege of direct access to God more than the Roman Church. There was, he said, no real difference in this respect before and after the Reformation, and with charming simplicity he asks: "Can it be said that at any time in the history of the Church confession to a priest was exceptional and not the rule of the Christian life?" The question is based on more than one unfounded assumption, and takes for granted, or rather insinuates, what the alleged agreement disallows. The cleavage between the two parties is too marked to be concealed or explained away. The High Churchmen, whose notions are determined, perhaps

unconsciously, by what they regard as the authority of the Church and of ecclesiastical tradition, set a value on auricular confession, in which the Evangelicals could not acquiesce. Canon Moberly declares priestly absolution to be "a distinct offering there and then of forgiveness." According to Canon Moberly it "declares a forgiveness already complete." Mr. Coles describes it as "a judicial action," "a judicial power to assist the conscience." Mr. Benson exalts it as "the elevation of a sinner from a state of death to a state of forgiveness before Almighty God." Again as to the law of confession, its voluntary or its obligatory character, the divergence is equally great. Canon Mason allows that no injunction is given to seek absolution in any specified form, that the Gospel of Christ leaves men perfectly free as to the means by which they will seek it. Canon Body admits that there is no necessary connection between forgiveness and the ministry of absolution, though Mr. Coles holds that there are cases in which the Church prescribes confession, and Lord Halifax holds, with a strange forgetfulness of the reality and power of Christ's High Priesthood and of the assurances of the Gospel, that in regard to mortal sin no man can forgive himself.

The true position is clearly stated by Mr. Drury, who introduced a valuable paper on the meaning of the Anglican formularies by a quotation from the Bishop of Winchester, that "at the very root of the Reformation changes lay the principle of the direct access of the individual soul to God without human intervention of any kind." That is a testing principle, and the grave divergencies of which we have spoken arise from the extent to which the clergy are prepared to apply or to ignore it, to carry it out reverently and fearlessly to its legitimate conclusion, or to modify it by a principle of a diametrically opposite character. That the Anglican formularies permit confession and absolution "in certain circumstances" was unanimously allowed, but what those circumstances precisely or exclusively are, and how much they permit, who shall say? Even the Bishop of London sees the existence of these wide divergencies. "Some members," he says, "held that the practice of confession and absolution ought to be encouraged as of great value for the spiritual and moral life of men and women; while others were deeply convinced that its general encouragement was most undesirable, that it should be treated as entirely exceptional, and that the highest form of Christian life and faith would dispense with it and discourage it." Underlying this divergence as to practice is a deeper and more fundamental difference as to doctrine. The High Church party regard priestly absolution as a Divine institution, a means appointed of God for the forgiveness of sins. The Evangelical party look upon it as an expedient which has no other than a purely declaratory force. So far from being indispensable, a soul that has faith as well as repentance ought to do without it and, when faith is strong, will do without it.

This report is invaluable were it only for the expositions of the Evangelical view and practice as given by Canon Aitken, Mr. Drury,

and Dr. Wace, the able and scholarly Chairman of the Conference, who thus summarises our position:—

“They (the Evangelicals) proclaim openly to all people the promise given by our Saviour Himself of free forgiveness to all who repent and believe and endeavour to bring home to them the conviction that they have only to accept this promise and act upon it, and so perpetually deepen and develop their repentance and faith. If the promise is freely offered to all, faith must be the duty of all, and the characteristic feature of English and Protestant teaching is to insist upon the obligation of this faith quite as much as upon the obligation of repentance. It is from this point of view a distinct imperfection in a man's apprehension of the Gospel if he cannot accept Christ's free promise, but requires a special guarantee of it in private confession to a minister; and, consequently, the truer and deeper the apprehension of the Gospel, the less will the exceptional aid of private confession and absolution be sought. The desire for such aid is a weakness to be discouraged, not a disposition to be treated as a method or a sign of health: Christian life. The effect of this faith in God, through Christ, thus freely exerted, is to enable a man to open his soul to God in constant and direct communion, to make him feel that he needs no other confessor than his Father and his Saviour, and no other director than the Holy Spirit acting immediately upon his heart and conscience. Let him live always in the conscious presence of that Divine Confessor, Comforter, and Advocate, and he will be under the strongest possible influence—the only perfect influence for producing a true sense of sin, and a life of truth as in God's sight. It is to God only that the Psalmist's prayer can be properly addressed: ‘Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.’”

W. H.



YOUNG PEOPLE'S SOCIETIES AND INDIFFERENCE TO PREACHING.

BY REV. W. NEWTON CLARKE, D.D.

IN the American churches the question of the supply of candidates for the ministry is apparently even more pressing than it is with ourselves, and there are continual discussions on it in the denominational papers. In a recent article in *The Standard*, Professor W. Newton Clarke, the foremost Baptist—we might almost say the foremost evangelical theologian—of to-day, and the author of the “*Outlines of Theology*,” and other valuable works which have earned for him the gratitude of all the churches, cited the young people's movement—*i.e.*, Christian Endeavour Societies and Young People's Unions—as one of the reasons why the churches are not better informed their functions in producing candidates for the ministry. They foster, he contends, indifference to preaching. His article is full of wise and weighty suggestions, and though it was written to meet the difficulties of the American churches, it is largely applicable to conditions existing in Great Britain, and deserves the fullest and frankest consideration.

“Every great movement has the defects of its qualities, and from this inexorable law the young people's movement can claim no exemption. The indifference to preaching which I have asserted that the movement fosters is simply one of the defects attendant upon its qualities. The indifference exists in various degrees, and perhaps in some quarters it may have been prevented from developing. But certainly one of the incidental tendencies of the movement is to render the rising generation in the churches somewhat less interested in preaching than previous generations have been.

“The theory is simple. The movement has for one of its points of efficiency the concentration of the interest of the young people in their own meeting. As human nature goes, this can hardly be done without some withdrawal of interest from something else. In spite of efforts to the contrary, interest in preaching suffers. When the young people's meeting is held, as it usually is, on Sunday, and just before the evening service, it is quite inevitable that a conflict of interests should arise, even though it never pass into open controversy. It is true that many young people attend the preaching services, and are interested in them, but preaching must inevitably find a strong rival in the young people's Sunday meeting. I supposed that this rivalry was universally recognised. Where is the pastor who has never felt it? Is not the danger of it recognised in the Christian Endeavour pledge? Are we not often warning the young against it? Are not the churches generally aware of it? The young people's movement has ministered strength to the church in many ways, but this rivalry to preaching is one of the incidental discounts upon its value.

“There is another point, found in the nature of a young people's movement. Such a movement necessarily tends to put young people forward. Of course it does: to put them forward in the good work of the kingdom is what it exists for. Thousands of young workers have been brought toward the front of this great endeavour of our time. Many of them have come forward in the most excellent spirit, humble, sweet and teachable. But surely I can give no offence by noting that the defect accompanying such a movement is the tendency to develop in some an unwholesome independence and dislike of guidance. With this fault we have to reckon, as well as with the facts for which we are thankful. The bringing forward of the young will certainly produce some by whom instruction is little welcomed, and who will not sit down quietly before the steady teaching which the pulpit is intended to provide. Nor will these always be the least active members. In a certain part of the rising generation, indifference to preaching is certainly the result. This result has not been intended, but that did not prevent its coming.

“There is yet another point, found in the character of a young people's meeting. There, of course, the young people themselves do the work.

and the work is naturally such as they are prepared to do. Prominence is given, inevitably, to brief, informal, unpremeditated, and comparatively disconnected utterance. Testimony has been the leading feature in the meeting which the young have been encouraged to regard as the ideal. For twenty years young Christians have had their attention fixed in large degree on testimony, and the best meeting was the one in which testimony was most spontaneous and earnest, and borne by the largest number. Interpretation of Scripture has been added, but it was necessarily such interpretation as the young could give, and it has often been more sincere and picturesque than accurate, as, indeed, it must be. No one, I am sure, will suspect me of disparaging the value of testimony, or of personal endeavour to understand the Bible; but in recent years I have often wondered what kind of preaching would be desired and enjoyed by a generation of church-members that had been trained from the beginning in the methods of the young people's movement. Connected thought, systematic unfolding of truth, patient exposition of the Scriptures, preaching that requires sustained attention, and rewards it with exacting spiritual gifts—will these be welcome in such a generation? I confess that the sight of my eyes sometimes leads me to doubt it. That I am not the first to notice this temptation to fragmentariness and peril of shallowness, I can prove by a well-known fact. It is against this very tendency that the Baptist Young People's Union is doing battle, in providing its excellent Christian Culture Courses. This worthy effort is not nominally directed to the aid of the ministry and the strengthening of the hold of preaching, but it will be helpful toward that end, just so far as it is efficient.

“Now my meaning is that the young men from whose ranks the ministry must be recruited are receiving their religious training, and forming their religious ideals and habits, under such influences as I have mentioned. I think I am justified in doubting whether such young men are as likely to think seriously of the ministry as a life calling, and give themselves to it, as were the young men of my own generation. Moreover, it is to a generation thus trained that the ministry of the immediate future will have to preach, and with such a generation it will have to work. The best and strongest minds among our students may feel themselves justified in suspecting that in the ministry their work would be disproportionately hampered by immaturity and unfortunate religious habits in the church; and this conviction might make them deem it wise to give themselves to the Lord in the work of some other profession. Thus, in two ways, the training that is characteristic of the period tends to diminish the number of candidates for the ministry. Dr. Hewitt announces a fact that has this among its causes, when he says that 311 churches, composing representative associations, report only fourteen licentiates, or one for twenty-two churches.

“In the remark that I have now been explaining I have simply hit

upon the unpopular fact that in this hard world we have to deal not only with the excellencies that we have sought, but also with the faults that come with them without our seeking. This fact is indeed unpopular, but it is not less a fact for that. Unfavourable influence upon the minister is an unwished and unintended fault of a movement that has done great good."



THE WINGS OF GOD.

BY REV. J. HUNT COOKE.



VER the entrance of the magnificent ancient temple on the Nile was represented a pair of outstretched wings, with the sun's disk between. This commemorated the victory of light over darkness at the dawn of day, which, in Egyptian symbology, was the triumph of good over evil, of life over death. It was associated with Hathor, the goddess of love and of motherhood. Behind the religious symbols of ancient Egypt were deep spiritual truths, and those symbols have become the great fountain-head of spiritual imagery in all ages since. Not a few of the sublime figures of Scripture which are current to-day may be traced to this source. Here, in all probability, was the origin of the exquisitely precious illustration of Divine protection under the expression "wings." In ancient Egypt it was in frequent use, and brought the idea of feminine tenderness. Hathor, the divine mother, Dr. Ernan states, was the patron of the region of Sinai. It was there that Moses, who was learned in all the wisdom of the Egyptians, first used the expression as recorded in Holy Scripture. It was afterwards frequently on the pen of the great psalmist, who appears to have taken not this alone from the storehouse of spiritual illustration found in Egypt. The literary excellence of David's poetry suggests a culture which must have been obtained from literature that has long ago disappeared. He doubtless, however, gained this from Moses, and passed it on to others. The figure becomes elevated and authoritative when we find that it was used by our Lord.

The hieroglyph of outstretched wings meant Divine protection. On the gateway of the ancient temple they are generally found having between them the disk of the sun. The spiritual aspirations of the ancient hymns to Ra, the sun of the soul, were expressed in the imagery of going out of the dark night and flying in the light on board the barque of the sun, and scattering blessings on the earth. Moses at Sinai represents God saying: "I bare you on eagles' wings and brought you to Myself." It is Divine love gently, with maternal tenderness, lifting souls out of the dark, and bearing them upwards in celestial light: a magnificent revelation of the tenderness of God. In his sublime farewell song, Moses enlarged the figure: "As an eagle stirreth up her nest,

fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wing. So the Lord alone did lead him." This grew to be a widely-accepted figure of speech. Boaz spoke to Ruth of "the Lord God of Israel, under whose wings thou art come to trust." The Egyptian idea of the winged sun disk appears in Malachi, who wrote: "Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings."

With the Psalmist David comes an amplification of the figure. The ideas of sun and eagles' wings are combined, and now we read of the shadow: "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice." Is the thought here that affliction is, after all, but the shadow of the Divine coming to help? "Shadow of God's wings" would be a sublime term for trouble. Or is it that, looking along our path, when we see the Divine shadow we know which way to go? The next saying is: "My soul followeth hard after Thee." The true idea is rather that of the protection which the eaglet finds from the vulture or the snake when the mother bird broods over the nest. So in other passages, "Hide me under the shadow of Thy wing from the wicked that oppress me"; "How excellent is Thy loving kindness, O God, therefore the children of men put their trust under the shadow of Thy wings"; "My soul trusteth in Thee; yea, in the shadow of Thy wings will I make my refuge until these calamities be overpast." Hence comes the expression: "I will abide in Thy tabernacle for ever: I will trust in the covert of Thy wings." Then another psalmist takes up the parable and sings: "He shall cover thee with His feathers, and under His wings shalt thou trust, His truth shall be Thy shield and buckler," and apparently we have Egyptian culture again, for the feather is the well-known emblem of truth. The illustration here surely cannot be, as some have imagined, to the mercy-seat beneath the wings of Cherubim upon the ark. The figure reaches the zenith of its beauty and strength in the unutterably pathetic lament of our Lord over Jerusalem: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

Made in the image of God, everything that is beautiful in human nature is a faint echo of some glory in the Divine character. Can it be that the loveliest of all human excellence has no place with God? We have learned to recognise Him as the Father, or, more correctly, to see a Fatherhood in God. Shall we shrink from perceiving a Divine Motherhood as well? We believe in the infinitude of the Divine nature. He is boundless in gentleness and in love. Jesus Christ brought some revelations of the character of God, which, in their tenderness and self-sacrifice, reflect the mother more than the father. Very wonderful, for example, is that expression, "Even the very hairs of your head are numbered." We recall the wonderful words of the ancient prophet, such as: "Can a woman forget her suckling child, that she should not have

compassion on her own son? Yea, they may forget, yet will not I forget thee"; and again: "As one whom his mother comforted so will I comfort you." Some Jewish Rabbis have asserted that the title Jehovah Shaddai should be understood as god of the breasts, conveying a suggestion of motherly cherishing.

They who have studied narrowly, endeavouring to get to the reality behind the veil of words in the Romish Church, have been drawn to the suggestion that, whilst Mariolatry for the most part is sheer idolatry, yet with some it is not the mother of our Lord that is the object of the worship. Many of the representations, in fact, make no pretence to represent the peasant woman of Bethlehem to whom the distinguished honour came of giving birth to the Saviour of men. Offensive as the cult must be to those who make Holy Scripture the rule of faith, it seems difficult to understand how it becomes, as it often does, the spring of devout feeling. It appears to touch a deep chord in human nature, and is the perversion and wrong direction of some great need. It appears to be at times the worship of God under but a part of His attributes and another name. This is the origin of many forms of false religion. The Kingship of God has been adored in a way that has brought a very false idea to the predestinarian. And the Fatherhood of God has been adored in a form that has developed a molluscous theology very contrary to the teaching of the Bible. Imperfect truth may become perfect error. There is a blue ray in the solar light, but to assert that blue is the colour of sunlight would be false. Pure white is the combination of all colours in due proportion. Mr. J. H. Newman, in his "Essay on the Development of Christian Doctrine," showing the rise of the worship of the Virgin Mary, tells us that there came a time when there was "discovered a new sphere, if we may so speak, in the realms of light, to which the Church had not yet assigned an inhabitant." Precisely so. If we understand rightly this acute but poetic writer, he means that there came a time when through Christ loftier ideas of the Divine gentleness and love came to men. "Thus there was a wonder in heaven, a throne was seen, far above all created powers, mediatorial, intercessory; a title archetypal, a crown bright as the morning star; a glory issuing from the eternal throne." With this we agree. Coming out of the hard ideas of God of paganism, men did not at once rise to the conception of infinite love. When the thought reached their minds, unhappily, instead of adoring God with a larger view, they fell back on their past folly and invented another idol. Still, of this we may rest assured, that there is no thought of gentleness that we can entertain, no idea of self-sacrifice that is possible, no beauty of motherhood that is too high to be embraced in our conception of a God of infinite love. For access to our God we need no semi-divine being to plead for us, like the fancied Madonna of the Papal Church. Everything that is beautiful and sympathetically helpful in the feminine character finds its source in God, and

is in perfection with Him. He, in the person of our Lord, has sacrificed Himself, and greater love cannot be. We recall the tenderness, the readiness to make the least of our failings, to pardon our faults, and make the most of what was good in our lives which our mothers possessed. It is well to know our mothers' love came from God, and was but a faint illustration of what we may find at all times in God. And, therefore, like an alarmed young bird in the moment of peril, we may flee to Him and say: "In the shadow of Thy wings will I rejoice."



THE LAST OF THE PROPHETS.

TOUR hundred years were passed since another of his race had gone to his account. The Christ, whose birth was heralded by angels, and whose nativity was marked by Magi, had been secluded these thirty years among the hills of Galilee. Ritualism was sapping the life of the nation. Then was a cry heard in the desert: "Repent."

He was a wild man, dwelling in solitary places. His cloak was of camels' hair, woven by some industrious Bedouin. At noon he tracked the wild bee as she carried her store of honey to her home among the rocks. Returning, he snared a few locusts for his evening meal. Then, sitting down by his fire of sticks, he prepared his strange repast, while through his ardent heart there rang one word: "Repent!"

The trees spoke to him, the rocks strengthened him, and the winding river was his inspiration; while strange movings in his soul told of the coming birth of some great idea, and heavenly voices gained his inward ear. Far up the river stood Jericho, symbol of God's glory, and down the stream the site of Sodom had hid itself in the sand of the desert. And great thoughts and moving visions and ancient recollections went surging through his brain, to burst from his lips in the thrilling charge: "Repent!"

The prophets of other lands were dead. Confucius, in his teeming hive of men, had brought his nation to kneel around its graves. Epicurus, amid the luxuries of Greece, had taught his people how to eat the sweet, and drink the sweet, and die. Buddha lured the idle Indian to the wood, to sit beneath a tree and forget, only forget. Moses had lifted up the standard of righteousness, to be trampled under foot of its friends. And now the time is ripe, the cup of futile failing is full, and the cry rings out: "Repent."

The soldiers come sweating in the sun; the ubiquitous publican is there, no man knows how; the ecclesiastic stands seeking a hint for some new burden to be devised for groaning humanity, and the one word that thrills them all is the word: "Repent."

"In those days came John the Baptist, preaching in the wilderness of Judæa." And his preaching was the preaching of a prophet. He found his nation building on false hopes, living in false hopes, and dying in false hopes. His office was to tear those hopes away, and leave the soul naked, to be clothed upon by a divine righteousness. And so he struck at paternity. We believe a man may inherit lands, we allow him to be right in appropriating honours and nobility from his sire, and even thrones pass by way of inheritance. The Jews thought to inherit righteousness, salvation, heaven. Rather than the false, in Abraham's family, should soil the threshold of God, God would call the pebbles from the river bed to rise from the flood and become the little children of Abraham's God.

And he would none of their formalism. Righteousness shall no more be measured by the length of the coat, or the greatness of the phylactery; but at the root of every tree lay an axe, and each barren tree must fall by the keen edge of its own axe, and be burned up in the heat of its own fire.

Individualism is the note of this prophet's message. Each man's day is his own. None may intermeddle with his biography. Let each look back to yesterday, to the year that is gone, to his natal day; stop there; begin from that and read forward to the present moment, and "Repent." Repent the sin.

"The sin." This is the problem of thinkers, of priests, of reformers, of legislators, of parents. "The sin"; this is the source of sorrow, the sting of death. "The sin"; this is the cry of conscience and the burden of humanity. "The sin"; this is the reason of hell. The Lamb takes it away.

The sin "*of the world.*" Now the prophet looks beyond the banks of the tortuous river. See where yonder caravan creeps across the glaring desert. There are camels and merchandise, cloths and spices, and sinners. And Christ has come to save the sinners. See where yonder ship flies before the chasing breeze. There are sails and masts, and prow and keel, and sinners. And Christ has come to take away the sin. And there lies the city, throbbing with the burden of commercial life. There are fine houses, great stores, busy streets, and sinners. And Christ came to save the sinners. The Lamb of God takes away the sin of the world.

Of all John preached, these are the few words that are left. These are the words that live. These are the essential words. The last of the prophets lived to point at the coming Saviour, and any preacher at a later day failing to make common cause herein misses the meaning of his message.

It is said that, long years after the disciples of John had placed his headless corpse in the tear-besprinkled grave, saints sought in that sacred place for relics. But all the man was gone to dust, save one

finger only, and that a finger of the right hand, and that the first finger of the right hand: the finger that had pointed to Christ.

There is a way to make a preacher's ministry undying, and that is it.

DAVID DONALD.



FOR THE SICK CHAMBER.

WHEN stern affliction lays me low
 I would subdue my fiery will.
 The world moves round, and yet I know
 All I can do is to lie still.
 O God of boundless energy,
 Teach me the lesson hard to learn;
 I would be active like to Thee,
 And yet to passive rest I turn.

The din of conflict riseth near,
 The air with many cries is rent,
 A shout of victory I hear,
 And I lie silent in the tent.
 Perchance my restless, eager soul
 Needs some such trying discipline,
 That my submission may be whole,
 My will entirely sunk in Thine.

For as I quiet here abide,
 Ambition ebbs, pride low is laid.
 I feel my Saviour at my side,
 In every need a present aid.
 And thus these hours are not in vain,
 I grow more fit for things before,
 More strong for work if called again,
 More meet for rest, if work is o'er.

J. H.



SUNDAY MORNINGS WITH THE CHILDREN.

V.—THE FALLING OFF OF THE SCALES.

“And immediately there fell from his eyes as it had been scales.”

—ACTS ix. 18.



YOU all know what scales are. You have seen them upon fish. They are little round, thin layers of a horny substance upon the fish's body like a coat of mail. If you were to take a couple of those scales, and were to put one upon each of your eye-balls, right over the pupil of the eye, you would not be able to see. Well, now, I am going to tell you something which you don't know, but which is perfectly true. We are all born with scales upon our eyes. If you have a little baby at home, look into his eyes, look closely—and if you look for a long time, I can assure—you won't see them. And yet they are

there; they are upon the eyes of us all. Now, if you doubt that I will tell you how to prove it. If you know somebody who has a microscope, you get him to let you look through it; look at a piece of cheese, or at a bee's eye, or at a fly's leg, or at a bit—a very tiny bit—of a flower, and there will fall immediately from your eyes as if it had been scales. You will say: "Dear me, what funny things—what lovely things! In that piece of cheese there are scores of little things creeping about. I didn't see them before." No, you didn't see them because the scales were not off your eyes, and you had to look through the microscope in order to get them off. But as soon as you looked through the microscope off went the scales. That shows there are scales upon our eyes which tumble off when we look through a microscope.

Now, the Bible talks about "the eyes of our understanding"; and there are scales upon those eyes. How do I know that? Well, now, you have a little brother who does not go to school. He sometimes takes up a book, and you know what he is after. He is looking for pictures, and there are none, and he shuts it up and pushes it away. But you take it up, and you begin to read, and you see palaces and castles, and brave knights and fair ladies, and battles and tournaments, and ever so many beautiful pictures in that book. But your little brother could not see them. Why? Because there were scales upon the eyes of his understanding—he could not read and you can. The scales have gone off your eyes, and, therefore, although there are no pictures that your little brother can look at in the book, it is full of pictures that you can see, because the scales have gone from your eyes.

Now, there are the eyes of the soul, and there are scales upon those eyes; and when those scales are upon our eyes we can only hear about Jesus Christ, we cannot see Him; and even if we could see Him, He would be unto us as He was to those people of olden time: "As a root out of dry ground; He hath no form or comeliness; and when we shall see Him, there is no beauty that we should desire Him." And He was like that once to the Apostle Paul. You remember that he didn't see any loveliness in Jesus. Jesus, so far as he could see Him, was a very ugly, objectionable Person, and he wanted to destroy Him, and get Him out of the world altogether; and one day what happened? The scales fell from off his eyes, and then there was no one in the world so lovely as Jesus; and Paul's heart went out to Jesus, and he lived for Jesus and loved Jesus, and laid down his very life for Jesus, because the scales had fallen from his eyes.

If you read this chapter you will see that it was when Paul received the Holy Ghost that the scales fell off his eyes, and that is what we want. We want God's Spirit, and He will give us that if we ask Him. Let us ask God to give us each His Holy Spirit, whereas we now cannot see the loveliness of His Son Jesus Christ. The scales may fall from off our eyes that we may see Him, and that our hearts may be ravished for ever with the sight.

D. LLEWELLYN.



DREAMS AND REALITIES. Practical Papers on Christian Living. G. E. Morgan, M.A. (Morgan & Scott.) This little book may be commended for its brevity, point, and pith. The fourteen subjects treated are all powerfully discussed. Among them are the fancies, chances, and regrets of life—temptation, friendship, etc.

NOTES AND COMMENTS.



NON-EPISCOPAL CHURCHES.—Mr. Vernon Bartlet, one of the frankest and most scholarly of Professors, earns the gratitude of Nonconformists for the manner in which he presents our case in reply to the four Deans who have criticised Canon Henson's attitude towards the Free Churches of this country. To the Dean of Winchester, who "dare not" recognise non-episcopal churches at all, he puts pertinent questions as to the foundation on which Tractarian tradition and private opinion rest, as against the consensus of the great scholars of the Anglican communion itself. Foundation the tradition has none; and "private opinion" is the very thing which in others Anglicans so sadly deplore. To great effect he uses the Bishop of Salisbury's "Ministry of Grace" to show that in the early Church ordination was commonly what the Dean chooses to call "ordination from beneath," and not "from above"—by the Church, and not by an episcopate, and that, at the least, Presbyterians possess valid orders according "to the standard law of the Church from the beginning." On the other hand, there were no such Bishops as the advocates of an "historic episcopate" ask for. The Bishop's sphere of operations was a single church, able to assemble together for united worship, and, as Dr. Sanday has said, "Congregational" would describe such Bishops much better than "Diocesan." Still more weightily, Mr. Bartlet concludes that the difference between those who lay so much weight on Apostolical Succession and ourselves is not an historical, but a religious difference. "It turns on diverse readings of the mind of Christ, of the things which He made primary and essential in religion and in communion among His disciples. . . . They throw the Gospel, as Christ Himself taught it in word and example, out of focus and perspective. Indirectly, at least, they substitute for His effective control of the hourly thoughts of Christians in all matters the traditions of men, against which, on principle, He so solemnly warned when on earth."

THE ABBE LOISY.—Dr. Loisy, who till recently held the chair of Biblical Exegesis in the Institut Catholique at Paris, but resigned it on account of objections to his views on Inspiration taken by the managers, has been the subject of proceedings before "the Holy Office" at Rome during the past eighteen months; and the history of his views and of the course of the proceedings in his case is given with great clearness in the *Contemporary Review* for April. The position occupied by the Abbé towards the O.T. in the main corresponds with the most conservative school of higher critics in this country, defending the inspiration of the Holy Scriptures throughout, and affording, it has been affirmed, the most conclusive answer which has been put forward in France to the teaching of M. Renan. The chief point against him in regard to his attitude to New Testament problems is that he regards the Fourth Gospel as a *spiritual* interpretation, as opposed to an historical record of our Lord's teaching. Already there is a considerable literature on the Abbé's position, and he has been attacked and defended at great length and with varying skill. At the end of last August the Pope appointed an International Pontifical Commission for the special study of modern Biblical problems, with Cardinal Parocchi as its president, and twelve commissioners, whose learning

demands respect. The English member is Dr. R. F. Clarke, a frequent lecturer on such themes in London, and some of whose articles have appeared in the *Contemporary Review* and other journals. What the true inwardness of this move on the part of the Pope may be it is impossible to say; but if it serves to retain in the Roman Church some who have loved truth more than fame or substantial reward, it will also let in the light to many minds, and open a door which no man—not even a Pope—can shut.

THE EDUCATION BILL.—The Education Bill of the Government has been produced under the charge, not of Sir John Gorst, but of Mr. Balfour, and the worst fears of Free Churchmen and of the friends of education are more than realised. By it the whole system of elementary education in this country will be revolutionised. The cause of education will suffer, while the religious question, with which in England the problem is complicated, will burn more fiercely and more disastrously than ever before. There are permissive clauses in the Bill, but already it is taken for granted that they are put in only to be dropped when occasion serves. School Boards are to be generally, if not universally, abolished, and the control of education, which has hitherto been delegated to them by the people who pay for the schools and send their children to them, is to pass to bodies who are elected for totally different purposes, which in most cases already absorb their whole time and attention, but who will again delegate their powers to committees, over which the public will have no control and hardly any influence; while they in turn may appoint managers to the individual schools. A more ill-conceived, oligarchic measure has never been proposed. The sectarian schools are now for the first time to come on the rates. The new Education Committees may, it is true, appoint one-third of the managers. But, even if the Free Church Councils of the country were to appoint them, they would always be in a hopeless minority, while in the sectarian schools the teaching profession is still closed to Non-conformists, and in the thousands of parishes in which they are the only schools parents will still be obliged to submit their children to a form of religious instruction which they repudiate. The word is well coined which declares that the present Bill is an attempt to completely “Cecilise” our national system of primary education.

NONCONFORMIST OPPOSITION TO THE EDUCATION BILL.—The production of the Bill and its quiet examination soon revealed the full extent of the mischief which, whether in the minds of its promoters or not, will inevitably follow upon its passing into law. The result has been the awakening of Free Churchmen everywhere from their apathy, and the recovery of a unity and a unanimity more ardent and more irresistible than any which have been lost by discussions on Home Rule and the war. “There is no question who began this war”; it is an act of ruthless aggression on religious liberty, the harder to bear and the more indignantly repudiated because it is taken by a Government in which Mr. Chamberlain, once the champion of the political aspects of all that we hold dear, occupies a position of great authority and influence. The great gathering of representatives from all parts of the country held in St. James’s Hall on April 15th uttered a clarion call to arms, and no words received more hearty cheering than those in which speaker after speaker declared his willingness to suffer the despoiling of their goods rather than pay a rate which will be worse

than the old Church Rate—a rate to pay teachers to undermine, in the minds of the children, the great principles of our Evangelical faith, which are dearer to us than life. There is a great task before every one of us that realises what the Bill involves, to be centres of light and heat, of knowledge and exposition and expostulation. No Free Churchman should be allowed to be ignorant of the matters at issue, of the perils which beset our liberty, and of the principles for which we stand and our fathers bled. “Educate and agitate”; these are now our plain, straightforward, and solemn duties. At the same time, we must ally ourselves with all the forces that are really against the Bill. And one of the things that most presses to be done in this direction is to make our position perfectly plain and clear to the intelligence of conscientious High Churchmen. They have been led to believe, largely by their newspapers, that Board School religious teaching is the teaching at the expense of the State of the religion of the Free Churches, and that the present compromise is one in which we have received everything and lost nothing. But (1) Anglicans largely determined the present system; (2) it is largely administered by Boards in which Anglicans hold the governing majority; (3) owing to the Training College system a majority of the teachers are Anglicans; (4) the teaching given is no more regarded as adequate by us than by them, and if they conscientiously object to it, it must go, and we are reduced to the old Liberal and Nonconformist position from which some think we ought never to have swerved, that the teaching of religion is the business of the Church of Christ, not of the State, and that the men who do it must be themselves devout believers of the faith they teach.

OUR FINANCIAL POSITION.—Before this note can be read it will be known that there is a deficit on the Foreign Missionary income for the year of over £5,000, and that we still require £10,000 before the Twentieth Century Fund can be honourably considered completed. We deeply regret these facts, because neither of them need have been or ought to have been. If all the members of our churches realised their responsibility and their privileges our denominational demands could be easily met. We are as a denomination too much lacking in the note of universality—of that sympathetic and practical unity which is our greatest strength. All that we require to remove these financial difficulties is a systematic, conscientious, and generous apportionment of our means. The debt on our beloved Missionary Society must be, and, no doubt, will be, speedily removed and its regular income largely increased. We are equally sure that the churches will not allow the Century Fund to fail of reaching its full success, and we shall be bitterly disappointed if the £250,000 has not been promised by the 1st of May. Splendid and indeed unparalleled liberality has been displayed by many. It is only necessary that all should do as so many have done, and our thanksgiving will be the heartiest we have ever known. This is the result we confidently anticipate for the 1st of May.

THE PROSPECTS OF PEACE.—With feelings of profoundest gratitude we can at length cherish a reasonable belief that peace is actually at hand. The Boer leaders have been in consultation with Lords Kitchener and Milner, and have rejoined their commandoes for the express purpose of deciding on the question “peace or war!” Of course, the end has not been actually reached, and many contingencies may arise. But things could not have reached their present position unless the leaders on both sides had been convinced that the question was

emphatically within the sphere of present practical politics and ripe for solution. The mutual respect which we are assured has sprung up between Boer and Briton will facilitate the result for which we have long prayed. Whatever our views as to the origin of the war, we should all welcome its cessation. We, on our side, can afford to be not only just but generous, and if we receive proper securities against the recurrence of the evils that led to war, there is no length to which we should not be prepared to go to reconcile and win the confidence and affection of the men with whom our British fellow subjects must live side by side.

DR. TALMAGE.—Dr. de Witt Talmage, who has just died at the age of seventy, at Washington, was the most widely known of American preachers, with the exception of Ward Beecher. It is a shock to all we know of his denomination in this country to recall that he was a Presbyterian. Of Presbyterianism we expect culture, reserve, moderation, caution, and all the powers of passion and imagination under complete control. To all these Talmage was a stranger. He yielded unreservedly to—in large part he created—the love of a certain section of the religious world for sensation and excitement, and he had his reward in amazing popularity, both in this country and in America. His sermons have been printed in numbers which rival the output of Mr. Spurgeon's, and, like his, have been translated into many foreign languages. But, unlike his, they are ephemeral productions, and will have no abiding place in the Christian literature of the age. He damaged his reputation when in this country by American methods of finance in connection with his sermons and lectures, which were contrary to our more wholesome English traditions. The revelations on this point in Major Pond's Reminiscences are anything but pleasant. But Dr. Talmage was a better man than these things might lead us to suppose. Mr. Spurgeon found a soul of goodness in his sermons. As a young man, chaplain to a regiment during the Civil War, he did noble and memorable work among the sick and wounded. He used his great journalistic power, in connection with the editorship of the *Christian Herald* (American), for noble humanitarian ends. His personal character was unsullied, and he was conspicuous for the graces of the true Christian life. Twice the huge Tabernacle which was built at Brooklyn to contain the audiences that gathered to hear him was burnt to the ground. His recently-settled ministry was in Washington; but for the most part the later years of his life have been spent in preaching tours in his own country and in all parts of the world.

THE EARL OF KIMBERLEY.—After nearly two years' absence from the work of the leader of the Liberal remnant in the House of Lords, Lord Kimberley has passed to the long home in his seventy-seventh year. Lord Kimberley never sat in the House of Commons, and for that reason more than any other never occupied the imagination of the public; but since 1852, when for the first time he became Under-Secretary for Foreign Affairs under Lord Clarendon, he has been a tireless servant of the State and defender of moderate and old-fashioned Liberal principles. He followed Mr. Gladstone in the Home Rule Bill, and continued, with great devotion, to stand by the Liberal cause in the House of Lords, piloting with great success the Parish Councils Bill through that unsympathetic assembly, and in opposition maintaining unwearied vigilance and endless patience. He leaves a great gap in the thinned ranks of aristocratic Liberalism.

MR. CECIL RHODES.—Mr. Rhodes has not lived to see the close of the South African War, from which at one time he seemed to hope so much. What place he will ultimately occupy in the history of our Empire only the passage of years can show. None can refuse admiration of powers so vast and of a character in many respects so noble. But we venture to express the hope that he will have no imitators. We have a pleasant recollection of an address which Mr. Augustine Birrell gave some years ago to a crowd of boys at one of our Non-conformist grammar schools, in which he sketched with inimitable skill an outline portrait of Mr. Rhodes and another of Robert Moffat, and led, step by step, those who listened to him to the clear conviction that when all was weighed and counted, the latter held the true nobility, and this, not that, was worthy of the highest affection and the most patient imitation. Mr. Rhodes's great moves in the game of Empire could only justify themselves by success. The truest life surely can justify itself even when it fails, or seems to fail—when every step is an end in itself, as well as a means, and is taken in the fear of God and in the love of men. Of the vast wealth which Mr. Rhodes accumulated, a considerable part is to be devoted to the foundation of scholarships at Oxford University for Colonials, Americans, and Germans, in pursuit of his great idea to bind together in a league of peace the three great nations. Such a purpose may well inspire both imagination and hope; but gold and culture will only go a little way to accomplish the work, which is peculiarly the province of the Gospel of Christ, to make all men one in the supreme interest of the Kingdom of God.



LITERARY REVIEW.

AFTER THE RESURRECTION. By the Rev. Alexander Maclaren, D.D.
London: Hodder & Stoughton.

WE are unwilling to do anything so superfluous as to eulogise a volume of sermons by our greatest preacher. The twenty-six discourses contained in the volume are as full and rich in expository power as any of their predecessors. Even when they reinforce the great truths which it is Dr. Maclaren's delight to proclaim they do it in a new form, and in their own peculiar setting. Exposition has always been a marked feature in Dr. Maclaren's ministry, and this gives to his work a freshness which merely topical preaching cannot possess. The first ten sermons are based on incidents of the great forty days—the meaning of which they bring out with keen and incisive power. Of the other sermons, those suggested by the death of our late beloved Queen are among the most notable. One of them was delivered at a United Free Church Assembly in the Free Trade Hall, Manchester, the other, and greater of the two, on "Christ's Ideal of a Monarch," from the Doctor's own pulpit. There is also a very noble sermon to the young from Luke xiv. 31. We are thankful for all the contents of this forceful, illuminating, and profoundly spiritual volume.

PATRISTIC STUDY. By Henry Barclay Swete, D.D., etc. FOREIGN MISSIONS.
By Henry H. Montgomery, D.D. Longmans, Green & Co.

DR. SWETE is one of the successors of the Cambridge scholars made famous by the labours of Lightfoot, Westcott, and Hort, and is probably as well fitted as any living man to traverse the wide and important field of patristic

study. It is his aim to draw the attention of the younger clergy to the vast stores of wisdom bequeathed to them by the ancient Catholic Church. He vindicates the claim of the study, shows its utility, and urges that, notwithstanding the heavy demands of ministerial and of parochial labour, time should be found for it. He offers practical and sympathetic guidance, enumerating the fathers from the sub-apostolic age to the Venerable Bæda, characterising their writings, suggesting courses of study, and furnishing a complete bibliography. We are afraid that he commends what most men will pronounce an unattainable ideal. Still, it is well to aim high, and even if we cannot carry out the plan here suggested we can learn much from the terse and luminous criticisms that abound in the book. Witness the following: "It is difficult to name a genuine work of St. Augustine which is not worthy of patient study. Doubtless the great Bishop of Hippo had his limitations. He was ignorant of Hebrew; he entertained an almost superstitious reverence for the letter of the Septuagint; in his doctrine of sin and grace we are conscious of some narrowness and an unwillingness to recognise facts when they are at variance with his position; in not a few instances he led the way to erroneous views of Scripture, of Church policy or of the Christian life, which have left their mark on the history of Latin Christianity. Yet since the days of St. Paul the Church has, perhaps, never known a greater teacher, or one whose influence has been upon the whole so fruitful and good. Dr. Montgomery's experience as a Colonial Bishop, and, now, as Secretary of the S.P.G., has been an excellent preparation for writing this primer of Missions. It contains brief sketches of all the fields of labour, of the agencies at work, of the problems to be faced, and of the literature in each branch of the subject. It is written with full knowledge and practical grasp of the question, and though its view is somewhat restricted in parts, it is marked by none of that sectarian and competitive spirit which disfigures some Anglican books on Missions. It will be found useful beyond the limits of the constituency for which it is primarily meant.

THE GOSPEL ACCORDING TO ST. JOHN. An Inquiry into its Genesis and Historical Value. By Dr. Hans Hinrich Wendt. Translated by Edward Lummis. T. & T. Clark.

WENDT's great work on "The Teaching of Jesus" is known to most of our readers. The introductory volume of the work, dealing with the Four Gospels, was not translated into English. The most important part of it, however, has been rewritten and enlarged, and is now issued as a separate volume. It should be universally welcomed. It is a sign of the *rapprochement* between the conservative and the critical schools, and bears some resemblance to the late Matthew Arnold's position. The germ of it came sixty years ago from C. H. Weisse, but Wendt has made it his own, and illustrates it with a fulness which has never before been devoted to it. He regards the Fourth Gospel as of a composite character, and distinguishes between the discourses and the narratives. He believes it to be so far sub-apostolic that the discourses were written down by the Apostle himself, but that they were incorporated with another work by a different hand, the materials of which, however, were probably derived directly or indirectly from the Apostle. In substance, therefore, the Gospel is Johannine throughout—a redaction similar to what

many hold the First Gospel to be—and must be regarded as historically trustworthy, though it is contended that the unknown writer of the non-Johannine sections has at different points misunderstood and misapplied our Lord's teaching. The theory is a bold one, and we do not think it by any means established. No doubt there are difficulties, as in regard to the Baptist's testimony to Jesus as the Lamb of God and the early publication of our Lord's Messiahship. But we do not regard these as insuperable, nor are we conscious of any lack of unity in the Gospel, while the style throughout seems to us to be precisely the same as that of the Epistles, which Wendt allows to be Johannine. Strauss himself, as is well known, declared the Fourth Gospel to be the seamless coat of which it tells us, and though men may cast lots for it they cannot rend it. This Wendt regards as a pre-judgment. Many of his criticisms strike us as arbitrary, as when he contends that the story of Lazarus is an imaginary picture, intended to serve as a setting for the great words of Jesus, "I am the Resurrection and the Life"! The study is certainly a fascinating one as here presented, and the issue will, in our judgment, tend to establish the traditional view as to the apostolic authorship of the work.

HISTORY OF SCOTLAND. Vol. II. From the Accession of Mary Stewart to the Revolution of 1689. By P. Hume Brown, M.A., LL.D. Cambridge University Press Warehouse, Ave Maria Lane.

WE have travelled a long way since Principal Robertson wrote his once famous "History of Scotland," though it is a work which can still be read with delight. Sources and authorities are open to investigators to-day of which the learned Principal knew nothing, and of these Professor Hume Brown has taken full advantage. The biographer of John Knox and George Buchanan has already given proof of his knowledge of the most important epoch in Scottish history and of the insight and judgment with which he can treat it. He is alive to the part played alike by the religious and the political factors—the forces represented by Knox and the Assembly and Mary Stuart and the Romanists. The *jus Divinum* was claimed alike for the ecclesiastical and the regal authority, and hence arose the long and tedious conflict. In the reign of Mary the national religion was definitely fixed as Protestant. Later the conflict was as to the relations of the Church and the Crown. Dr. Hume Brown aptly remarks: "Had the majority of the Scottish people remained bound to the traditions of Knox and Andrew Melville, as did the followers of Cameron and Cargill, the long struggle would only have been renewed under William of Orange. But, in point of fact, when the Revolution came, the spirit that had produced the two Covenants was no longer the prevailing force in the country. The experience which the nation had undergone since the Restoration had engendered a spirit of compromise, which reduced religious considerations to a secondary place in the Revolution settlement. The Revolution, in truth, marks the definite triumph of the secular over the theological spirit in the conduct of public affairs; and so far as Scotland is concerned, in this fact lies its main significance in the national history."

The healthy and enlightened Protestantism of the book is decidedly refreshing. The author is no Mariolater, and his pages will displease some recent essayists. His estimate of Mary (whom, by the way, he always speaks

of as Mary Stewart) is, in our judgment, admirable. "With all her brilliant gifts Mary was not a prodigy of sagacity. Yet she undoubtedly displayed qualities which stamp her as a remarkable woman. A woman of ordinary force would have been effaced or overborne by such men as Moray and Maitland and Knox; yet in the immediate contact of intelligence and will she held her own with all the three. In action she was as prompt and decided as she was fertile in resource; and if her difficulties had only lain with feudal nobles, she might have shown them that a woman was a match for the most intractable baron of them all. Of her grave defects as a woman and as a queen her career can leave us in no manner of doubt. In self-respect, in self-control, in that balance of mind and character which gives weight to judgment and action, Mary was so grievously deficient that we can only regard it as the irony of destiny that so ill-assorted a part was assigned to her in the scheme of things."

The later chapters of the history, dealing with the time of the Commonwealth and the Protectorate, are not less valuable. Dr. Brown, though not a pictorial, is certainly a scientific historian, and perhaps it is this fact that has led him to accept the story of Jenny Geddes and her flinging of the stool at the Dean's head in St. Giles' Cathedral as true only in part.

LYRA PASTORALIS. Songs of Nature, Church and Home. By Richard Wilton, M.A. Methuen & Co.

WE shall be surprised if this selection from Mr. Wilton's poems does not secure for his poetry that wider acceptance which many years ago the late Professor Palgrave declared it ought to have. His sonnets are among the finest which recent years have produced. Mr. Gladstone, John Bright, Archbishop Benson, all read his verse with pleasure; while Mr. Austin Dobson testifies to the skill with which he uses the dainty form of the rondeau "for graver song." This selection includes the beautiful series of verses on the "Benedicite," the hymn used interchangeably with the "Te Deum." Many of the poems on nature and human life are as exquisite in their melody as they are subtle in insight and rich in generous and devout feeling. We have before quoted in these pages the fine sonnet on "Iona," a sonnet that charms every visitor to that sacred isle, and is freighted with the *genius loci*. Several of the other Highland sonnets are so terse, chaste, and musical that they should reconcile all readers to a form of verse which is not universally appreciated, such, *e.g.*, as "The Highland Shepherd":

"Belated on a rough and lonely shore,
Where trees and heathery crags obscured my way,
I met a shepherd in the gloaming grey,
And rocks and thickets troubled me no more."

Or "Kinloch Waterfall" in Morven:

"The changeful years have fled, and lo! I stand
Awe'd by this glorious waterfall once more;
And Nature's God with heart and lip adore
In this fair shrine bedecked by Nature's hand."

We are sorry that the whole of this series has not been included in the selection. We read them years ago during a sail on Loch Sunart on one of the Macbrayne steamers in company with one of the leaders of our English Nonconformity. A

delightful sail it was, and the sonnets added to its charm. Room should have been found for "Glen Cripesdale":

"I wander on alone, but not alone,
Mid the soft beauties of Glen Cripesdale,
While murmured melodies which never fall
From wooded rock to heathery knoll are thrown."

As also for "The Highland Burying Place," which is tender and impressive, and for "Loch Teachus," which has always seemed to us to be nobly inspiring:

"A loch within a loch, girdled all round
With lofty mountain and with wooded hill,
Spreads out its silvery waters lone and still,
Embosomed in tranquillity profound.

THE WORLD'S EPOCH-MAKERS. Plato. By D. G. Ritchie, M.A., LL.D.
T. & T. Clark.

WHEN we remember that Plato lived in the most stirring days of Athenian history, and that, through Demosthenes and Xenophon, his famous contemporaries, are so well known to us, it is surprising how dim an outline of his life we possess. Yet his philosophy is even more nebulous to most of us, for it has to be unravelled from among the tangles of Neo-platonism. As far as materials exist for sketching his history, Prof. Ritchie has made the most of them. But the strength of his book lies in his clear statement of the teaching of Plato. He has the historic sense, a useful gift for a professor of metaphysics, and he is able to clear words and phrases from the associations of current usage, and to show what they meant to Plato. And his style is always lucid, even when there are obscurities to be dealt with. The volume well fulfils the aim of the series. It is not too exacting for the unlearned, yet the student will understand Platonism the better for reading it.

THE TEMPLE BIBLE: Deuteronomy. Edited by G. Wilkins, M.A. The Books of Samuel. Edited by James Sime, M.A., F.R.S.E.

IN respect of form, these volumes are as charming as the earlier issues in this series. Further, each is capably and carefully edited, but from vastly different standpoints. Mr. Wilkins accepts without hesitation the analysis of the Pentateuch, and dates Deuteronomy from Manasseh's reign, and appeals to the Books of Samuel to show the non-existence of a central sanctuary. Mr. Sime, on the contrary, holds that the Mosaic Laws existed in the form we have them, that Deuteronomy was known to David, and that the rival claimants to the high-priesthood held by Eli would note jealously any ritual innovation. He makes light of the textual problems of Samuel, and does not seem to find any "doublets" in the book. There is no reconciling the two views. But there is abundant food for thought in each Introduction.

CHRIST THE WAY. Four Addresses given at Haileybury. By Francis Paget, D.D., Bishop of Oxford. Longmans, Green, & Co.

DR. PAGET is an invaluable counsellor to the young. His sermons to Oxford undergraduates and his addresses at Eton reveal a fine knowledge of youthful ambitions, needs, and perils. His view of life is at once serious and inspiring. He understands its complexities, and knows well that these can be harmonised only by a living faith in Christ the Way. More, perhaps,

even than to the boys to whom they were addressed, these sermons will be welcome to teachers and preachers. It is *thus* that the young should be dealt with.

THE EVOLUTION OF THE ENGLISH BIBLE, by H. W. Hoare, has speedily reached its second edition, revised and corrected throughout, and issued by Mr. John Murray in an attractive form. The theme is fascinating, and Mr. Hoare handles it with fine aptitude. He deals with the literary and theological environment out of which the English Bible was evolved, and brings the history of successive versions into relation with the story of our national life. In Caedmon, Bede, and King Alfred we have the germs out of which this great work sprang. They prepared the way for this most potent of our intellectual and spiritual liberators, and were precursors of Wycliffe, Tyndale, and Coverdale. Tyndale was the true father of the English Bible in its present form. Mr. Froude bore eloquent testimony to the unique and abiding value of his version, which for dignity of religion and felicity of diction has never been surpassed. Miles Coverdale's stands next to it. Mr. Hoare gives full particulars of these, of the "Matthew" Bible, the Great Bible (1539-49), the Geneva Bible (1560), the Bishop's Bible (1568), the Rheims New Testament (1582), the Douai Old Testament (1610), and the Authorised Version (1611). Curious facts are mentioned in connection with the Breeches Bible, the He and She Bibles, the Wicked Bible, and the Vinegar Bible. Many strange and a few absurd renderings by various would-be revisers are given, and the Revised Version (1881 and 1885) is severely criticised on several points. The work is of great popular value, and should be widely used in Bible-classes.

THE GLORY AND JOY OF THE RESURRECTION. By James Paton, D.D.
London: Hodder & Stoughton.

DR. PATON has the right method and the right tone for his subject. He traces through all the New Testament literature the glory and joy that sprang from the apprehension of the Resurrection, and leaves us with a deep conviction that these facts lead back inevitably to a grander fact. This is almost a commonplace to most Christians, yet a re-statement of our faith was never more timely. The true answer to the unbridled criticism of the "Encyclopædia Biblica" school is to show the Gospel in the Epistles, the Acts and the Apocalypse, and at the same time to make clear that their glory and joy are echoes of the Gospel, not creative of it. The task of this generation will be to work out this answer in detail. And here, to begin with, is a valuable piece of work, done with clear knowledge and in a fine spirit.

JAMES CHALMERS OF NEW GUINEA: Missionary, Pioneer, Martyr. By Cuthbert Lennox. London: Andrew Melrose, 16, Pilgrim Street.

THE twelve months which have elapsed since we heard of this heroic missionary's martyrdom have deepened all men's sense of the solidity and grandeur of his work. He ranks with Moffat and Livingstone, Mackay of Uganda, Paton of the New Hebrides, Saker and Comber, and other intrepid pioneers, and has done more than anyone to effect a transformation in the condition of the once, and to some extent still, savage islands in which he laboured. "Tamate," as he was popularly called, was a *gratu personæ* to the savages who came to know him, and his lamented death was probably due

to the distrust born of ignorance. Christian men acquainted with his work can endorse Robert Louis Stevenson's unstinted praise of him. They can sympathise with the great writer's exclamation: "Oh, Tamate, if I had met you when I was a boy and a bachelor how different my life would have been!" and they can echo his estimate of him as a big man. Mr. Lennox has told the story of this brave life with full and minute knowledge, with true sympathy and discrimination. He has an easy and often graceful style, and writes a really attractive book.

CENTENNIAL SURVEY OF FOREIGN MISSIONS. By Rev. James S. Dennis, D.D.
Edinburgh and London: Oliphant, Anderson & Ferrier.

THIS *magnum opus* has been prepared by Dr. Dennis as "a statistical supplement" to his invaluable treatise on "Christian Missions and Social Progress." It gives "a conspectus of the achievements and results of evangelical missions in all lands at the close of the nineteenth century." The labour involved in its production must have been far greater than that which was required for the monumental work above referred to, and we question whether there are a dozen, or even half a dozen, living men who have the qualifications for the task. It is by far the most complete survey of missionary enterprise which has previously been attempted, enumerating as it does all the foreign missionary societies of the United States, Canada, Great Britain, Continental Europe, Australasia, etc., with their statistics; the educational institutions—academic, medical, and industrial; the work of Bible translation and general literature, hospitals and dispensaries; philanthropic and reformatory institutions. The directory to the various societies is decidedly useful, though the section in which we have been most deeply interested is that on Bible translations. The historical and descriptive column is a veritable *multum in parvo*, and contains in brief compass information the collection of which must have occupied months of hard labour. Of course, there are numerous references to the work accomplished by our own missionaries in India, in China, and on the Congo. The volume is enriched with capital maps, the places marked on which can be found at a glance by the aid of copious indices. There are also valuable photographic illustrations. Dr. Dennis has chivalrously prepared the work at his own cost and taken all risks in connection with it. We trust his generosity will not go unrewarded. Such a survey will be of immense service in all missionary centres—in the libraries of mission houses, colleges, and churches. As a contribution to the practical side of the missionary controversy and for purposes of illustration it cannot be appraised too highly.

MESSRS. HODDER & STOUGHTON have sent out the sixth and cheaper edition of *THE LIFE OF HENRY DRUMMOND*, by George Adam Smith—far and away the best and completest account of one of the most charming personalities of our own, if not of any, age. Student, evangelist, scientist, author—in every direction Drummond had the mark of distinction. We were unable to accept either his earlier or his later scientific teaching without considerable reservation, but it was impossible to ignore the value of his contributions to the reconciliation of science and religion. There is a paragraph in Dr. Smith's introduction which has always seemed to us invaluable both as a testimony to his friend's character and as an exquisite piece of portraiture: "Perhaps the most conspicuous service which Henry Drummond rendered to his generation was to show them a Christianity which was perfectly natural.

You met him somewhere, a graceful, well-dressed gentleman, tall and lithe, with a swing in his walk and a brightness on his face, who seemed to carry no cares, and to know neither presumption nor timidity. You spoke, and found him keen for any of a hundred interests. He fished, he shot, he skated as few can, he played cricket; he would go any distance to see a fire or a football match. He had a new story, a new puzzle, or a new joke every time he met you. Was it on the street? He drew you to watch two message boys meet, grin, knock each other's hats off, lay down their baskets, and enjoy a friendly chaffer of marbles. Was it in the train? He had dredged from the bookstall every paper and magazine that was new to him; or he would read you a fresh tale of his favourite, Bret Harte. 'Had you seen the "Apostle of the Tules," or Frederic Harrison's article in the "Nineteenth Century" on "Ruskin as a Master of English Prose," or Q.'s "Conspiracy aboard the Midas," or the Badminton "Cricket?"' If it was a rainy afternoon in a country house he described a new game, and in five minutes everybody was in the thick of it. If it was a children's party they clamoured for his sleight-of-hand. He smoked, he played billiards; lounging in the sun he could be the laziest man you ever saw. If you were alone with him he was sure to find out what interested you, and listen by the hour. The keen brown eyes got at your heart, and you felt you could speak your best to them. Sometimes you would remember that he was Drummond the evangelist, Drummond the author of books which measured their circulation by scores of thousands. Yet there was no assumption of superiority nor any ambition to gain influence—nothing but the interest of one healthy human being in another. If the talk slipped among deeper things he was as untroubled and as unforced as before; there was never a glimpse of phylactery nor a smudge of 'unction' about his religion. He was one of the purest, most unselfish, most reverend souls you ever knew; but you would not have called him saint. The name he went by among younger men was 'The Prince;' there was a distinction and a radiance upon him that compelled the title."

MR. A. H. STOCKWELL sends out *THE TWIN SISTERS, ROMAN AND ANGLICAN*, by John Oates. It is well that everyone should see clearly what are the real issues involved in the present "church crisis." Mr. Oates' aim is to show in brief the errors to which Roman Catholicism is definitely committed, and, side by side with this, to lay bare the fact that there is in the Anglican communion a party who differ from Roman Catholics in name, indeed, but no whit in attachment to these errors. No clearer guide to the situation than this could be found. It is convincing in its logic, and unexceptionable in tone. *OPTIMISM AND THE VISION OF GOD*. By B. A. Millard. There is no more hopeful sign of the times than the repeated testimony to the high level of preaching attained by our ministry, and the firmness of their witness to the eternal verities. Each of the ten sermons in this volume has its clear message, always well expressed, and often eloquent and stirring. *TALKS WITH YOUNG CHRISTIANS*. By W. R. Chesterton. This will be found a useful little book. It is not on the lines of manuals in general, but is born of practical needs, and never loses touch with daily life. It should be a great help to those for whom it is written. Perhaps it suffers a little from over-compression.

THE third volume of the *ENCYCLOPÆDIA BIBLICA* (A. & C. Black), which has just reached us, covers the ground from L to P. A long and careful examination must precede any attempt to review it. Here we simply indicate the general character of the volume, which is, of course, in harmony with what is already known of the work, representing, perhaps, the most advanced criticism permissible within the limits of the Church. Many of the articles are unquestionably of high and permanent value, but we should have been glad if those on Luke and Mark had been placed in other hands. Canon Cheyne himself contributes many important articles, as, for instance, those on Melchisedek, Messiah, Micah, Moses, Obadiah, Prayer, Prophetic Literature, and the Book of Psalms. Jülicher writes on the Logos and Parables. Whatever be our estimate of the conclusions reached, the work is, in a sense, indispensable, and, like the other volumes, it is wonderfully printed and admirably got up.

BAPTISTS throughout the country will read with sympathy and appreciation *THE ROMANCE OF A NORTHAMPTONSHIRE BAPTIST CHURCH*, by the Rev. W. F. Harris (Baptist Tract and Book Society). The story, which is instructive and inspiring, has been well and vigorously told by Mr. Harris. Many amusing incidents are narrated as to the quaint manners and customs of former times, and the book is worth reading, if only as an illustration of the difference between a hundred, or even fifty, years ago and to-day.

THE JOURNAL OF THEOLOGICAL STUDIES FOR APRIL (Macmillan & Co.) contains several articles which no theological student should overlook. The Rev. P. N. Waggett's dissertation on "The Manifold Unity of the Christian Life" is a profoundly philosophical study, dealing with the inevitable diversities of experience in the individual and the community in a generally liberal spirit. An interesting discussion based upon John iii., where a reference to baptism is assumed, gives an interpretation which will not be universally endorsed. The things contrasted as earthly and heavenly are not classified as the majority of commentators would classify them. But the paper is admirably suggestive. The Rev. G. H. Box writes on "The Jewish Antecedents of the Eucharist," and contends that the Lord's Supper was not a Passover but a *Kiddush*, the weekly sanctification of the Sabbath. There is much to be said for this view, but we are not convinced. Mr. C. H. Turner's scholarly article on "The Sardican Canons" is of great interest to students of Church history, as bearing on the relations of the Roman and African Churches in the fifth century. There are many other important discussions in the journal.

THE Rev. Hugh Macintosh's *IS CHRIST INFALLIBLE AND THE BIBLE TRUE?* (T. & T. Clark) has just passed into a third and cheaper edition, a plain proof that the work has met an existing need. It is, as we have before said, a clever and forcible book, maintaining a kind of middle position. We cannot always assent to the author's arguments, and occasionally we deprecate his tone towards opponents. But he has said things that needed to be said, and said them well.

WE have received a new edition of Mr. G. T. Congreve's work on *CONSUMPTION AND OTHER DISEASES OF THE LUNGS*, edited and rewritten by Mr. J. Alexander Brown. It deals with the latest theories, giving the result of the most recent investigations, and making reference to present modes of treatment. Mr. Congreve's treatment is fortunately within the reach of those whose means are limited. The book is concisely written, and contains much valuable information.



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Yours faithfully
F. J. Benson

From a Negative by Russell & Sons, London.

THE
BAPTIST MAGAZINE

JUNE, 1902.

THE REV. F. J. BENSKIN.



On entering college in 1870, the subject of this sketch, the Rev. F. J. Benskin, then a senior student, was pointed out to me as one whose mental ability, literary grace, and powers of speech gave promise of a distinguished career of usefulness; and, during a ministry extending over thirty years, this judgment of his fellow-students has been abundantly justified.

He was born in Ramsgate, Kent, on August 5th, 1847, but at an early age removed to London with his parents, and on leaving school entered the office of a City merchant. His first religious impressions were received in connection with the Established Church, but when he joined the evening classes at the Metropolitan Tabernacle, and began to attend the ministry of C. H. Spurgeon, he came within the influence of spiritual forces which moulded and fashioned his life. He was baptized by Mr. Spurgeon when seventeen years of age, and it was amid the happy associations and uplifting ministries of the Tabernacle Church that his religious convictions were formed, his Christian character built up, and his desire and aptitude for Christian work quickened and developed. By diligent study in the evening classes, and by evangelistic addresses in Mission Halls and in Open Air Services, he was gradually being prepared for his lifework, and when wise and judicious friends, impressed by his gifts and graces, urged him to enter the ministry, the conviction of a Divine call had been secretly wrought in his heart.

In the college there was set before him an open door, and his attainments by this time were such that he went at once into the senior classes, and, by giving himself to intellectual culture with untiring industry, he was able to make the most of a comparatively short collegiate course. He secured in a marked degree the respect of the professors and the confidence and love of his brethren, and when he accepted the pastorate of the church at Princes Risborough, Bucks, it was felt that he would not merely render timely and invaluable service to a church torn by faction, but would also, in the comparative seclusion of a country pastorate, lay broad and deep the foundations of knowledge by patient and consecrated toil. During the four happy years spent in this small town the chapel was renovated at

a cost of £500. He was privileged to see not only crowded congregations but a revived and increasing church, and when he left for Stroud, in Gloucestershire, though the conviction of his people that he was destined for a larger sphere prepared them for the severance, it did not mitigate their personal regret.

The freshness, originality, and spiritual force of his ministry in Stroud rendered necessary the enlargement of the chapel, and over £2,000 was expended in carrying out improvements, which also included the purchase of premises to be converted into a school-room. Perhaps the outstanding feature of his Stroud ministry was the influence which he exerted over young men, who gathered around him in large numbers, some of whom he trained for village preaching in a class for the study of the English language and literature, theology, and homiletics.

His next pastorate was at Wycliffe Chapel, Reading. The King's Road Church, recognising the needs of a growing suburb, built Wycliffe Chapel, and opened it free of debt. Acting upon the recommendation of Mr. Spurgeon, the church decided to invite Mr. Benskin to lead this new enterprise. From the first the wisdom of the choice was manifested. His three years' ministry was crowned with abounding prosperity. The chapel was filled, and the membership of the church grew from 45 to 150. He threw himself with characteristic ardour into the public life of the town, and was speedily recognised as a leader in temperance work, and an able advocate of Nonconformist principles.

In 1884 he was approached by the officers of the Church at New North Road, Huddersfield, and his visit to Huddersfield resulted in a pastoral relationship maintained with unbroken harmony and conspicuous advantage to the church for a period of seventeen years. The qualities which had been so potent in his former spheres were now matured, and his people gave him loyal and whole-hearted co-operation. The later years of his ministry were marked by the liquidation, without having recourse to a bazaar, of the debt of £6,000 which rested upon the noble pile of buildings, and by the extraordinary success which, for eight years, attended his special efforts to reach the non-church-going class by means of bright Sunday evening services. The addresses given were utterly devoid of sensationalism, but they arrested the attention and impressed the minds and hearts of the crowds of young people who assembled by their intellectual vigour, their wealth and beauty of illustration, their fervid eloquence, and their earnestness of purpose.

Amid the arduous duties of an important church, Mr. Benskin was not unmindful of the wider claims for service, but identified himself with the moral and religious movements of the town and country. It devolved upon him frequently, in such offices as Secretary of the Nonconformist Ministers' Union, and President or Secretary of the Free Church Council, to represent the Free Churches on important public occasions, and these duties were always dis-

charged with dignity and efficiency. He was a trusted and honoured leader in the Yorkshire Association, which recognised the value of his services by calling him to the Presidential Chair. He also served the denomination as a member of the Baptist Union Council, and not a few remember his beautiful and helpful paper at the Spring Meetings on "Hindrances to Spiritual Life in the Present Day."

When, after seventeen years of strenuous and exhausting toil, an urgent call was addressed to him by the church at Manvers Street, Bath, and the indications of Providence pointed to its acceptance, the outburst of feeling in view of his departure from Huddersfield showed how deeply he was loved by his own people, and how greatly he was honoured by the ministers and members of the various churches, for the true, warm catholicity of his spirit. The following resolution, adopted by the church, puts on record their appreciation of his services:—

"That we, the members of the New North Road Baptist Church, have received with deep sorrow the resignation of our beloved and honoured pastor, the Rev. F. J. Benskin, after serving the church for seventeen years. In accepting, with sorrowful feelings, his resignation, we tender to him our sincere and heartiest thanks for his faithful and efficient services, and avail ourselves of this opportunity of expressing our deep sense of the value of his labours, and more particularly of that genial Christian influence which he has exerted upon all around him, which has attracted our warmest love; as his splendid talents, inspiring eloquence, and unsparing devotion to the welfare of the church have secured our admiration. Mr. Benskin has been truly consecrated to God's service, and he has glorified God in his calling as a minister of Jesus Christ, always earnestly seeking the salvation of souls, delighting to bring honour in any measure to his Divine Master, and cherishing bright hopes of the ultimate triumphs of the Lord's Kingdom. We shall ever have the most grateful recollection of him as a man of pure and generous soul, of the broadest sympathies, and entirely free from low and selfish aim. His preaching has been very acceptable, he having thrown all his considerable powers, all his accurate and varied acquirements, and all his superior accomplishments of voice, manner, and gesture into the channel of preaching the Gospel. . . . His departure will deprive us of a godly man and a zealous pastor; and now that he is about to leave us, it is a pleasure to think of his exemplary life and uniform Christian consistency and love."

Dr. Stanford used to say that a minister must first be a man, and secondly, he must be a *workman*, and in the personality and consecration of Mr. Benskin we find the secret of his success. He possesses a strong and resolute will, a tender and sympathetic heart, an acute and cultured intellect, and a glowing and contagious earnestness. He has been a life-long student, reading widely and thinking deeply, making himself acquainted with the best that is written; and he has cultivated the faculty of insight, the vision of the heart, so that he may know how to present the unchanging truths of the Gospel to the ever-changing conditions of life. He views truth from his own standpoint, and in his presentation of it there is the accent of conviction and the throb of personality. In theology he

may be described as a rational evangelical. He has a great command of language, yet his style is not verbose and redundant, but chaste and vigorous, and while his sentences have glow and passion in them, they are strong, compact, and clean cut. Chief of his charms is his perfect reality, his genuine goodness. His life embodies and adorns the doctrines he proclaims. He never poses or pretends. He is more anxious to be than to seem. His thoughts are too absorbed in his Master and his work to be occupied with self. He is too sensitive and reserved to push and bustle to the front, but when the call of duty comes he does not lag behind, and he does not fail to assert his power.

Combining, as he now does, the wisdom and experience of mature manhood with the energy and buoyancy of youth, it is not too much to expect that in the new and congenial position which he occupies in Bath, supported by a strong diaconate, and surrounded by an affectionate people, he will write another chapter of gracious prosperity. T. GRAHAM TARN.



THE NEW OXFORD MANIFESTO.*

THE appearance of this volume inevitably reminds us of the publication, forty years ago, of "Essays and Reviews," as a manifesto of the Broad Church party, and of "Lux Mundi," twelve years ago, from High Churchmen, who accepted the general results of Biblical criticism. The writers of this volume are the Rev. H. Rashdall, D.Litt., the Rev. W. R. Inge, M.A., Rev. H. L. Wild, M.A., the Rev. C. F. Burney, M.A., the Rev. W. C. Allen, M.A., and the Rev. A. J. Carlyle, M.A. While they discard the idea that the work is a manifesto, it undoubtedly represents the attitude of theological liberalism, and attempts to readjust the doctrinal beliefs of the Church in view of the acknowledged results of science and criticism. If the volume cannot be regarded as epoch making, it is at any rate epoch marking, and contains admissions which even the writers of "Lux Mundi" would not have made, and possibly would not make now. The tone is emphatically liberal, and shows far less of the Anglican exclusiveness and condescension than we used invariably to be treated to in such productions.

The essayists tell us in their preface that they have in view young men at the Universities and elsewhere who cannot accept the current interpretations of Christian truth, and need the guidance of those who comprehend all the conditions of modern life.

"As Christians and Churchmen, no less than as lovers of truth, we have cause to be thankful for the new light which science and criticism have, within the last half century, thrown upon religious problems. They are agreed that scientific

* "Contentio Veritatis." By Six Oxford Tutors. (London: John Murray.)

and critical methods ought to be applied to such questions, and that authority should not be invoked to crush or stifle inquiry. They are agreed that, as the result of the rapid progress in certain departments of human knowledge which has made the Victorian Age the most revolutionary epoch in these matters since the Reformation, a very considerable restatement and even reconstruction of parts of our religious teaching is inevitable; and at the same time they are agreed that 'other foundation can no man lay than that which is laid, even Jesus Christ.'

Such a programme as this statement implies should perhaps have included a more adequate treatment of the doctrine of the Atonement, of the doctrine of the Holy Spirit in the Church and in the hearts of believers, and of problems relating to the future life—eschatological problems. These and other questionings of the day demand a fuller recognition.

Dr. Rashdall's essay on "The Ultimate Basis of Theism" is perhaps the ablest. He holds that the attitude of thoughtful men towards Christianity is being more and more determined by their attitude towards Theism. As a philosophical idealist—a metaphysician—he contends, and herein we agree with him, that metaphysics only formulate and carry out the arguments which appeal to common sense. The position that belief in the existence of God is an absolute necessity of thought is familiar to philosophical students. The arguments urged by Berkeley and his followers are forcibly reproduced, and Dr. Rashdall holds that the Cosmos reveals not only a supreme force, but a God, and a personal God. The dissertation reaches the culmination of its interest when it discusses the character of God as affected by the existence of evil, and the further relation of God, as thus conceived, to Christianity. The writer boldly contends that the existence of evil requires us to believe that, *in a sense*, as he expresses it, God's omnipotence is limited, and limited it certainly is by His own nature. The argument, which ventures on what even Coleridge regarded as slippery ground, seems to us to imply more than it affirms. It makes God, "in a sense," the author of evil, or unable to prevent it, and as being dependent upon it as an instrument of good. Evil—in this view—is an essential if transitory part of the great Cosmic process. The results of the argument are held to harmonise with the teaching of Jesus Christ, which is loyally accepted, to make possible the idea of the Incarnation, and in general it accords in the estimate of the essayist with the established evangelical beliefs, even in relation to the doctrine of the Trinity. A qualified belief in miracles is also sanctioned. Near the conclusion of this remarkable essay it is said:

"That a sober, historical criticism . . . will leave us in a modified form the beliefs about Christ's Person which are most cherished among ordinary Christians, notably (1) the general fact that much of His time was spent in the healing of physical disease by means of extraordinary spiritual capacities; and (2) that after His death there occurred to His disciples visions of Himself which were not mere subjective delusions, and which confirm, for them and for us, the fact of His continued life and love for His followers."

Mr. Inge, who writes on "The Person of Christ" and on "The Sacraments," is already known as the Bampton Lecturer for 1898 on "Christian Mysticism," and is himself a Platonist and Mystic. His essay contains many valuable and timely thoughts, though it frequently suffers from a certain vague inconclusiveness. He holds fast to the idea of the Incarnation, and admits the possibility of miracles, though his position is somewhat difficult to grasp. He rightly lays stress on the value of the inward witness, on the force and function of experience in the formation and support of faith—experience being, "in a sense," independent of events which occurred two thousand years ago, and drawing its inspiration from the living Christ. If Christ finds a man and a man finds Christ, external evidence is a subordinate matter. Christ as we personally know Him, Christ dwelling in us, is our finest apologetic. The essay, as a whole, will strongly confirm the belief of the Church in the Divinity of our Lord. Some of Mr. Inge's points are valuable guide-posts—as, *e.g.* :

"The Incarnation of the Word of God is not only an event in the past, but the ideal which humanity is striving to realise. . . . The moral preparation for the Incarnation was mainly entrusted to the Hebrews, the intellectual to the Greeks, and the political to the Romans. . . . The Greek Church worshipped Christ mainly as Prophet, the Roman as King, the Reformed Churches as Priest."

So Mr. Wild's essay on "The Teaching of Christ," which contains various untenable speculative positions, nevertheless shows the indisputable importance for all time of the unique personality of Christ, and of the unique contents of His revelation. The attitude taken towards the Old Testament by Mr. Burney is not dissimilar from Dr. Driver's or Dr. George Adam Smith's, and, while the essay does not show a full grasp of all the problems which criticism has raised, it emphasises with great effect those spiritual aspects of the teaching which are independent of questions as to date and authorship. In treating of "Modern Criticism and the New Testament," Professor Allen has an acquaintance with the latest literature on the subject, though his estimate of the results of the process generally is perhaps somewhat too sanguine. His essay should do much to check the speculations of destructive critical extremists. The Rev. A. J. Carlyle's dissertation on "The Church" is conceived, as we should expect, in a liberal spirit. There is no assertion of the *jus divinum* of Episcopacy. The Apostles, it is said, did not claim absolute or exclusive authority in the discipline and government of the society. The Church is the natural expression of men's religious life, a safeguard against lawlessness and anarchy, an aspect of men's relation one to another, and a necessary instrument for carrying out the Divine purpose, though here, again, there is a repudiation of the perversion "that the society of Christian men is the sole field for carrying out the Christian life of brotherhood, and not simply the training school for the life of brotherhood among all

mankind." The review of the history of the Church in the Early and Mediæval Ages is practical and suggestive, abounding in lessons which bear on the problems of our own day; and equally valuable is the attempt to fix the meaning of the Reformation as a revolt against the theory of absolute authority in the Church, and an affirmation of the right of immediate and personal access to God and the inwardness of true religion.

On the Sacraments, Mr. Inge takes a stronger position than we should have expected, and affirms that, symbols though they be, they are a necessity of religious life—especially on its social and ecclesiastical side. Thus we read: "The symbolic uses of washing and eating are the most natural, the simplest, and the most widely diffused of all the ceremonies. So natural are they that we may say that if Christ had not instituted Baptism and the Eucharist, the Church would have had to invent them. A Christianity without Sacraments could never have converted Europe." Sacraments, in the *opus operatum* sense, are not to be found in the New Testament, and in the course of a very few years there was, not a developement, but a degradation of the original symbols, and an importation of Pagan elements. The "Greek mysteriosophy" had an unfortunate influence on the rites of the Church. It was not from the New Testament that the ideas of the *mysteriorum sacramenta*, of the *myesis* and the *amnuetoi*, were derived. It never represents the Christian minister as "a mystagogue of hidden mysteries," nor speaks of the delivery of the sacred elements as a *paradosis*, nor does it sanction the idea of an *arcanum*, the prerogative of a freemasonry in religion. Mr. Inge admits all this, but fails to allow the fact its due weight. It is to us amazing that a man of so much enlightenment should contend that the Sacraments are real vehicles or instruments of grace. He repudiates Calvin's statement that "he who is not a Christian by baptism cannot be made one by baptism," and says that this overthrows the nature of a Sacrament. The question of causation, he thinks, is so difficult that it had better be set aside! It certainly must be, unless we are to associate with the Sacraments a magical power. The illustration he uses utterly breaks down: "It is quite as difficult to understand how the marriage of a man and woman can be the cause of the existence of an undying spirit as how the reception of Baptism and the New Life can be the cause of 'the new life' in its beginning and continuance." It may be difficult to explain a fact, to unveil its causes, to give the philosophy of it. But it is easy to see it, and if Mr. Inge will afford us the same proof in the one case as in the other, we shall be ready to believe as he does.

The volume, as a whole, is scholarly and candid. It is reverent in tone, and makes a serious attempt to restate the articles of the Christian faith in the light of the most advanced knowledge. It aims to reconcile, so as to ensure a working agreement between "the religious tradition which draws us in one direction and the spirit of the age which draws us in another." That the writers have in various directions—especially

on the question of miracles and inspiration—conceded too much to the spirit of the age is certain. The Christian faith in its fulness cannot be maintained when the facts on which it is based and which supply it with its moral dynamic are denied or ignored. The fruits and flowers are doubtless more important than the roots, but if we cut off the roots the fruits will perish. We admire the lofty ethical spirit which the Gospel has happily diffused among thousands who scarcely know whence they have derived it, but we who do know must insist on remembering its sources in that divine and supernatural Life of which the Gospels are our sure record. Still, this Oxford Manifesto demands the attention of all who would understand the signs of the times, though we do not believe that it will afford a permanent resting-place for faith.

W. H.



THE PLACE AND VALUE OF THE WEEK-NIGHT SERVICE IN THE LIFE OF THE CHURCH.

I.—THE GROUNDS OF PUBLIC WORSHIP.

IF the Church is to fulfil its purpose and plan, it must have its stated and regular seasons for the offering of worship in common, the satisfying of a deep need, and the bearing of a common witness to the supernatural facts and forces of the Gospel.

The Church is a brotherhood of believers, a fellowship of saints, a society of redeemed souls. It exists for great common ends, as the pillar and ground of the truth, the home of the faithful, and the vehicle through which flows the redeeming life and energy of Jesus Christ, its living Head in all things. It is essentially a vicarious institution. It has been called into existence, and is perpetuated for the purpose of carrying on Christ's work in the world. It links all its members together in a common fellowship, service, and aim. The assembling of ourselves together in order that we may provoke one another to love and good works is a first duty. There would be no church if Christians kept apart.

The religion of Jesus Christ is social as well as personal. It first of all lays hold of and changes the individual, and then it creates a holy society of redeemed souls, linking personality to personality, filling them with a common love, stirring them with one mighty impulse, and helping them to find their highest enrichment in the service of others. Christianity may be truly said to end our loneliness by uniting us to one another in a holy brotherhood, and by filling us with a mutual care, sympathy, and love. It is thus that the social side of our nature is met. "No man liveth unto himself." We are as truly bound to each other as the planets are to their central sun. We can only realise ourselves through association with others, through the interplay of reciprocal influence,

sympathy, and service. Perfectly in line with this law of God for man, our Saviour gathers men about Him, binds them first to Himself, then to one another, suffuses them with a like sympathy and tenderness, and then makes them co-workers with Himself in the redemption of the world. This process must continue from age to age, until the brotherhood is wide as man, and the whole shall have grown into a holy temple in the Lord. The meetings of the Church for the offering of worship, the perfecting of fellowship, and the furtherance of the Gospel, are not a mere matter of human choice and arrangement, to be taken up or discarded *ad libitum*. It is no temporary order or passing mood for Christians to meet in common assembly for the purpose of provoking one another to love and good works. Had it depended on anything so capricious as popular favour or the undisciplined will of man, the practice of regular assemblies for worship would not have outlived so many generations of men, or have fitted in with an age of such high civilisation and scientific advance as ours. It is a deep and felt necessity of the soul. It is in keeping with the very genius and scope of the highest of all religions. It is bound up in the very life and progress of the Church. It is the noble expression and choice fruit of a desire that possesses all regenerate souls alike: the desire to become united veritably and visibly in the offering of a common service and sacrifice, and in the cultivation of a fellowship where the love of Christ is the great constraining power, and the presence of Christ the one sacred and unifying bond. This unity in the praise and worship of God is best seen in the service above. There is never a break or a discord or an intermission in the song of the redeemed, in the adoration of angels. They serve God day and night in His temple. There "congregations ne'er break up and Sabbaths have no end." In the life of Heaven there is unbroken harmony, perpetual service, and perfect bliss. The Church on earth is in preparation for the full, joyous, and perfectly harmonious life of Heaven. Our meetings here are the fruit of a holy compulsion, the impact of a common yearning and aspiration, the recognition of an obligation to unite in the praise of God, and a preparation for, and foretaste of, the fuller life and service and joy of Heaven. In the communion of saints, in the fellowship of kindred minds, in the assemblings of believers for the offering of common prayer and praise to God, and in the joyous linking of hearts and hands in works of faith and labours of love, we find a permanent element in the life of the Church, a truth that applies with equal force to every age and to all ranks and conditions of men, a social necessity which finds its highest example and most perfect flowering in the society of the redeemed in glory. It is frequently said that attendance at the means of grace, both on the Sabbath and the week-night, is steadily declining. Some modern critics even go so far as to say that the day for church services is practically over, and that we should cease lamenting it, and give

ourselves without more ado to the pursuit and cultivation of such things as music and literature, the solving of industrial and social problems, the furthering of education, and the bettering of the common lot. The old order changeth, say they, and yieldeth place to the new. Let a man worship in the privacy of his own soul, and then go and do his duty in the sphere of business and politics and in all his dealings with his fellow men. This is excellent counsel. We, too, would say by all means let men retire from the busy throng at stated seasons, and in the unbroken stillness of the heart's holy of holies worship God, and then pass back to the school and workshop, street and mart, office and council chamber, prepared right loyally to do their duty. But why should they discard the service of the sanctuary, the public means of grace, the meeting with others whereby heart can touch heart, sympathy meet with sympathy, and love evoke love? Why should they do the one and leave the other undone? Have they outgrown it? Is it something that they can cast off at will and be the stronger and richer for it? Was it but a step in the evolution of the past, right enough for their forefathers, but not adapted to a scientific and progressive age like this? Will the religion of this Twentieth Century become richer in its contents and more real in spirit and more beneficent in result, by Christians ceasing to assemble in places set apart for prayer and communion, and by offering their worship in fields and by-paths, under the blue sky, beside the meandering stream, or the roll of ocean, singly or apart? Do not those who speak and act like this entirely misread the true nature and trend of things? The social element of religion is eliminated in the view of those who would do away with the public means of grace. Further, they would repress that which is an instinctive longing of the heart, viz., a desire for fellowship with those who are one with us in that which we regard as the most vital of all, viz., the expression of the soul's reverence, love and trust, thanksgiving and aspiration towards God. Yet, again, they mistake a mere passing phase, a changing mood, for what we believe to be a permanent and universal element in the life of man. There is in man a capacity for, and instinctive longing after, God. There is in man a gregarious tendency, an irrepressible desire to join himself with others of like nature and aim in acts of worship and service. There is also in the very worship itself a something which unites us to one another, and makes brothers of us all. It is full of the law of sympathy. When we kneel together at the one mercy seat we find ourselves saying, "Our Father, which art in Heaven, hallowed be Thy name." The fact of kinship leaps to light. If God be our Father, then we are all equally His children, and so brothers. Can such a kinship as that be cast off like a time-worn garment? Is sonship to God and the fact of brotherhood an old order that changeth? and if so, what do you propose to put in its place? Must we refuse glad morning because it belongeth to an old order of things? Must

we decline to be cheered by fresh spring verdure and summer sunshine and autumn fruit, because Nature has described the same round from time immemorial? Pleasing spring, gracious summer, and many-tinted autumn are always welcome. We can say of them, "Old, yet ever new." There are happily some things that never lose their beauty and freshness, their fitness, and Divine significance. They do not change with the changing day. They are as valid now, and binding, as they were in the days of old, when the earnest cry went forth, "O come let us worship and bow down; let us kneel before the Lord, our maker." Aye, and the same joy is still kindled in the breast of the modern worshipper as bubbled forth from the heart of the Old Testament saint, when he exclaimed, "I was glad when they said unto me, let us go into the house of the Lord." Why, even our Divine Lord and Master so felt the need of communion with others and the sacredness of public worship as to make it His custom to attend the synagogue on the Sabbath day, and to observe the great national and religious festivals. By His own example He has made it plain to His followers in every age and clime that He will have them "unite for worship as for work, and find in their worship the best stimulus for their work." The need for the public means of grace is as great as ever, and no modern contrivance can ever uproot that need, and no conditions are likely to arise which will make communion in worship a work of supererogation. It is "one of the everlasting necessities—both a duty and a delight." It is true, as Dr. John Hunter pointed out recently in a fine meditation on public worship, that "those who have the affections which Christ inspires, and the persuasions which He communicates, cannot willingly keep apart and aloof. He setteth the solitary in families, and gives to every true disciple a sense of membership in a communion which is beyond all earthly banding and disbanding." "Together meet in My name," said Jesus. "Together assemble yourselves," said the early Christian teacher. Together we win and hold the keys of the Kingdom of Heaven—together we pray the prevailing prayer.

II.—THE WEEK-NIGHT PRAYER MEETING.

The Pentecostal blessing came when the disciples to the number of 120 were assembled together in the upper room for prayer, fused into one spirit, and governed by a common impulse. It was impossible for them to keep apart. By a sure and never failing law of spiritual gravity, they were drawn to the one place, and all their souls moved as it were in a common orbit. The risen Saviour had said, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." That direction was their common watchword. It drew them each to the other, and made the prayer-meeting a felt need as well as a centre of attraction. When the mind of the Church is set on the things of God, and is filled with a deep yearning for a baptism of power wherein it may find its best equipment for service, there is no talk of the decline of the prayer-

meeting. Wherever there is abounding life and spirituality in the Church, the public means of grace are an endless source of attraction, and are honoured in the observance. Where the prayer-meeting is at a low ebb you may take it as a sure sign of a lack of strength, buoyancy, and fervour in the life of the church. The sense of dependence on God is impaired. The competing interests of business and politics and pastimes are allowed to crowd out the seasons set apart for prayer, and ultimately to kill the very desire for prayer. With the departure of the habit of prayer, and the practice of attendance at the weekly means of grace, the spiritual appetite begins to decline, the bloom goes off the piety, and the heart becomes less responsive to the calls of God, less sensitive to the powers that are unseen and eternal. It is said, with what truth we do not know, that there has been a decline in the love and practice of prayer among the men of mature years in our churches. If such be the case, it is a matter of serious import. It is a menace to the spiritual well-being and progress of our churches. In the matter of prayer and its cultivation our elders should be an ensample to the younger members of the flock. The injury that is wrought by neglect of the means of grace is deeper and farther reaching than some are apt to suppose. It affects first of all the individual life, then the atmosphere of the home; then the trend of society, then the character of public life and work, and lastly the success of organised effort for the spread of God's kingdom among men. We know that various excuses are made for non-attendance at the mid-week prayer-meeting. It is said by some that the claims of business are such to-day as to make it impossible to give regular attendance at the week-evening service. In addition, there are numerous social, educational and political demands to be met in the life of to-day if one is to do his full duty. And how to meet this demand and yet keep up a regular attendance at the prayer-meeting is a problem hard to solve. Of course it is solved along the lines of personal inclination, and as the prayer-meeting is not regarded as of very much consequence, it is left to die of neglect. It is further said that of the making of meetings there is no end, and that one cannot be expected to attend them all. Let each one attend those which need him most. And from all we hear the mid-week prayer-meeting is not viewed as the one most urgent in its claims. Yet again it is remarked that the prayer-meeting is such a tame and lifeless affair that attendance on it is scarcely to be expected. Of all services, it is regarded as the most dull and monotonous. We may surely be permitted to ask, And who is responsible for all this tameness—those who attend in spite of its dulness, or those who take every possible care to keep away? If those who put in the plea of dulness as an excuse for keeping away would only come and infuse a new and brighter spirit into the gatherings, they would earn our everlasting gratitude. It is those who see the need that are specially called on to meet it. Personally, I have never found the weekly meeting dull and prosaic. It

is always to me a rare opportunity, a delightful privilege, a season of blessing, a renewer of strength, a source of inspiration. And why is it ever that to me? This is the answer. Because there, in the hallowed quiet, I meet with God and face the eternities, and present my prayer and thanksgiving, and realise afresh the obligation under which I stand to Christ and His Church. I also feel the thrill that comes from association with the Lord's people, and from the rich blending of hearts and voices in common supplication and prayer. I can honestly say with one of our hymn writers, "I have been there, and still would go; 'tis like a little heaven below." To those who offer their manifold reasons for non-attendance at the weekly means of grace, we would reply in brief by saying, First, where there's a will there's a way; whatever you give up stick fast to the prayer-meeting. Second, to attend the week-evening service is as much a duty as it is to be present at the Sabbath services. It is part of the public worship which the Church has resolved to offer to God in its corporate capacity. If you begin to lop it off, it is not a far step to your becoming a half-timer on the Sabbath. Beware of the weakening process. Tighten rather than loosen your hold of public prayer. "Men ought always to pray, and not to faint." Third, there are great vital blessings dependent on our meeting with one accord for prayer. Together we are to put God to the proof. Together we are to realise the fair unity of the Spirit and the fellowship of the Church. The promise runs thus, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven. For where two or three are gathered together in My name, there am I in the midst of them." The promise is dependent on spiritual association. The answer will be given when two or more have entered into a holy compact, when they have agreed to pray for something in common. There is an infection in numbers, a power in combination. Sympathy has its richer outflow when the Church comes together for fellowship in prayer and song. We cannot be perfected without others. Our nature is so manifold that it can only be made complete by finding a place in the communion of saints. We are being played upon by a thousand influences. There is the express and special agency of the Spirit of God. There are the actings of spirit on spirit. There is a subtle, powerful, and invisible play of human interest and sympathy. There is all the wealth of human and Divine intercession. We are influenced by the tone and temper of our fellow Christians, by the words they speak and the examples they set. These and many other things are powerful factors in the culture and development of our spiritual life. Our safety as Christian men lies in drawing tighter the bonds of Christian fellowship. It is said of those who are seeking God's face, and in whose lives there are great highways that lead up to God, "they go from strength to strength; everyone of them in Zion appeareth before

God." Blessednesses rest upon those who dwell in the house of the Lord. To them the means of grace are seasons for beholding the beauty of the Lord, and inquiring in His temple. All true worshippers find "throbbing within them the pulses of a genial, sociable, and healthy excitement. They breathe a calmer air, and are surrounded by a purer light, and they go back to their homes thirsting for a still more intimate communion with God." In the absences from the holy sanctuary each one finds himself saying, "My soul thirsteth for God, for the living God: when shall I come and appear before God?" Out of a deep and blessed experience can we not exultingly say—

"Tis sweet, O God, to sing Thy praise
Till all our spirits glow;
And we can almost seem to raise
The notes of heaven below:
Hearts all on fire and feelings strong,
And souls all melting in our song."

When our Churches recover their sense of the fitness of things, they will think less of outward and more of inward beauty of soul, less of accidentals and more of the abiding, less of pleasing entertainments and more of spiritual life and fervour, less of temporalities and more of the unseen and eternal. When our churches are cleansed from all the filth and rubbish that has got into them, and are filled with the spirit of purity, love, and devotion, then the prayer-meeting will be held in high esteem, and instead of being as now a solitude, it will become the scene of a mighty throng. How shall the prayer-meeting recover its former place of attractiveness in the life of the Church?

First, by the deepening of the spirituality of the Church. A closer walk with God, and a deeper dependence on His grace, would work wonders. The prayer-meeting can never be a fascinating place to people possessed of the worldly temper. When we get into touch with God then there is no place so dear as where we meet in common around one mercy seat.

Second, by getting back in thought and desire to the great sources of power. The sources of the great rivers are on the hills. So our power is from above. The prayer-meeting is one of the hills of blessing. It takes us above the noise and turmoil and distraction of the valley of toil and conflict, and leads us up to the very feet of God. It is there that we get power to prevail with God and man.

Third, by filling up our place at the mid-week gathering for prayer, and putting life and fire and glad emotion into all its hallowed exercises. Too frequently the service is dull and heavy. We need to remember that we do not honour God by tameness and monotony, by drawing out long prayers, speaking without due preparation, and singing as if we had already put on our night-caps. There should be the best preparation on the part of both preacher and people. The singing should be hearty. The

prayers should be both fervent and effectual, brief, and to the point. The motto that we need to keep ever before us is this: "Diligent in business, fervent in spirit, serving the Lord." If we make a great deal of the prayer-meeting and speak well of it to others, and put our best into all its exercises, then it will grow in numbers and strength, in beauty and attractiveness. And the reflex influence of all this will be seen and felt in the vigorous growing and expanding life of the Church, and in the wider spread of the Redeemer's kingdom.

SIM HIRST, B.A., B.D.



WILLIAM BLACK—NOVELIST.*

WILLIAM BLACK'S was not a life that could furnish materials for a great biography. Journalists and novelists, except as they cultivate the pleasures and fulfil the claims of society, live for the most part in retirement, and are not in any special degree men of affairs. Nor would anyone, we suppose, place Mr. Black in the foremost rank of our novelists, as the equal of Scott, Thackeray, Dickens, or George Eliot. He rarely moves in the highest region of thought, his plots are frequently defective and inconsequent, and his incidents commonplace, but it cannot be denied that he achieved remarkable success on his own lines, and gave, year after year, pure and healthful pleasure to thousands of readers. He restricted himself to ordinary people and matters of ordinary interest, without devoting himself to melodramatic adventure or troubling over the various problems which some novelists deem it their mission to attack.

"People," he said, "are not always committing forgery, or bigamy, or running away with other men's wives, or being falsely accused of murder. I do not know that I ever met anyone who had passed through any one of these experiences, and I would rather write about men and women like those I have actually known than about imaginary monsters I have never seen."

Two great features of his novels stand out with marked distinctness, and give them their special charm—their vivid and richly coloured description, and the pure-minded and beautiful women,—heroines in various ranks and stations who people his pages throughout. Such characters as Coquette, Titania, Bell, and Sheila are sure to live in the minds of all who know them. Mr. Black was, more, perhaps, than any other writer of his day, the prose poet of the Western Highlands and the Hebrides. His friend, Robert Buchanan, wrote marvellously fine sonnets on Skye, and not a few pages of brilliant prose, but they are not equal to Mr. Black's more finely-conceived and carefully-executed descriptions. He was himself convinced, his biographer tells us, that it was Scots life and the character of Scots scenery that afforded the widest scope to his peculiar talent. "The

* "William Black—Novelist." A Biography. By Wemyss Reid. Cassell & Co.

Princess of Thule " led men into new realms of travel and awakened new dreams of fancy and imagination to readers in the South, and, as Mr. MacBrayne by his steamers, so Mr. Black by his novels, " opened up " to thousands of people the hitherto unknown *ultima Thule*.

" The Scotland known to literature before was the Scotland of Burns and Scott, of Galt and Aytoun. Scott had ventured once or twice into the Highlands, and had painted with the splendid vigour of his master hand a few patches of Highland scenery; but for the most part he had preferred the haunts of men; and the wonderful Hebridean islands, the cloud-capped heights of Ben Nevis and Ben Macdhui, the volcanic peaks of the Cuchullins, and the glowing colours of sea, sky, and heather on the western coast, had remained untouched by any writer of distinction. Black, with his artist's eye and poet's soul, and with the Celtic fervour that made him kin to the people of this unknown Thule, felt that here was a land of romance waiting to reveal its treasures to the world. . . . He was keenly susceptible, not merely to the outward beauty, but to the inner spirit of the new land into which he had ventured. The beauty filled his soul with joy, and the spirit became a part of himself. Little wonder that, when he essayed to bring these things home to the reading world of London, he produced upon intelligent minds an impression almost as deep as that which the Highlands themselves had made upon himself. It was as though the wand of a magician had touched the clouds of mist which had so long brooded heavily over the north-western corner of our land, causing them to roll aside and to reveal the enchanted isles which lay beyond them. No writer of his day but Black could have painted that land with the glowing colours and brilliancy of touch which he had at his command."

It should, however, be remembered that, in addition to Sir Walter Scott, other poets had sung the glories of the Highlands, though none of them caught in anything like the same degree the public ear. Professor Blackie, Principal Shairp, and Sheriff Nicolson—to name but a few—all wrote with rapt enchantment, as in those bewitching stanzas beginning

" My heart is yearning for thee,
O Skye, dearest of islands."

Or again

" The beautiful isles of Greece
Full many a bard hath sung;
But the isles I love best lie far in the West,
Where men speak the Gaelic tongue.

Let them sing of the sunny South,
Where the blue Aegean smiles;
But give to me the Scottish sea
That breaks round the Western isles.
Jerusalem, Athens, and Rome,
I would see them before I die;
But I'd rather not see any one of the three
Than be exiled for ever from Skye!"

Or take Nicolson's reveries on "The Heather":

"Here lapped in the stillness of Nature,
Afar from the dwellings of men,
My spirit is rapt by the magic
That breaks over mountain and glen."

Black's heart, to quote the words of the old song, was in the Highlands, and, though he occasionally went to Switzerland and other parts of the Continent, he never lost his early love for the more richly-coloured scenery of the North.

Whether it were owing, as Sir Wemyss Reid seems to think, to his Celtic temperament, or to a mere æsthetic preference, it is certain that Black "found the Swiss scenery by no means so much to his liking as that of the Western Highlands. Indeed, he remained true to the end to his love for Scotland. In Switzerland, the clear atmosphere seemed to him to be pitiless in its revelations of mountain summits and distant valleys. Both in colour and in softness he preferred infinitely the Scotch moors and the misty islets of the Minch to the more striking grandeur of the Alps."

It is needless to follow in detail the course of his life from the time of his birth in Glasgow, in 1841, to its close at Brighton in 1898. He had some experience in business before his connection with the *Weekly Citizen*, and wrote his ambitious articles on the leading writers of the day—Carlyle, Ruskin, Kingsley. A friend of ours, an old comrade of Black's, has often told us how the future novelist—of whose subsequent success no one at that time dreamed—used to read to him these juvenile productions before they were sent to the Press, and how he used to feel bored by them. In 1863 Black came to seek his fortune in London, though we know of no reason why his work in Glasgow should have been accomplished, and the place henceforth impossible to him. He was more prudent and careful than many young fellows under like circumstances have been, and was in no way thrown off his balance. As a clerk in Birchin Lane, as a writer on the *Morning Star*, as editor for a time of the *London Review*, and later of the *Examiner*, he worked hard and conscientiously. He became assistant editor of the *Daily News*, under Mr. Frank Hill; London correspondent of the *Leeds Mercury*, etc., in which latter capacity he rendered magnanimous service to his friend, William Barry, a young Irish journalist who was dying, and who afterwards served as the model for Willie Fitzgerald in "Shandon Bells." The chivalrous devotion which led him to do the work for Barry, and prompted him to attend to Barry's comfort in every way, and to watch over him like a brother, forms one of the most pleasing episodes in Black's life. Sir Wemyss Reid gives an adequate account of Black's successive novels, and of his manner of working. The most successful of these were "A Daughter of Heth," "The Strange Adventures of a Phaeton," "The Princess of Thule," "Madcap Violet," "Macleod of Dare," "White Wings." Black lived largely in an ideal world of his own creating. The children of his

imagination were more real to him than the ordinary people around him, and he frequently gave them a local habitation.

Sir Wemyss Reid says that

“whilst his novel was in progress, and he was weaving in his own mind the story that he was about to commit to paper, he seemed to be withdrawn into a world of his own, and to be too much engrossed with the men and women whom he saw there to have eyes for the people of everyday life. . . . The autumn holiday with his family was usually taken for the purpose of studying the background of scenery for his coming novel, or in order to refresh his memory upon some special point. The novels were generally begun on the return to Brighton in the early autumn, and with one or two short stories each took about a year to write. He worked on alternate days, taking long walks of twenty miles or more over the Downs or along the coast on the non-writing days. In these walks he used to ‘think out’ to the smallest detail the next chapter of the story, committing it almost textually to memory. Sometimes for months he would have some portion ready in his mind to put on paper, and great was the relief when he was able to write it down in its proper place in the book. On one occasion he had a whole chapter ready in his mind for over two months. For his backgrounds he made very minute and definite notes in little note-books which he used to carry about for that purpose. In these note-books he described every detail of light and shade, colouring and foliage, in any scene he wished to describe, thus making word-pictures on the scene he wished to write about. He was very particular about accuracy, and consulted doctors for medical points, lawyers for legal, and, indeed, anyone who could give him information on a point arising in his story about which he was uncertain. He spared himself no amount of trouble in this preliminary labour; but when once he had written out a chapter, he rarely altered it even in a word.”

Mr. Black had his share of trial. He married in 1865 Miss Wenzel, a German lady, who died in little more than a year after their marriage, leaving a son, who was also taken from him in his sixth year. In 1874 he married Miss Simpson, whose character suggested his portraiture of Bell in “*The Adventures of a Phaeton*,” and some phases of Sheila also. We are told that the novelist was indignant at the idea that Sheila was a transcript from life of the innkeeper’s daughter in *Lewis*. But he did at times avowedly idealise the character of his friends, and in one of his novels not mentioned in the biography, “*The Highland Cousins*,” his reproductions were easily recognisable, and some of them aroused considerable indignation.

On one other point only need we touch here—that of Black’s religion. Many pages of his novels seem to suggest that he was a kind of Christian Stoic, though in regard to cigars and champagne he seems to have been an epicure; other pages indicate that his religion was that of a refined and ethicalised worldliness. His biographer tells us that

“he never could speak with the freedom that some practise on questions of religion. Those who were nearest to him knew that he thought deeply upon such questions—knew, also, that if he had long since emerged from the

narrow limitations of his childhood, he was yet a man possessed by a strong sense of the serious side of existence, and by that spirit of reverence for unseen things, eternal in the heavens, which may be described as the very essence of religion. But to speak of such matters was impossible to him—impossible even in the presence of his dearest friends. The iron yoke of his race was laid upon his soul, so far as all such things were concerned, condemning him to a silence that was nearly, if not quite, unbroken.”

He evidently abandoned the creed of his childhood—the strict Calvinism in which he had been brought up. These “stern doctrines” he exchanged for a life “fuller and more joyous, and far nearer his own ideal of the truth.” Perhaps so, and yet it seems to us that a really full life demands an ampler and more distinct recognition of the spiritual side of man’s nature, and of its present relation to the unseen and eternal world than these words imply. It is, perhaps, inevitable that we should miss in this biography some things which, as Christians, we should like to have found. Happily there are pages in Black’s novels which show that his early faith was not without its influence in later days, situations, incidents, and assertions which only the Gospel of Jesus Christ can adequately interpret, as, for instance, when Lavender and Sheila are reconciled, and there is a *Redintegratio Amoris*:

“That same night Sheila dreamed a strange dream; and it seemed to her that an angel of God came to her, and stood before her, and looked at her with his shining face and his sad eyes. And he said: ‘Are you a woman, and yet slow to forgive? Are you a mother, and yet have no love for the father of your child?’ It seemed to her that she could not answer. She fell on her knees before him, and covered her face with her hands, and wept. And when she raised her eyes again, the angel was gone; and in his place Ingram was there, stretching out his hand to her, and bidding her rise and be comforted. Yet he, too, spoke in the same reproachful tones, and said: ‘What would become of us all, Sheila, if none of our actions were to be condoned by time and repentance? What would become of us if we could not say, at some particular point of our lives, to the bygone time, that we had left it, with all its errors, and blunders, and follies, behind us, and would, with the help of God, start clear on a new sort of life? What would it be if there were no forgetfulness for any of us—no kindly veil to come down and shut out the memory of what we have done—if the staring record were to be kept ever before our eyes? And you are a woman, Sheila—it should be easy for you to forgive, and to encourage, and to hope for better things of the man you love. Has he not suffered enough? Have you no word for him?’”

Shortly after the “Princess of Thule” appeared we heard these and other words from the same chapter quoted with great effect in a sermon from the text: “They looked unto Him and were lightened, and their faces were not ashamed,” of which the preacher said they furnished the finest illustration he knew.

Black’s grave is not far from that of Sir Edward Burne-Jones in the churohyard at Rottingdean, a place which many readers of these pages have

visited—in a sort of Pilgrimage—from the Baptist Union Home of Rest at Kemp Town. A memorial in the shape of a beacon light on Duart Point, in the Sound of Mull, has been erected by his friends.

“The beacon casts its rays over the waters, where, in Black’s most powerful story, the yacht of Macleod of Dare went down, and all around it are scenes which have not only been described again and again in his glowing pages, but amidst which many of the happiest hours of his own life were spent. It would be difficult to imagine a more appropriate memorial to one whose pen was the first to bring to light the glories of the Hebrides, nor could a more fitting spot have been found on which to place it.”

Sir Wemyss Reid has written a worthy, if in some respects a too extended life of his friend. Black’s letters are not always of great interest.

EDITOR.



OUR SPRING ANNIVERSARIES.



IF one were to suggest a motto which might fittingly express the feelings of ministers and delegates, and of the Churches generally, in regard to the spirit and outcome of the Spring Meetings of 1902, both of the Baptist Union and of the Missionary Society, it would hardly be possible to select a more appropriate quotation than the exultation of the Psalmist: “The Lord hath done great things for us, whereof we are glad.” The scene at the Second Session of the Union on Thursday morning, when the Rev. J. H. Shakespeare, M.A., entered the pulpit to present the Report of the Twentieth Century Fund, and commenced by announcing, “with profound thankfulness,” that the effort to raise a quarter of a million of money had been crowned with complete success, will live long in the memories of all who were present. The assembly was deeply moved. The springs of gladness and tears lie close together, and when, after the first burst of cheering, the whole audience spontaneously rose and sang the Doxology, the many broken voices showed how greatly all hearts had been stirred by the fact of the triumphant completion of the great financial effort, unique in the history of the Denomination. Less exciting, but hardly less gratifying, were the financial statements in relation to the Missionary Society. It was well known that there would be a deficiency in the annual income, and there were grave fears in the minds of many that, owing to the strain of raising the Century Fund, the deficit would prove to be serious. It was, therefore, a relief to learn at the Members’ Meeting on Tuesday morning that the debt on the General Account was something less than £10,000; which, by an appropriation of available Annuity capital, had been brought down to about £7,000. Generous gifts, headed by one of £1,000 from Mr. W. R. Rickett, the Treasurer, further reduced the debt, before the meeting closed, to about £5,000; and at the Young People’s gathering in Exeter Hall, on Friday evening, Mr. Baynes was able to announce that it was still diminishing, and, at the moment, was well within £3,000.

The series of meetings commenced on Thursday morning, April 24th, when there was, as in previous years, an Introductory Missionary Prayer-meeting in the Mission House. The Rev. H. C. Williams, of Corwen, presided, and gave a quietly-spoken but earnest address on "Spiritual Power in Missionary Work." The annual meeting of the Baptist Building Fund, one of the most useful of our denominational societies, was held on the evening of the same day, under the presidency of the Rev. J. R. Wood. The Treasurer, Mr. W. Payne, reported that the present capital of the Fund amounted to £54,521. On Friday evening, the annual meeting of the Young People's Missionary Association was held in the Mission House. The chair was taken by Mr. H. Ernest Wood, and interesting addresses on Mission work were given by Mrs. Stephens, from the Congo; Rev. A. J. Wookey, from Bechuanaland; and Rev. R. G. Fairbairn, B.A., of Reading. On Saturday afternoon there was another Young People's meeting, at Bloomsbury Chapel, in connection with Zenana work. Mrs. Dr. Green presided, and addresses were given by ladies descriptive of women's work among women in India and China.

The First Session of the Union, at which there was a crowded attendance of ministers and delegates, was held in Bloomsbury Chapel on Monday afternoon, April 28th. An introductory devotional service was conducted by Dr. Glover, who read, in a most impressive manner, several carefully-selected portions of Scripture from the Old and New Testaments, bearing on the Kingdom of God in its origin and progress, and led the assembly in prayer. Dr. Maclaren, whose appearance on the platform evoked a hearty burst of applause, then in a short, but earnest and kindly, speech formally retired from the chair, and introduced his successor. "There is something to an old man very pensive and prophetic," he remarked, "in these successive denudings of himself of functions, preparatory to the great denuding." The Rev. J. R. Wood, who, on entering the pulpit to deliver his presidential address, was warmly greeted by the assembly, after some introductory remarks, expressing the loyalty of Baptists, and respectfully tendering their congratulations to our King and Queen on their accession to the throne, announced as the subject he had chosen, "The Place of the Minister in the Life of the Church." The true nature of a Christian Church according to the primitive model was first expounded. It has three distinctive features:—(1) The recognition of Jesus as living Lord; (2) the fact that in every individual member religion is an actual experience, and involves the consciousness of a living union with God; (3) the leading of a holy life in purity and brotherly fellowship. In such a Church, the influence of the minister must be potent. "Now I am prepared to maintain as the pith and point of this address, that of all the forces acting on the life of our Churches to-day, no force is so powerful in itself, so incessant in its activity, and so far-reaching in its consequences as the influence of the minister." "In our estimate of influence, the first place must be given to the minister's life—

and to begin with, the life of the minister as a man. He should be frank and brotherly, a man of order, punctual in keeping appointments, as attentive to detail, and as hard-working as any business man in his congregation." "We must set the pattern, also, in activity of intellect; singleness and integrity of mind.

To do our work without thought, without effort, without purpose is sloth; and to do it without regard to conviction and Scripture brings sorrow and shame; both evils, the indolence and the insincerity, propagate themselves." "To labour fervently in prayer is a form of ministerial service at least as useful as labour in the study or the pulpit. Can other forms of service be effective if prayer drops out of the account?" These were some of the leading points which were quietly but earnestly enforced, and the whole address, which occupied an hour in delivery, was an admirable exposition of the qualities which go to make a good minister of Jesus Christ; and, it may be added, it was all the more impressive because his brethren knew that the speaker himself has through a long ministry been a conspicuous example of faithfulness and diligence in his work. The Secretary, Rev. J. H. Shakespeare, M.A., in a very brief speech, moved the adoption of the Council's Report, emphasising the fact that the Report showed an increase in almost every direction, and especially an increase in members and Sunday-school scholars. Mr. Alfred Watson seconded the motion, remarking that it was "a record of a year's honest work, and of a year's satisfactory progress." A carefully worded and most appreciative resolution affirming "That this assembly desires to place on record their thankfulness to our Saviour for the life and the work of their friend, Dr. Booth," was moved by Dr. Glover in a short but very earnest and sympathetic speech, and heartily seconded by the President. The whole assembly rose, and the motion was carried silently. The Rev. J. H. Shakespeare then entered the pulpit to make a statement as to the position of the Century Fund. The amount of remittances and promises up to twelve o'clock that day was £235,134. In addition to that, promises for nearly £6,000 had been received contingent on the whole being raised. Further, a gentleman who desired that his name should not be mentioned had promised that, if at the end the Fund should be anything like reasonably near completion, it should not be allowed to fall short of the full £250,000. Mr. Shakespeare raised a hearty laugh by observing: "I have given up pressing people about the Century Fund," and then proceeded to plead in his most persuasive style for the remaining £9,000. Nor was his pleading without effect, for in the next ten minutes a goodly number of promises were made. The total amount was not mentioned—that was reserved for Thursday morning. It was announced at this point in the session that, as the result of the ballot for the Vice-Presidency, out of a total of 574 votes, 443 had been given for Mr. Alderman Geo. White, M.P., of Norwich. The announcement was welcomed with great applause, and Mr. White, asking forbearance on account of his many business and

Parliamentary engagements, and his religious work, accepted the office. The pleasant task of moving the re-election of the officers, Rev. J. H. Shakespeare, M.A., as Secretary, and Mr. Herbert Marnham as Treasurer, was fittingly performed by Rev. Sim Hirst, B.A., B.D., of Burnley, seconded by the President, and carried with acclamation. The time of the session was now far spent, but the assembly remained to pass a vigorous resolution against the Government Education Bill now before Parliament. If sound, practical sense, trenchant criticism, cogent argument, and earnest eloquence could avail, but little would have been left of this most reactionary and pernicious measure after the speeches of Mr. Alderman White, who proposed, and Dr. Clifford, who seconded, the resolution. But, alas!

The evening meeting in the City Temple was a great success. Mr. R. V. Barrow, J.P., of Croydon, is an admirable chairman, and made what Mr. Greenhough afterwards described as "a strong and most suggestive speech," dealing with some of the pressing questions that relate to the work the denomination has to do in the immediate future. The Rev. J. G. Greenhough, M.A., who gave the first address, humorously suggested that as he and Mr. Williams had both recently returned from a tour round the world, the meeting had been called "to welcome home two returning prodigals from a far country." He proceeded to give a bright and sparkling speech on the religious life in our sister Churches in Australia and New Zealand, and of our brethren "who share our principles, our Reformation heritage, and are standing up out there for defence of the Gospel of freedom and truth." The Rev. Charles Williams followed with an address, in which he gave his impressions of the "two vast regions which have been colonised by the Anglo-Saxon and mainly by the Puritan," the United States and Australia, touching on four characteristics which distinguish them from the Old Country, namely, religious equality, no State support to denominational schools, just and liberal policy in regard to land laws, and the enfranchisement of all the people. On the same evening the annual meeting of the Bible Translation Society—far too sparsely attended—was held in the Mission House under the presidency of Mr. John Marnham, J.P., of Boxmoor.

The annual members' meeting of the Missionary Society was held, in the Mission House, on Tuesday morning, and the full attendance was sufficient proof that the absorbing interest of the Century Fund had not lessened the zeal for Foreign Missions. Mr. John C. Horsfall, J.P., of Keighley, presided, and urged the necessity of bringing up the annual income to £100,000. The report and balance sheet were read by Mr. A. H. Baynes, who expressed the deep regret of the brethren at the enforced absence of Mr. W. R. Rickett, the Treasurer, who had promised £1,000 towards extinguishing the debt of £9,000 on the General Account. This was supplemented by promises of £500 each from Mr. Edward Rawlings, Mr. Chas. Foster, of Cambridge, the Chairman, and Mr. Joseph Russell,

of Port Glasgow. The re-appointment of Mr. W. R. Rickett as Treasurer, Mr. A. H. Baynes as General and the Rev. J. B. Myers as Association Secretaries, afforded an opportunity for the hearty and graceful expression of the general feeling in regard to the value of the services which these brethren render the Society. The tone of the meeting was one of thankfulness for the past and hope for the future, and it was felt that as there will be no further appeal on behalf of the Century Fund, the way is open for a canvass of the Churches with the view of increasing the annual income by £10,000 or £12,000, a special work for which the Rev. Chas. Williams has placed his services at the disposal of the Committee.

In the afternoon the Rev. J. R. Wood performed the pleasant function of laying the foundation-stone of the new Kingsgate Chapel, adjoining the Church House. The Rev. J. H. Shakespeare explained the object they had in view, emphasising the twofold purpose of providing a place of worship for the existing church, and accommodation for the Union, the former having an absolute right to the building on Sundays and every evening of the week, and the latter the absolute right to use it during the day. Later in the afternoon there was a reception of ministers and delegates by the London Baptist Association in the Holborn Town Hall. Refreshments were provided, and the Rev. Thomas Greenwood, President of the Association, gave, in its name, a cordial welcome to all the brethren, mentioning, by the way, that the Council of the Association had determined to pledge the churches of London to another £1,000 for the Century Fund.

The public engagements of the day were closed by a deeply interesting Missionary Soirée in the King's Hall of the Holborn Restaurant. Sir Herbert Ashman, of Bristol, took the chair, and in his opening speech glanced over the mission field, noting the present condition of the work on the Congo, in China, and in India. The Rev. J. G. Greenhough, who has recently visited Ceylon, followed with a most graphic description of the beautiful island, "the pearl of the ocean," dwelling in a most interesting manner on its scenery, its people, and its religion. He closed by expressing the conviction that "before the end of this century comes Ceylon will be a Christian island." It is now "the central stronghold of the Buddhist faith," "and the light which is kindled there will shine more or less over many lands and peoples." The Rev. J. R. M. Stephens gave a gratifying account of the prosperous condition of the work at Wathen, Lower Congo, where he and his colleagues had been labouring, and where there is now an active church of 365 members. The Rev. G. S. Wilkins, of Berhampore, among other things, gave some interesting testimonies by natives applying for Church membership.

Wednesday was also devoted to Foreign Missions. The day began with a Zenana Breakfast in the Holborn Restaurant, presided over by Mr. Eugene Stock, of the Church Missionary Society, who gave a sympathetic address, "and prayed that the Mission might be more wonderfully blessed in the future even than they had been in the past." Miss A. G. Angus,

Finance Secretary, stated that the year had closed with a deficit of £499, which had been lessened by special donations of £150, and pleaded that the whole might be extinguished during the meeting. Addresses descriptive of Zenana work were delivered by Rev. William Carey, of Dacca, Miss Shekleton, of China, and Rev. G. J. Dann. There was a crowded congregation in the Bloomsbury Chapel at noon to hear the annual missionary sermon by Dr. Fairbairn, Principal of Mansfield College, Oxford. The sermon was packed with the result of much earnest thinking, and made considerable demand on the attention of the congregation. It was based on the words of our Lord: "It is expedient for you that I go away," and aimed at showing that "The absence of Jesus was necessary to the interpretation of Christ, and to the creation and realisation of the Christian religion." In his opening sentences, Dr. Fairbairn paid a very warm tribute to the worth and character of Baptist missionaries in India, whose work he had witnessed during his visit to that country. "If missions could be saved by the heroism of missionaries, you, as a society, would be nigh unto complete salvation." A missionary sermon to young people was preached in the evening by Rev. W. T. A. Barber, Head Master of the Leys School, Cambridge. It was a bright, earnest discourse, delivered with much animation, on the authority of Christ, based on Matt. xxviii. 19.

The Second Session of the Union was held on Thursday morning in Bloomsbury Chapel. After a short devotional service, conducted by the President, the assembly, at his suggestion, sent sympathetic messages to Dr. Parker and Dr. Caleb Scott, both laid aside by illness. The Rev. W. E. Blomfield, B.A., then introduced to the assembly for the first time the matter of a Sustentation Fund. His paper was admirable in every respect, well thought out, carefully prepared, and impressively read. There is no space here for analysis or exposition, but it may be said that, as Mr. Blomfield pictured the need, faced the difficulties, and unfolded his plan, even the most doubtful began to see that a Sustentation Fund for Baptist ministers which will not imperil the cherished independency of the churches is, by no means the impossible thing many have imagined. A motion to submit the proposal of a Sustentation Fund to the consideration of the Council was moved and seconded in two able and earnest speeches by Mr. W. Goode Davies, of Newcastle, and the Rev. J. W. Ewing, M.A., of Peckham. These two brethren, both "Sons of the Manse," touched the hearts of the assembly by brief but pathetic references to their own early recollections of the anxiety and trouble caused by the narrow income of their fathers as Baptist ministers. The motion was carried with loud acclamation.

The way was now prepared, in more senses than one, for what had been looked forward to as the supreme moment of the session. When Mr. Shakespeare entered the pulpit to give his report of the Century Fund, he was greeted with the enthusiastic applause of the assembly, which showed clearly enough that, whether the Fund were completed or not, his brethren

heartily recognised and appreciated the patience, tact, persistency, and resourcefulness with which he had captained the enterprise. His manner in making the report was wonderfully calm and self-restrained. Though his opening sentence, declaring that the effort had been endowed with complete success, was broken into by a loud burst of applause, and then by the Doxology, when the singing ended he completed the sentence in the same even tone as if no interruption had occurred. The assembly was profoundly interested as he told the story of the last few days. "Only yesterday evening we were still about £5,000 behind, and I awaited with some agitation the arrival of a generous and God-sent friend." Then came the climax. The family of the late Mr. William Chivers, of Histon, in his memory, in addition to their previous gifts, promised £5,000! Then it transpired that Mr. John Marnham, of Boxmoor, and Mr. Edward Robinson, of Bristol, had intimated their intention of completing the Fund, and to these two brethren the honour was given of sharing between them the last and crowning contribution of £326. A resolution expressing and recording "Our deep gratitude to God for His blessing upon our plans and endeavours to raise the Twentieth Century Fund," was moved by the Rev. Samuel Vincent, of Plymouth, spoken to by Dr. Clifford, Rev. W. Cuff, Mr. Herbert Marnham, and Dr. Maclaren, and carried with the heartiest cheering. Dr. Glover then led the assembly in a closing prayer, and so ended one of the most memorable sessions the Baptist Union has ever held.

The remaining meetings of the week were wholly devoted to Foreign Missions. But little space is left to describe them, but it may be said of these, as of the previous Missionary gatherings, that they were pervaded by a fine spirit of zealous enthusiasm. There was a large attendance at the annual public meeting in Exeter Hall on Thursday evening, when Lord Kinnaird, who presided, spoke some kindly words of hearty congratulation and encouragement. The Rev. Chas. Williams, fresh from his visit to India, described very tellingly, from his own observation, the evils of idolatry, and the signs of encouragement in the work of evangelising the country, laying special stress on the value and need of Medical Missions. The Rev. William Carey, of Dacca, earnestly pleaded for missionary reinforcements, and the Rev. E. C. Smyth, of China, gave an account of his work in Chou Ping, and deeply interested his large audience by a vivid account of his escape at the time of the Boxer rising. At the Missionary Breakfast on Friday, the chair was taken by Mr. E. B. Collier, of Reading, and some bright and earnest addresses were given by missionaries on various branches of the work—on the Congo, by Mr. Thomas Lewis; in India, by Rev. F. W. Hall; in China, by Mr. E. C. Smyth; and in Ceylon, by Rev. A. H. Lapham. The Young People's Meeting in Exeter Hall, on Friday evening, under the Presidency of that tried friend of the Society, Mr. W. C. Parkinson, L.C.C., was a fitting and enthusiastic close of a week crowded with engagements. The Hall was well filled, and Mrs. Howell, of

Bolobo, Rev. G. J. Dann, of Bankipore, and Rev. E. C. Smyth, of Chou Ping, spoke earnestly and effectively of the work in Africa, India, and China. The audience, composed very largely of young men and women, was eagerly appreciative and responsive, and, while looking at their bright faces and hearing their hearty applause, one felt that in the intelligent zeal and devotion of the younger members of our churches, there is the surest augury of increased effort, and, with the blessing of God, larger success in the years that are to come.

W. H. KING.



SUNDAY MORNINGS WITH THE CHILDREN.

VI.—UNDER GOD'S WINGS.

“He shall cover thee with His feathers, and under His wings shall thou trust.”
Ps. xci. 4.

NOW, have you ever thought what a wonderful thing a wing is? How soft it is; and yet how strong it is. There are birds that fly, not only across the English Channel, but thousands and tens of thousands of miles across the sea. There are some birds that every year leave England and fly straight away to Africa; their wings are very soft, but they are not feeble, because if they were feeble they could not do it; they can do it because their wings are very, very strong. And then again, how swift wings make the flight of a bird. Now what is the quickest way that you can think of of a person getting from one place to another? It is not riding, nor driving, but flying. A bird can fly faster than a horse can run, and even quicker than the express train can travel. Wings are the swiftest instruments of motion that we know of. And so, boys and girls, in the text God is represented as having wings, strong wings, swift wings, so that He can come to us whenever we want Him. You know sometimes a little boy gets lost or stolen. Some time ago we were reading of a Brighton boy who has left his home, and nobody knows where he is, and, perhaps, that little boy has been away in some lonely place calling for help, calling for his mother, calling for his brothers, but they have not been able to hear him, and perhaps if they knew where he was, it would take them a long time to get there. But God can come very swiftly to the help of those that put their trust in Him.

But wings are not only for flight, they are for shelter. Wings are made of feathers, and feathers are not only soft, but warm. How cosy the little birds in the nest are, even when it is raining, or when the storm and the tempest are raging outside. And so, boys and girls, men and women, can find shelter under the wings of God.

You know this world, or perhaps you don't know it yet, but there are people here this morning who do know that this world can be a very cold place. Comforts can fail, and friends can fail, everything that gave us joy and comfort can pass away from us, but men and women who know God in all the cold of this world's life, they get close to God, and there they feel that their lives are safe and warm; under His feathers they find rest.

Again, the wing is not only for shelter, but for protection. When the hawk is in the sky, or when a rat is abroad, the old mother hen knows it,

and so spreads out her wings in a fluttering manner, and begins to call to her little chickens, and wherever they are, they begin to run to her, and there, under her wing, they are safe from birds and beasts of prey.

So there are things that threaten to hurt and destroy us; but if we get under the wings of the Almighty they cannot hurt us, they cannot destroy us, there we find security and rest. But the sad thing about it is that many won't come under the wings of the Almighty.

I remember once seeing in the Royal Academy a very little picture in one of the smaller rooms, but it was a little picture that had a very important lesson. It represented a little downy chicken that apparently had not been hatched very long, looking with great interest and curiosity at a viper that lay crawling on the ground. The old mother was a little way off, and she had called her brood to her, and all the other chickens were safe from the viper under her wing. But this obstinate, self-willed, curious chicken would not come to the mother's call, and there it was going nearer and nearer to that viper that would presently lure it by its very gaze and then destroy it. And there are people in the world like that chicken. That is how it was with the people of Jerusalem; you remember they were sinning against God; their sins were bringing upon them terrible retribution, and Jesus Christ wanted to save them, and He called them to Him, and they would not come; and you remember what He had to say, with an almost breaking heart: "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." And so, because they would not come under the wings of the Almighty, you remember they perished.

Let us not be like them, but let us to-day ask God to cover us with His feathers, and let us put our trust under His wings, and then no evil shall come near any one of us. Amen.

D. LLEWELLYN.



IN MEMORIAM: SAMUEL HARRIS BOOTH.

The Holy Spirit moves upon the land,
A myriad leaves, no two alike, arise,
And holy souls come forth at His command
In sweet varieties.

Here was a man of gentle, courteous mien;
A dignified and cultured course he ran,
Free from vulgarity; in whom was seen
A true born gentleman.

He loved the Saviour from his earliest hours,
And hence delighted in all things of beauty;
He loved the fair-shaped fern, the coloured flowers,
But chiefly joyed in duty.

Dowered with a love of all who loved the Lord,
Yet with a hatred most intense of wrong,
A holy man, whose life was richly stored
With thoughts of purpose strong.

Sturdy in principle, nor turned aside,
He knew what he believed and held it clear;
And thus men gladly chose him as their guide,
One who was born to steer.

Upon his age he wrote an honoured name
Which many hearts will never cease to love;
And peaceful, met the message, when it came,
To fuller life above.

J. H. COOKE.

NOTES AND COMMENTS.



THE EDUCATION BILL.—It was a foregone conclusion that the second reading of the Education Bill would be carried by a large majority. During the debate, the Nonconformist case was ably stated by Mr. George White, Mr. Hutton, and Mr. Lloyd George; but the most notable speech was that of Lord Hugh Cecil in defence of the Bill. He frankly admitted that the clerical party desired to see every school with one door into the church and (this, perhaps, for the sake of symmetry rather than for use) another into the chapel. The Nonconformists, whose position he certainly understands far better than the majority of his party, he regards as “misguided and mistaken allies,” and he sees no reason why this regrettable controversy should not be ended by negotiation on the only satisfactory basis—“that every child should be brought up in the belief of its parents.” The Committee stage of the Bill is set down for June 2nd. The course of the measure may not then be so smooth as the majority of 237 might suggest. The Irish party are not more likely to subordinate political to ecclesiastical interests, should they see a chance of defeating the Government, than were the Irish voters at Bury. Moreover, Unionist opinion is not altogether satisfied with the amount of popular control over denominational schools. Mr. Chamberlain’s speech at Birmingham may, perhaps, be taken as an indication that Ministers are beginning to feel the force of the Nonconformist opposition and the danger of Unionist revolt. Equally significant as a sign of the times is the fact that many of the Anglican party on second thoughts are beginning to question whether the Bill will really benefit Voluntary schools, and whether the duty of the parish clergyman can be limited to those children who attend the National school. The Bill tends to make the clergy hand over the care of their own scholars to the elementary schoolmaster, and to neglect others who do not come under his care at all. So says *The Pilot*, and calls on Churchmen to “reconsider their educational position.” *The Pilot* has gone further than any other paper in allowing that, if certain things be as stated—and indisputably they are—Nonconformists have an intolerable grievance. Why not admit, as Mr. Vernon Bartlet contends in a forceful letter in the same issue, that in healthy religious training distinctive formularies come after the foundation has been laid? *The Pilot*, however, in a later issue prefers all-round Voluntaryism as the best solution in an undeniably complex situation, the State restricting itself to secular education. It regrets that Nonconformists have abandoned their old consistent position on this point. This is surely significant of much! Nonconformists should take note of the fact.

PROPOSALS FOR A CONFERENCE.—Mr. A. H. D. Acland recently suggested that the leaders of each party, together with representatives of the Government, might meet in conference with a view to arranging a compromise. The proposal has met with wide approval from Free Churchmen, but so far there has been no word of response. It is hard to believe that the agitation in the country can be without effect in bringing about the adoption of more moderate counsels. Churchmen, too, are divided, many advocating the concurrent endowment of sectarianism. We trust that no outlet will be sought

in that direction. Meanwhile, the representatives of every branch of Nonconformity have denounced the Bill with practical unanimity, and it is plain that, if these protests be disregarded, stronger resistance will follow. At the Congregational Conference at the Memorial Hall, the Rev. R. J. Campbell certainly had the meeting with him when he declared that the refusal of adequate safeguards will be met by the refusal to pay the Education Rate, and the formation of a "Nonconformist Caucus" in every division, to secure the reversal of the policy of the Bill. Opinion may be divided as to the wisdom of extreme courses, but this, at least, is clear: there can be no final settlement on the lines of this measure. A reactionary attempt to re-establish clerical tyranny will not be tolerated for long. The hands of the clock may be set back, but the time of day is not altered thereby. Our forces are mobilised and prepared for war, if war it is to be. There has been a thrilling revival of the Puritan temper in Nonconformity, and if our birthright is to be threatened, we shall see to it, not only that it be made safe, but that other inequalities also be removed. The worst feature of the ostrich-like policy of no concession is that it must render impossible a settled education policy for years to come, during which time the nation must inevitably lose ground. Our national efficiency, as well as our religious liberty, is at stake.

THE CASE OF DR. AGAR BEET.—No little surprise has been caused by the news that the Wesleyan Institution Committee has not nominated Dr. Beet for re-election to his chair at Richmond College. Well-informed opinion ascribes the step to disapproval of Dr. Beet's views on Eschatology, as found in his recent book on the Immortality of the Soul. These views have already been the subject of discussion, and were perfectly well known to Conference at the last election, six years ago. It is quite possible that the Representative Session may replace Dr. Beet's name on the list, and that the Pastoral Session may re-elect him. But the significance of the step lies in the attempt to enforce the standard of Wesley's sermons in the colleges. It would not be fair to the Committee to judge them before their grounds of action are made public. There is a look of obscurantism about the matter, and also of indirectness, seeing that there are means provided for inquiring into any minister's orthodoxy. The incident, however it may turn out, emphasises once more the unwisdom of binding a living church by a detailed and inelastic creed, though Dr. Beet contends that his position is absolutely legal.

THE CATASTROPHE IN THE WEST INDIES.—A disaster almost unparalleled in the annals of mankind took place on May 7th, in Martinique, when Mont Pelée, a volcano which had been quiescent for half a century, after some threatenings and warnings, broke suddenly into violent eruption, and completely overwhelmed the town of St. Pierre, the capital of the island. The sides of the crater gave way, with a fierce explosion, and within twenty minutes the whole town was consumed, and not less than 30,000 people swept into eternity. The torrent of molten lava dashed into the sea, and of some twenty vessels in the bay, only one, an English steamer, made its escape, and even it at terrible cost. Almost simultaneously the Soufrière, in St. Vincent, broke into eruption, and though, happily, there was no town near by, the neighbouring country was devastated, and fully 2,000 of the inhabitants lost their lives. The desolation of both islands is almost beyond conception.

Prompt measures are being taken for the relief of the thousands of homeless and starving people, but it is to be feared that the full tale of death is not yet known. The British, French, and American Governments are using every effort to apply the generous gifts which are pouring in from every side. The seismic disturbances are evidently very widespread. News comes to hand of an earthquake in Guatemala a fortnight before, which claimed 1,100 victims. There has been no such tale of disaster within the memory of man, except the destruction of the island of Kratakoa. These terrible events raise within us more questions than our minds can answer. The ways of Providence are indeed past finding out. Yet it is not too much to wish that so awful a proof of the weakness of man in the grasp of these Titanic forces, and of the uncertainty of life, may lead many to feel that the God who presides over nature has named their name.

THE CONGREGATIONAL UNION.—The Spring meetings of the Union took place under circumstances of unusual interest. First, the Chairman, Dr. Caleb Scott, was, unfortunately, prevented by serious illness from being present. In the prayers for his recovery and the expressions of sympathy and hope which were offered, all will heartily join. Another point of interest was the report of the answers of the churches to Dr. Parker's scheme. These seem to show that the constituency is not prepared for anything so radical. Mr. Albert Spicer, in a businesslike speech, moved for the appointment of a special committee to draft a scheme which should provide for a more economical use of the resources of the Denomination in home and foreign work, and deal effectively with the questions of the ministry, the colleges, and closer union among the churches. A solitary protest came from Dr. Hunter, who said that the Independent Order required strong men to work it, and that the present complaints were those of workmen who did not know how to use their tools. The Union elected Dr. Horton for its next Chairman by an almost unanimous vote. The appointment is singularly opportune. Dr. Horton has long been associated with the idea of a "London Congregational Church," and his independence of judgment, his sound Puritanism, and his deep spirituality marked him out as well fitted for the task of the hour. Dr. Scott's address, which was read before the assembly, dealt wisely and frankly with the question of "Christ and Criticism." The Report of the Committee contained a scheme for a Superannuation Fund, to be worked by the Union through the Prudential Assurance Company. Church and pastor were to pay an equal premium, not less altogether than 5 per cent. of the stipend, and not necessarily continuously. At sixty-five the minister would receive an annuity most liberally computed from the payments. The discussion revealed much difference of opinion on the scheme and on the present Pastor's Retiring Fund, and the whole matter was therefore postponed till the autumn. The Congregational Twentieth Century Fund Report shows that £710,742 has been raised, though the central fund only reaches £83,121. For church extension, which includes chapels, schools, manses, vestries, and so on, the sum of £287,570 was raised. About £210,000 of debt have been cleared off. The Committee rightly claim that the Fund has been successful, and that it is unfair to say that the churches have been given credit for work which would have been done apart from this appeal. We congratulate our Congregational friends on this splendid achievement.

THE MEETINGS OF THE ENGLISH PRESBYTERIAN SYNOD AT NEWCASTLE were marked by little of outside interest, apart from the adoption of a strongly-worded resolution against the Education Bill, and a discussion on the Synod's relations with the Church of Scotland. The Committee reporting on the latter question recommended that the proposal to send delegates to the assembly should not be pressed, as it was found that their friends in the North considered the time inopportune. The Rev. Robert Taylor pointed out that the question of principle had already been settled by the sending of deputies to the Synod of the Church of Scotland in England. It seems inevitable that the English Presbyterian Church, by its practical proof of the feasibility of union between members of the Established and Free Churches in this country, must foster an opinion in Scotland which may bring about the happy consummation of a comprehensive re-union. The Synod declined to commit itself to the experiment of mission centres in large cities, considering that the work may more easily be done by the Presbyteries. It is evident, however, that all our Free Churches are alive to the need for new methods of evangelistic work.

THE LATE REV. R. W. R. DOLLING, OF POPLAR.—In the death of Father Dolling, as he was popularly called, who has passed away at the comparatively early age of fifty-one, the Church of England has lost one of its most saintly and notable ministers, a man who combined the ceremonial of an extreme ritualist with an evangelical fervour which a Methodist might envy. An ecclesiastic of a rigidly antiquarian and Roman type, he was a zealous, self-denying, and hard-working clergyman, the friend of the poor and outcast, a missionary in the slums, without a trace of superciliousness or an air of patronage; a man inspired by the spirit of Him who came to seek and to save the lost, and who literally spent his days and nights in work to which this sacred enthusiasm of humanity led him. He was in his own way a scholar and a man of culture, and gained the confidence of all classes. "He was equally at home with a coster and a public school-boy, with a factory girl and a lady of fashion." He was a confessor of the best type. He was a resolute social reformer, who not only denounced social evils from the pulpit, but took practical and effective measures to clear his parish of bad and immoral houses, whose landlords he boldly defied. The stories told of men and women in various ranks of life whom he reclaimed from vice are many of them touching in the extreme. He shrank from none, but loved and befriended all, and believed, as Christ did, in the possibility of restoring the worst, and many of these worst found shelter under his roof. His removal from St. Agatha's, Landport, was a painful episode; but the ritual he followed—the altar devoted to Masses for the dead—and his persistent disregard of the authority of his Bishop, rendered that removal necessary. Extreme as were his High Church principles, he has borne unstinted testimony to the value of the work of Nonconformists, and censured the authorities of the Church for their blindness and superciliousness in this respect. With several of our own brethren in Portsmouth—notably, with the Rev. Charles Joseph and the Rev. J. P. Williams, of Southsea—he was on terms of affectionate friendship. Would to God that all our Churches had more men of his spirit, and that we were all alive to the necessity of doing such work as that in which he set so noble an example!

LITERARY REVIEW.

THE SPIRITUAL MIND. By Robert Henry Roberts, B.A., late Principal of Regent's Park College, London. Edited by His Son. London: Hodder & Stoughton.

WE are heartily glad that the family of the late Principal Roberts have not withheld this volume from publication, incomplete though it be. Quite apart from the value which will be attached to it by those who knew him, it will be welcomed as a real contribution to the solution of the great question with which it deals, owing no less to its own strong qualities and clear grasp of the problem than to the pathetic interest due to the circumstances under which it was projected and written. It is the product of an eventide wherein there was light.

The opening section of the book, and perhaps the most valuable, is an exposition of I Cor. ii. It is rich in insight, forceful in style, and marked by a fine spirit. From these chapters we gather the thesis of the volume, that the spiritual mind is the ultimate court in things spiritual. At Corinth, Paul had faced the question: What could the unaided Gospel story do for Gentile sinners? Laying aside all concessions to Greek thought, lest his hearers should be for ever flying off at a tangent, he preached Christ and Him crucified, and the result was that, even amid weakness and fear, his message proved to be the power of God. Thus far his work was prophetic. But among the "perfect," he advances, as inspired Jews had advanced, through prophecy to "wisdom," or, as we should say, to theology and ethics, and here, the one foundation being laid, makes contact with Greek thought. It is safe to do so now, for the spiritual man who is led by the Spirit has his thoughts moulded by the Gospel of the Crucified, and can tread the mazes of life's mystery safely by the light of Divine revelation. He judges all things, for the voice of the Spirit is as an intuitive faculty superadded. He may not, in the narrow sense, *know*, but God's Spirit, who knows all, is his guide. He knows the truth because he has the mind of Christ. Then follows an historical inquiry as to whether Paul's method was followed by the early Church, and has been embodied in the practice of the Roman and Anglican communions. It is not difficult to show that even the sub-Apostolic Church departed from it when it erected the Church itself as the ultimate court. This section of the book is a forceful statement of the neglect of the spiritual wisdom by organised ecclesiasticism, whose claims are rightly met, not with mere negations, but with positive teaching. Naturally, the theory colours the reading of the history, but it never perverts it. In details we may dissent, but the case, as a whole, is undeniable. So strong is it, indeed, that we must regret the absence of revision and pruning, and the marked following of Neander (even to the spelling *Cyrrill*) and Socrates. More critical historians would afford ample support to the argument, and might appeal more to the unconvinced. No doubt, had the book had the benefit of the author's revision, he would have both pruned and strengthened, and also shown how, in face of her foes, the Church could have rendered her faith explicit by more spiritual methods. But it was not to be, and the reader must think out for himself how, on Paul's lines, this exactly similar

problem might have been met. He will find it a stimulating problem, and the answer will not leave him enamoured of Sacerdotalism.

The volume bears many marks of its unfinished state, some of which should have been removed in editing. For instance, we have Gregory of Nazianzen on pp. 298, 303, and on the latter page Gregory of Nazianzus. On p. 298 Eusebius' surname is given as Pamphilus, and on p. 393 a quotation mark is dropped, three lines from the foot. Might we also suggest that the average reader will think he knows where *Nice* is, whereas he might be led to look up *Nicaea*?

A HISTORY OF GREECE, TO THE DEATH OF ALEXANDER THE GREAT. By J. B. Bury, M.A., LL.D., Regius Professor of Greek at the University of Dublin. Library Edition. Two Vols. London: Macmillan & Co.

It is no matter for surprise that Professor Bury's History of Greece, published some two years ago, should have been sought for in a form more worthy of its value than the compact volume in which it first appeared. From the first it was recognised as a book of the highest rank, and, in its own class, *facile princeps*. It is a happy combination of wide erudition, minute research, a keen historical sense, and a style which is always vivid and dignified. The ground has been well trodden, yet Professor Bury has much light to throw on old problems, and illumines the more obscure periods by his skilful handling of the archæological data. Although the volumes claim to be only a political history, it would be impossible to rise from the study of them without a clearer conception of the relation of art, literature, and religion to the development of Greece. The concise, crisp estimates of the great men are a feature of the work, as apt in expression as they are convincing. Socrates is effectively written down as "the active apostle of individualism," Demosthenes as "a typical Demosthenic Athenian," and Brasidas as "a Spartan by mistake." Indeed, the few pages on Socrates and the extended appreciation of Thucydides seem to us to get nearer "the root of the matter" than many a lengthy monograph.

As a study in political science, the work will be of permanent value. It is no small feat thus to revivify the past. One reads it to-day with a new sense that the problems of Hellas are our problems too; as indeed they are:—Can democracies exercise imperial power, and can individualism exist within the state without weakening its resistance to outside forces? The answer as to the Greek experiment is, that though the Republics of Greece "were not to have the last word in the history of man," yet they have left us, as their legacy, "the most precious thing in the world, fearless freedom of thought." No student of the philosophy of history or of present-day politics can follow Prof. Bury in the steps by which he reaches this conclusion without acquiring much knowledge, a firmer standpoint, and an extended horizon.

THE EMPHASISED BIBLE. A New Translation. By Joseph Bryant Rotherham. Vol. I.—Genesis to Ruth. Vol. II.—1 Samuel to Psalms. London: H. R. Allenson.

THE EMPHASISED BIBLE is a great undertaking. It is, as we are told on the title page, designed to set forth the exact meaning, the proper terminology, and the graphic style of the sacred originals; arranged to show at a glance Narrative, Speech, Parallelism, and Logical Analysis, also to enable the student readily to distinguish the several Divine names, and emphasised

throughout after the idioms of the Hebrew and Greek tongues. Thus the English student is, as far as possible, put on the same vantage ground for the mastery of the Bible as students of the Hebrew and Greek texts. The version seeks to be rigidly faithful, aiming at accuracy rather than at grace. The arrangement of the text is ingenious and instructive. The indentations and the various signs used to indicate the exact force of words in successive sentences is of great assistance, while we see what an important part is played by emphasis. The typographical devices, strange as they look at first, are soon found to be exceedingly simple, and admirably adapted to their purpose. The various names of God are indicated in a manner to which English readers have not been accustomed. The brief expository introductions and the notes, in the appendices and elsewhere, have great hermeneutical value. Many of the renderings are fresh and vigorous, and have the suggestive value of a commentary. Job xix. 25-27 is thus rendered (though we cannot reproduce the signs which show the emphasis):—

“But I know that my Redeemer liveth,
 And as the Last over my dust will He arise;
 And though after my skin is struck off this followeth,
 Yet apart from my flesh shall I see God:
 Whom I myself shall see on my side,
 And mine own eyes shall have looked upon, and not those of a stranger,
 Exhausted are my deepest desires in my bosom!”

As the work of a man who has only been able to devote his spare time to it, and who is now seventy-four years of age, the production is remarkable. It embodies thirty years of unwearied toil.

BROOKS BY THE TRAVELLER'S WAY. Twenty-six Week-night Addresses.

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

THE editor of the *Examiner* was fortunate in securing from Mr. Jowett the privilege of printing regularly his week-night addresses, and we are not surprised that he has received from a wide circle of readers requests for their re-issue in a more permanent form. Mr. Jowett is one of the men who attracts large congregations during the week as well as on Sundays, and who rewards them by sermons of the highest intellectual and spiritual quality. The addresses here published, though simpler and less elaborate in structure than the sermons in “Apostolic Optimism,” are none the less fresh and valuable. They are the result of close Biblical study, of wide general reading, and of profound sympathy with human life in its struggle and sorrow. Familiar texts are often invested with new and choicer meanings, and contrasted texts yield strong and helpful teaching.

THE GOOD FATHER. Twenty-six Five Minutes' Addresses to Children. By Bernard J. Snell, M.A., B.Sc. London: H. R. Allenson.

THE children's sermonette in Mr. Snell's service at Brixton is one of its most attractive features, and we have often heard of the esteem in which it is held by the young people and their elders. In the volumes of sermons which he has published, addresses of this kind are always included, and in several instances he has issued such addresses separately. The present volume has already appeared under the title “Le Bon Dieu,” and it says much for the quality of its contents that a second edition has so soon been called for. Simplicity combined with directness, soundness of judgment, and sym-

pathy with young life, proverb, anecdote, and simile light up all the pages and present the fundamental everyday virtues and imperative Christian duties in attractive form.

A METHOD OF PRAYER. By Madame Guyon. A Revised Translation, with Notes, edited by Dugald Macfadyen, M.A. James Clarke & Co.

OF the forty volumes of Madame Guyon's works, the "Moyen Court de Faire Oraison" stands out as one of the best. It touches on themes of universal and abiding import, and does it with such subtle, spiritual insight, such rapt fervour, and such a triumphant sense of the Divine Presence, that her counsels rise to that higher region in which theological distinctions do not count, and in which argument, logic, and systematising disappear in the light of vision. This great French mystic held many opinions which clearer light and wider knowledge would have led her to abandon. But that she should be persecuted for her heretical opinions and imprisoned in the Bastille for seven years seems incredible. We are grateful to Mr. Macfadyen for his spirited translation of this admirable work, and for his notes on Mysticism, on the Origin and Influence of the Method of Prayer, the specially valuable remarks on the Meaning of Christian Perfection, and the Higher Consciousness. The work will prove a choice companion of the devout life.

RELIGIO LAICI. A Series of Studies addressed to Laymen. By the Rev. H. C. Beeching, M.A. London: Smith, Elder, & Co.

WE have for a long time made a point of reading all that comes from the pen of the Rev. H. C. Beeching. Notwithstanding his Anglican position, he is so fresh and unconventional, he has so deft and delicate a touch, that it would be a loss to overlook his bright and breezy essays. His wide acquaintance with men and books invests even his most doubtful positions with the glow of the best that has been thought and said in their favour, and if we have often to pause and ask, "But is it so?" the loss is not unmitigated. When Mr. Beeching treats of Christianity and Stoicism, we approve his spirited contention that the former is not simply the latter touched with emotion. We follow with greater hesitation when he treats of the spirit of the English Church in the seventeenth century, much that he claims for the Church being found beyond its borders. He is certainly a better exponent of the penitent poet Donne than either Mr. Leslie Stephen or Mr. Edmund Gosse, with both of whom he breaks a friendly lance. The essays on "Fallacies on the Ritual Controversy" and on "The Church and Elementary Education" are, we readily allow, the utterances of a candid and capable opponent. Mr. Beeching is frankly denominational in his attitude towards the Education question, and we do not think a final settlement is possible on the lines he has laid down. He demands denominational teaching, which, as he sees, can only be given by a denominational teacher, and, as he says, "the clergyman is not a trained teacher," and he has "no status in the eyes of the children"! This, surely, increases the difficulty in the way of adopting his plan a hundredfold.

THE PILGRIM'S PROGRESS. By John Bunyan. In Two Vols. George Newnes, Ltd., Southampton Street, Strand, W.C.

OF editions of Bunyan's "Pilgrim's Progress" there is not likely soon to be an end. It is certainly worthy of a place in "The Caxton Series of Illustrated Reprints from Famous Classics." The text is printed in fine,

large type, the work is beautifully got up, and could not be more convenient. It is bound in limp lambskin, which makes it a pleasure to handle.



The illustrations by Mr. E. J. Sullivan have generally caught the spirit of the text, and are both quaint and impressive in their realism, as will be seen from the accompanying reproduction of *VANITY FAIR*.

CORINTHIANS. Edited by J. Massie, M.A., D.D. **THESSALONIANS AND GALATIANS.** Edited by W. F. Adency, M.A. **EPHESIANS, COLOSSIANS, PHILEMON, AND PHILIPPIANS.** Edited by G. Currie Martin, M.A., B.D. (*THE CENTURY BIBLE.*) Edinburgh: T. C. & E. C. Jack.

THE high level of editing attained in these and in other volumes of the series confirms our regret that space should be given to the printing of a

double text. Each of these epistles raises questions of great import, and it can be no easy matter to compress into a brief introduction all that must be said upon them. The several editors have surmounted the difficulties, however, both of space and of judgment. In some eighty pages Dr. Massie has given a masterly treatment of the relations between Paul and the Corinthian Church, and affords ample material for forming a clear view of the parties, and of the vexed questions of visits and letters. He accepts an intermediate visit and an intermediate letter, which he inclines to identify with 2 Cor. x. 13. Professor Adeney's Introduction strikes us as a model of editing. Nothing is omitted, and everything has its due proportion. There is a vividness in his characterisation of Paul which adds charm to his scholarly and balanced treatment of the great questions raised by each of the epistles under his notice. Mr. Martin, in his lucid and compact Introduction, considers that of the epistles of the captivity the Philippian letter came last, and that while all, in his judgment, were written between A.D. 61 and 63, they stand in the order indicated in the title-page. Like most modern commentators, he regards the Ephesians as a circular letter. An evident mastery of the literature bearing on the epistle, aided by a devout and scholarly study of the text, gives to the small volume no ordinary value. The notes of the editors are throughout just what such commentaries should give. This series has gained for itself a well-deserved welcome among students as well as among general readers.

THE CRITICAL REVIEW of Theological and Philosophical Literature. Edited by Professor S. D. F. Salmond, D.D., F.E.I.S. Williams & Norgate.

RECENT numbers contain many admirable critiques of foreign theological works, but perhaps the papers of greatest interest are Dr. Orrock Johnstone's on Menzies' "The Earliest Gospel," Professor Vernon Bartlet's "Wordsworth's Ministry of Grace," the Editor's own notes on Bigg's "Commentary on the Epistles of St. Peter and St. Jude," and Professor Johnston's Appreciation of Taylor's "Problem of Conduct." The Rev. J. R. Selbie has an important article on "The Present Position of Critical Opinion on the Book of Daniel," and Professor Davidson, of Aberdeen, a fine critique on "Royce's "The World and the Individual." Professor Vernon Bartlet is thoroughly at home on "Christianity in the Apostolic Age."

THE JOURNAL OF GEORGE FOX: Being an Historical Account of his Life, Sufferings, Travels, and Christian Experiences. In 2 Vols. Headley Brothers, 14, Bishopsgate Street Without, E.C.

FOX'S JOURNAL is one of the classics of English theological literature, valued by many who, perhaps, have little sympathy with the writer's religious standpoint. The present edition is published at a price which cannot be remunerated. Fox's claim to a place among "the leaders of English religion" is indisputable, and a volume by Dr. Hodgkin has been fittingly devoted to him in Messrs. Methuen's invaluable series of "Leaders." He was, of course, a man of singular disposition and eccentric habits, and cannot altogether escape the charge of fanaticism; but he had a pure and intense love for Christ and a genuine "enthusiasm of humanity." His interruptions of services, especially when they were held in "steeple-houses," did not, after all, form his chief characteristic; neither should we judge him by his one-sided denunciations, say, of Cromwell. He undoubtedly lived

in communion with God, and one who suffered as he did for conscience sake cannot be lightly regarded. This Journal has won eulogies from men of such different texture as Sir James Macintosh, Samuel Taylor Coleridge, and Charles Haddon Spurgeon, who proclaimed it to be "a rich mine, every page of solid gold." It is one of the books sorely needed in a day when there is so much lack of backbone, and it can be read with positive pleasure. Its directness and force of style would alone win for it high appreciation, but it has merits of a far higher order.

MR. ARTHUR H. STOCKWELL sends out *CHRISTIAN VERITIES*, by Rev. S. G. Woodrow, of Aberdeen, and *THOU REMAINEST, and Other Sermons*, by Rev. Archibald G. Brown, as Volumes XXI. and XXII. of "The Baptist Pulpit." Mr. Woodrow is a decidedly thoughtful preacher, dealing, and dealing effectively, with the profounder aspects of the Christian faith and the questions that lie on the borderland between philosophy and theology. The discourses on "Faith and Sight," "Christian Certitude," and "The Father's Care" are particularly good. The paper with which the volume closes, on "Theories of Atonement," first appeared in our pages. Mr. Archibald Brown's book is a capital specimen of his vigorous and effective pulpit work, and makes it easy to understand his remarkable success, alike as an evangelist and teacher. The preference of many readers will, we think, fix on the sermons on "Lion-Killing on a Snowy Day," "The Saviour's Defence of Sublime Devotion," "The Marks of the Lord Jesus, and "The Return of Our Lord," as the gems of the volume. *THE DISSOLUTION OF DISSENT*. By Robert F. Horton. Dr. Horton's aim in this volume is to show how much the intellectual and spiritual life of England would suffer by that decadence and dissolution of Dissent which many Churchmen are so fond of predicting. He bases his argument on the nature of the principles for which Dissent stands, shows how these guard us against perils which are inseparable from an Established or State Church, from liturgical worship according to the testimony of those who adopt it, and from the sacerdotalism which is now so rife. The validity of our principles is on grounds of Scripture and reasonably vindicated, and the testimony we have to bear is proved to be indispensable to a healthy and vigorous national life. The debt of the English Church itself to Nonconformity is greater than most men imagine. Dr. Horton has never written with more singular grace and point and with a finer combination of frankness, humour, and satire.

THE UNIT LIBRARY (Leicester Square, London) issues its books on what doubtless appears a singular principle. A unit of measure has been fixed; for twenty-five pages the rate per unit is $\frac{1}{2}$ d., or 2d. per hundred pages; the paper cover costs an additional penny, the cloth binding fivepence, and the leather binding 1s. 2d. The principle, though never so rigidly applied, is, of course, partially adopted already, in so far as a book of 200 pages costs more than one of 100 pages by the same author. There will be included in the Unit Library most of the great world classics, and the printing and general get-up are such that they are sure to become popular. The specimens now before us are Dr. Anster's translation of Goethe's "Faust," Emerson's "English Traits," and Goldsmith's "Vicar of Wakefield," the latter bound in leather, and so making a really charming volume both to handle and to read.

MESSRS. GEORGE BELL & SONS have rarely rendered more welcome service to general readers than they have by issuing "THE LIFE AND LIGHT" books, which are prettily bound, and published at the popular price of a shilling. We have now before us "Legends and Lyrics," by Adelaide Anne Proctor, the first series of which has reached its one hundred and thirty-second thousand, the second series its ninety-ninth thousand. "Parables from Nature," by Margaret Gatty, a selection containing about one-fourth of the entire number: among them are some of the most useful and delightful of all, such, for instance, as "The Unknown Land," "Knowledge not the Limit of Belief," and "Not Lost, but Gone Before." Readers who do not know them should certainly make their acquaintance. "The Thoughts of the Emperor Marcus Aurelius Antoninus," translated by George Long—probably the best translation in our language, and said by the late Mr. Matthew Arnold to be exactly such as his illustrious father, Dr. Arnold, would have approved. This issue does not contain Mr. Long's essays on the "Life" and "Philosophy" of Antoninus, to which reference is made in the stereotyped preface, neither does it contain the general index published at the end of the previous editions. "Aurora Leigh," by Elizabeth Barrett Browning, will find wide acceptance in this form, and the critical introduction, by Charlotte Porter and Helen A. Clarke, which carefully notes the characteristics of Mrs. Browning's genius, gives it an additional value. Mrs. Browning was the greatest woman poet of any land, and this novel in verse often reaches the true sublime.

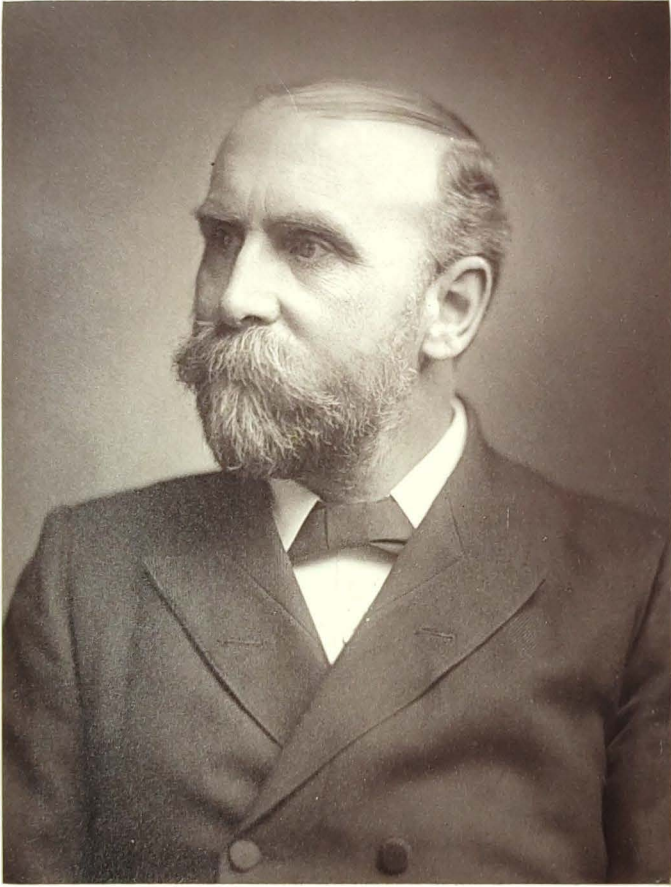
RELIGIONS OF BIBLE LANDS. By D. S. Margoliouth, M.A. Hodder & Stoughton.

THE day has gone by when men need to apologise for studying the social and religious institutions of "the nations around" as a means to a better knowledge and appreciation of the religion of the one nation with which God stood in definite covenant relations. Comparative religion is one of the most useful studies alike for the apologist and the interpreter. The Semitic religions and the religions of Egypt and Persia are intertwined in a thousand ways with the history of the Hebrews. This small manual is a model of clear, concise compression.

THE SUNNY SIDE OF CHRISTIANITY. By Charles H. Parkhurst, D.D.
Manchester: James Robinson, 24, Bridge Street.

A FEW years ago Dr. Parkhurst fought a brave and magnificent battle against municipal corruption and social evils in New York. The militant churchman and intrepid reformer is even more at home in expounding the great doctrine of Christian love. In five brief chapters he deals with it as a greater power than thought (phosphorous in the brain), as a theory and an experience, as a lubricant and a means of knowing. It is a vital, forceful book, full of combined gentleness and strength.

A PATHETIC interest attaches to LAST LETTERS AND FARTHER RECORDS OF MARTYRED MISSIONARIES OF THE CHINA INLAND MISSION (edited by Marshall Broomhall, B.A. Morgan & Scott). It gives a vivid idea of the fidelity and heroism of the men and women who, amid the most terrible dangers, bore witness for Christ. Their invincible loyalty to their Lord, rewarded by the consciousness of His presence and aid, is everywhere manifest. We have here a priceless heritage of testimony. Well may we thank God for its message to us all!



Woodburyprint.

Waterlow & Sons Limited

*Yours sincerely,
Geo. P. McKay.*
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*From a Negative by Russell & Sons, London.*

THE  
BAPTIST MAGAZINE

JULY, 1902.

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THE REV. G. P. MCKAY.

**T**HE Rev. George Peter McKay has been for nearly eleven years pastor of Devonshire Square Church, Stoke Newington, London, one of the oldest and one of the largest Baptist churches in the Metropolis. He was born in Glasgow. His father was killed by an accident when his son was only a few days old. In his early manhood Mr. McKay removed to Bradford, where he was a member of Mr. Chown's church. Amongst other friendships there formed with congenial Christian workers was one with Mr. William Chivers, which remained unbroken until severed by Mr. Chivers' lamented death a few weeks back. Entering the Civil Service, Mr. McKay removed to Hull, and joined the church of his namesake, Dr. W. P. McKay. In Bradford and in Hull he took a very active part in the work of the church, especially in open-air preaching.

His first pastorate was at Mint Lane, Lincoln. Here he stayed for more than seven years. A recent reference to Mr. McKay in the *Lincoln Gazette* says: "He was one of the most earnest, sympathetic, and most successful pastors the church ever had, and the most beloved by his people. Mr. McKay was also very popular outside his own church, especially amongst the working men of Lincoln, and his regular weekly visits to the mess-rooms of the foundries were very highly appreciated." At Lincoln he married a lady who, through the subsequent twenty years, has been his faithful helper in church and home.

From Lincoln he was called to be the pastor for five years of the Baptist Church at St. George's Park, Great Yarmouth. Being a seaside church, many friends from London and other places who, during their holidays, have attended Mr. McKay's church at Yarmouth, still retain grateful memories of his helpful ministry. A special feature of his work there was a series of temperance Saturday evening lectures given each winter at the Town Hall. A public address, presented by the Mayor to Mr. McKay at the close of his ministry, testified to the appreciation of these and other efforts for the good of the townspeople.

In 1891 Mr. McKay accepted the unanimous invitation of the church at Devonshire Square, Stoke Newington, London, to become its pastor. The Rev. Edwin H. Ellis, now pastor of the East London Tabernacle, had just left for a ten years' ministry in Australia. Mr. Ellis had also



left an earnest, united church of 700 members, and it was no light task for Mr. McKay to succeed such an energetic, evangelistic pastor as Mr. Ellis. How admirably, under the Holy Spirit's guidance, Mr. McKay has built up the church is seen by the Church Year Book for 1901, which was issued early in the present year. We find that after a strict annual revision of the roll there are now in membership 782, while during the ten years of Mr. McKay's ministry 1,037 have been received into fellowship, 661 by profession and 376 by transfer. There is a Sunday-school of over 800, more than 300 of whom are over fifteen years of age. The church and school contributed £270 last year for missionary work, having their own missionary, Rev. H. Sutton Smith, Yakusu, on the Congo, and several other missionary members in various other mission-fields. The total receipts of the church were nearly £2,500. The church has just celebrated its 264th anniversary, being founded in Devonshire Square, Bishopsgate, by William Kiffin, in 1638. But notwithstanding its age, under the ministry of Mr. McKay there is no sign of its strength abating or its vision of heavenly things waxing dim.

Mr. McKay was president of the London Baptist Association in 1895. He has recently taken part as secretary in obtaining some 5,000 signatures of Free Church ministers to the Peace manifesto. He is a man of very strong views. He refuses to accept the doctrine of man's natural immortality. His favourite text is John iii. 16, which he accepts in all literalness, preaching that "he that believeth hath everlasting life," and that the non-believer therefore cannot be immortal.

He also continually tells his people of the blessed hope—the glorious appearing of our Lord and Saviour Jesus Christ. The resurrection and the judgment are also prominent features in his ministry.

Mr. McKay has a marvellous memory. He never uses a note in the pulpit. His memory also helps him in references to Scripture. He knows his Bible thoroughly, and his ministry is essentially a Biblical one. The majority of his sermons are rather expositions than addresses of the ordinary type. Everything is referred to the Book. For all that he preaches he is able to give chapter and verse, and he desires all his people to be as well grounded as himself in their most holy faith.

One characteristic feature of the church life is the Monday night prayer-meeting, which Mr. McKay conducts in his own inimitable manner, and which is always well attended. Mr. McKay took part in the recent Free Church mission at Windsor and at Maidstone. A correspondent in the *Kent Messenger*, referring to the latter mission, says: "His Bible reading on the New Testament must have come to a good many as a revelation of what the New Testament really means." This is a characteristic sentence which aptly describes Mr. McKay's preaching. It is an unfolding of Scripture, making the Book speak rather than the preacher. And this is the true secret of Mr. McKay's ministerial success.

E. HENDERSON SMITH.

## JAMES CHALMERS, THE GREAT HEART OF NEW GUINEA.\*

**T**HE modern missionary movement has furnished us with one of the finest galleries of portraits which illustrate the history of the Christian Church. Every age of the Church has had its heroes and martyrs, who have embodied in their life and work the highest ideals of saintliness and self-sacrifice, men brave and magnanimous, such as the illustrious trio of Serampore—Carey, Marshman, and Ward; West Indian Missionaries of the type of William Knibb; harbingers of light in the Dark Continent like Saker in the Cameroons and Comber on the Congo. The Church of England has on its bead-roll the names of Henry Martyn, John Coleridge Pattison, Bishop Hannington, and Mackay of Uganda. The London Missionary Society has been honoured by the services of John Williams in the South Sea Islands, Robert Morrison in China, Robert Moffat and David Livingstone in South Africa, and James Gilmour in Mongolia. Indeed, every branch of the Church has its lists of saints and warriors who, though they may have received no ecclesiastical canonisation, have won a still more substantial and enduring honour.

Among these men, James Chalmers, the "Great Heart of New Guinea," is worthy of a conspicuous place, for, in our judgment, no truer man, no nobler Christian, and no braver missionary has ever lived. Had he displayed half the zeal or half the daring in travel and exploration in the service of science or commerce, his fame would have been trumpeted throughout the world, and he would have been universally recognised as one of the greatest Englishmen of the nineteenth century. The record of his life stirs our blood. It is impossible to read his autobiography without catching some of his enthusiasm, and being raised to a higher level. His abounding vitality, his robust common sense, his genial humour, his large-hearted generosity, his stern devotion to duty, allied with a child-like simplicity, his unflinching courage when face to face with danger and death, remove him from the category of self-seeking, pleasure-loving, average men, and place him among God's heroes. To whatever pursuit he had devoted himself, whether in commercial, political, or professional life, he would have made his mark in the world.

James Chalmers was born at Ardrishaig, in Argyllshire, in 1841, of simple-minded, God-fearing parents, members of the Established Church, to whom he owed a debt he never forgot. He lived an open-air life. "The breezes from hill and sea, the simple yet strenuous life, the atmosphere of adventure in which, as a schoolboy, he lived and breathed, gave him as an abiding equipment his love of fresh air and ocean, his quickness of eye and instant appreciation of the right act for an emergency,

\* JAMES CHALMERS. His Autobiography and Letters. By Richard Lovett, M.A. With Portraits, Maps, etc. Religious Tract Society.

his readiness and ability to cope with all manner of men and things. In this school he acquired that strength and fearlessness and skill which in after days enabled him to steer his whaleboat through wild seas and the wilder Pacific surges which thunder over the coral reef." The prevailing theology of the district, however, was the reverse of cheerful, being of a decidedly ultra-Calvinistic type. Chalmers wrote later:—

"The God of the Highlands at that time was a terror, and we heard much more of Him as such, than as the God of love. Mr. Meikle was not considered quite orthodox, as he preached and taught a God of love. I have heard preaching, as a boy and a youth, at which I have shuddered, as the bottomless pit of fire and brimstone has been shown. I have heard preachers say that the saved parents would say 'Amen' and shout 'Hallelujah!' as they saw their children who were unbelievers cast forth on the Day of Judgment to everlasting punishment in the lake of fire. My flesh has crept until I was able to get rid of the frightful nightmare."

Happily, Chalmers came under the influence of this not quite orthodox Rev. Gilbert Meikle, the minister of the U. P. Church, a larger-minded man than most, with a more healthy and Scriptural creed. It was to him that Chalmers owed his first interest in missionary work. A letter was read at the close of the Sunday-school one Sunday.

"It spoke of cannibalism and of the power of the Gospel, and at the close of the reading, looking over his spectacles, and with wet eyes, Mr. Meikle said: 'I wonder if there is a boy here this afternoon who will yet become a missionary, and by and by bring the Gospel to cannibals?' And the response of my heart was: 'Yes, God helping me, I will!'"

In simple and natural language Chalmers tells the story of his conversion, his entrance upon City mission work in Glasgow, and of his admission to Cheshunt College, then under the Presidency of Principal Reynolds. He was not a great student. He was full of fun, and constantly playing practical jokes, and could be best kept in order himself when he was commissioned to keep others in order. His exuberance of animal spirits did not, however, interfere with his devoutness. He cherished a deep sense of the Divine presence, lived in an atmosphere of prayer, and maintained a high and passionate devotion to Christ as his Saviour. He was accepted by the London Missionary Society for work in Polynesia, and set sail in the "John Williams," the second missionary ship of that name, at the beginning of 1866, having a few weeks previously married Miss Hercus, a lady who proved in every sense a true helpmeet to him. The voyage was long and perilous, extending over seventeen months, made dangerous by storm after storm, and involving a double shipwreck. The missionaries and their comrades were in perils oft. The "John Williams" became a total wreck some thirteen months after her start, and the vessel in which they continued their voyage also had a series of heavy misfortunes. After they had spent six weeks on Samoa, they chartered the brig of the notorious Captain Hayes—Bully Hayes, as

he was commonly called—to take them to Rarotonga. On May 20th they anchored in the harbour of Avarua, and as Chalmers was being carried ashore he was asked: “What fellow name belong you?” On receiving the answer “Chalmers,” the native called out “Tomate,” the nearest sound he could make. By this name Chalmers was afterwards uniformly known.

It was not in Chalmers’ plan to settle at Rarotonga, because, to a large extent, it had been under Christian influences for many years, and he longed to press into regions beyond, where the need for preaching the Gospel was, as he conceived, far greater.

“For years I had longed to get amongst real heathen and savages, and I was disappointed when we landed at Rarotonga, and found them so much civilised and Christianised. I wrote to the directors at Blomfield Street, stating my disappointment, and begged them to appoint us to *Espiritu Santo*, in the *New Hebrides*.”

But God was guiding him wisely and rightly. Step by step the way was made plain that led to “those thrilling years in New Guinea,” so full of adventure and peril, of hairbreadth escapes, of successful presentation of the glad tidings to multitudes who had never before heard the name of Jesus, or realised the meaning of such graces as love and peace, and pardon and light.

Chalmers did noble work in his first settlement, preaching and teaching, conducting classes for the native teachers, visiting the people in their homes, winning their affection, and advancing the interests of the Kingdom of Christ, though he was never content to settle with the thought of the thousands upon thousands who were perishing around him. His experience at Rarotonga strengthened an opinion he had always held, that the native Christians should be taught to rely more largely upon their own efforts, and to take a more active part in the conduct of Church affairs. He would have left them, not entirely, but to a very large extent, to their own resources.

It was in 1877 that his desire for further advance was gratified, and that he began his devoted work among the savages and cannibals of New Guinea. New Guinea is the largest island in the world, being some 1,400 miles long, lying to the north-east of Australia. There are innumerable tribes in it, speaking many languages, and following different tribal customs. When Chalmers and his wife landed at Port Moresby, the condition of the natives was appalling:—

“The people here are dreadful cannibals. Their finest decorations are human jawbones and other bones, and sometimes the wretches appear with pieces of human flesh dangling from their arms. There is no doubt that many of them had hoped to secure our bodies for a feast. We are warned even now not to venture too far away from the house. The hopes of the mission are bright, and assuredly we shall not be forsaken.”

The following extracts from letters will give some idea of the conditions

under which they lived at Suau, near South Cape. They took up their quarters in the house of the chief:—

“Hanging close by us were human skulls, and all round us the bones of pigs and cassowaries and fishes. The division between our small apartment and the chief’s was about two feet high, and in the early morning, about three o’clock, he and the others stepped over it and across our mattresses. The whole surroundings were peculiar, and it was a weird sight to look out in the moonlight between these human skulls. The chief’s end of the house contained also clubs and spears and shields. A very fine Tamano tree grew close by, and had been growing there for ages, and one could only wonder what scenes had been enacted under its shade. The natives informed us that they were cannibals, and that human flesh was good. I once had a conversation with an old cannibal, converted to Christianity when I knew him. ‘Is man good to eat?’ ‘You savee bulamakua?’ ‘Yes.’ ‘Well, no good. You savee pig?’ ‘Yes.’ ‘Well, no good. You savee sheep?’ ‘Yes.’ ‘Well, no good; man, he too much good.’ And he smacked his lips.”

Their lives were again and again threatened by fierce-looking men, whom some of the missionary party would have weakly conciliated, but Chalmers, brave as a lion, resisted their imperious demands for presents. After a time they won the confidence of those wild savages, and were treated with respect. They even received numerous invitations to feasts, some of which were cannibal feasts.

“It was at this time that Kiriken, as a kindly attention to Mrs. Chalmers, brought and offered her as a present a portion of a man’s breast already cooked. We were still watched day and night. I was told frequently that I should be a great chief had I only more than one wife. One chief offered me his eldest daughter as a beginning!”

It is difficult for us to imagine what work under such conditions must be. The lives of Mr. and Mrs. Chalmers were in continual danger, and they were often warned by friendly natives that it had been determined to murder them. It was at such times that the heroism of the missionary’s wife showed itself in its finest form:—

“I told Mrs. Chalmers what the chief had told me, and said: ‘It is for you to decide. Shall we men stay and you women go, as there is not room enough for us all on the vessel?’ The answer I received was: ‘We have come here to preach the Gospel and do these people good. God, whom we serve, will take care of us. We will stay. If we die, we die; if we live, we live.’ The teachers’ wives then came up, and I put the same question to them; and they said that whatever my wife did they would do. ‘Let us live together or die together.’ We decided to stay, and we then had evening prayer. We dared not sing the evening hymn, as it would draw the people about us. I read the forty-sixth Psalm, and engaged in prayer. As I was praying in the Rarotongan dialect, we heard the anchor being pulled up, and when I had finished I could see the last of the *Mayri* going out of the bay. The bridge was then broken, and we had simply to trust Him who alone could save us.”

“Amid all the troubles Mrs. Chalmers was the only one who kept calm and well. The people became much quieter, and no new demands were made upon

us. A few days later a cannibal feast of which we had heard was held, and some of our friends took part in it."

They had many painful experiences, as, for instance, when a number of native teachers were poisoned at Isuisu. Often Mrs. Chalmers was left alone while her husband went on his exploring and pioneering expeditions with the view of establishing missionary stations. Our hero not only knew, as we have stated above, that more than once the murder of the whole missionary party had been determined, he also knew that the men appointed to do the deed had set out again and again on their diabolical task. Had they carried out their purpose they would have been hailed as heroes, but—as the chief who warned Chalmers acknowledged—they were restrained by some mysterious power which held them back. It can occasion no surprise that a life so full of strenuous activity and so anxious should have ended in the breakdown of Mrs. Chalmers's health, and that "Great Heart" was thus left alone in pathetic loneliness. It is not possible for us to follow in detail the incidents of his career. The planting of some 130 churches and the enrolment of some 3,000 communicants, his success in transforming the wildest characters, and in winning them for Christ, was marvellous. The following extract gives a faint hint of what, by the grace of God, he was able to accomplish:—

"They were a wild cannibal lot a few years ago. One of the natives who came off spoke a little English. Pearce asked him if they eat man, and was answered: 'No; no eat man now. All fellow-missionary now.' In the evening at seven a bell rang, and some hymn-singing was heard; they were having evening prayers. You cannot realise it—savages, cannibals, murderers—now seeking to worship God.

He rendered fine service in connection with the annexation of New Guinea, which ought to have been acknowledged by the Government at home as well as by officials abroad. Had Chalmers been anything but a missionary, doubtless the Government would have rewarded him.

Chalmers paid his first visit to the old country in 1886, and was received with marvellous enthusiasm, and in his deputation work created a profound interest in missionaries, and vindicated their claims, not only before sympathetic Christian audiences, but before learned societies, which welcomed him to their platforms. A year after his return to New Guinea, when Port Moresby became his headquarters, he was married to Mrs. Harrison, then a widow, who in her girlhood had been the intimate friend of his first wife. She was a woman of noble sympathies and unflinching courage, a worthy companion to the "Great Heart" of New Guinea, who, by her tact and skill, her kindly manners, her unwearied service, her readiness to spend and be spent, added greatly to the efficiency of her husband's work. She also had many days and weeks of loneliness when her husband was out on his pioneering work. It is pathetic to read the entries in her diary, nor can we be surprised that, after twelve years of married life and incessant labour in such places as Motumota and Saguané, she should have succumbed to the strain.

It is known that Chalmers was bent on establishing missions on the Fly River. He longed to penetrate to the darkest of the places around him, and to win the confidence of the savage tribes in the Aird Delta. It was in the prosecution of this purpose that he met his lamented death on April 8th, 1901. With his young colleague Tompkins, he touched at Goaribari Island, and at Dopima they were cruelly slaughtered by cannibals, clubbed to death and eaten! The place has long had a bad reputation, and its dubus, or military huts, contained some 10,000 skulls, so numerous had been the victims of this abominable cruelty. The news sent a thrill of horror through the civilised world. Australia was at the time celebrating the opening of the Commonwealth Parliament. The Prince of Wales, who was there, and Lord Hopetoun, the Governor-General, sent messages of sympathy, and the principal Melbourne paper said in a long leader: "There is no denominational limit to the influence such a splendid character as Chalmers possessed. His record is an inspiration to all who wish to do their duty without regard to consequences. Our heroes transfigure life for us." Of which fact no better proof could be offered than that which is furnished by the eager desire of Ruatoka, a New Guinea Christian who had been born and brought up amid the horrors of cannibalism, to go and preach to his murderers. "Hear my wish," he wrote to the Rev. H. M. Dauncey. "It is a great wish. The remainder of my strength I would spend in the place where Tamate and Mr. Tompkins were killed. In that village I would live. In that place where they killed men, Jesus Christ's name and His word I would teach the people, that they may become Jesus's children."

Mr. Lovett's is likely to be the classical life of this great missionary hero. He has had access to all the journals and letters which could help him. He has written sympathetically and judiciously, and enables us to understand not only the work of Chalmers, but its inspiring motives. It is said that Robert Louis Stevenson wished to outlive the man for whom he had so profound an admiration that he might fulfil the task. He avowed a kind of hero-worship for Chalmers, and wished him God speed as a pioneer of civilisation and love. He cherished for him a sincere affection.

"I wish there were more like you . . . you do me good. I wonder if I am of any use? None, I fear, or so little. Well, you have been of use to me. I shall never cease to rejoice that I had the good fortune to meet you, and whatever you are good enough to think of me, be sure it is returned with interest."

To his mother, Stevenson wrote:—

"I shall meet Tamate before he disappears up the Fly River, perhaps to be one of the unreturning brave. I have a cultus for Tamate; he is a man no one can see and not love. Did I tell you I took the chair at his missionary lecture by his own choice? I thought you would like that, and I was proud to be at his side even for so long."

"Oh, Tamate," Stevenson once exclaimed; "Oh, Tamate, if I had met you when I was a boy and a bachelor, how different my life would have been!"

And thus the cultured man of letters had the same estimate of Chalmers as the desperado Bully Hayes, who, years before, had assured him: "If only you were near me I should certainly become a new man and lead a different life."

The man who elicited such a testimony is surely worth knowing. And equally worth knowing is the secret of his life, which, in one word, was CHRIST. "I do love Christ: He is simply solely everything . . . Christ everywhere in all things; Christ all round." "For me to live is Christ, and to die is gain."

JAMES STUART.



## THE LIFE AND WORK OF THE CHURCH.

### I.—ITS NATURE AND FOUNDATION.



UNDERSTAND the term "Church" to denote the whole of that vast body of men and women whose lives have been touched and quickened by the Eternal Spirit, who recognise Jesus Christ as their Master and Lord, whose conduct is governed by the principles of His Gospel, and who are seeking to do His will in their daily life. The Church is an organism filled with life, each part discharging its appointed functions. It is not a crystal made up of the accretions of ecclesiasticism. Just as the institution becomes that, it ceases to be a Church.

There is a portrait of a celebrated man who has nearly run the term of this mortal life. He has exercised a wide and beneficent influence in the fields of art and literature. He has borne an unblemished character, but his work, as far as active life is concerned, is done. In the picture he is sitting with his hands folded, while the light falls on and illumines his face. His life's work is behind him, and he is sitting in the attitude of one who is waiting for the call of the Great Master. Of him the prophetic words are true, "At evening-time there shall be light." The main facts of this picture set forth the condition of every true Christian at the end of his career.

Another and very different picture is that in which an angel is represented as standing by the tomb of the Saviour, on the morning of the resurrection. He is endued with immortal youth, and girded with exhaustless strength. His attitude tells of victory. One hand points to the empty grave; the other is slightly raised, as he utters the joy of the resurrection message, "Why seek ye the living among the dead? He is not here; He is risen as He said. Come, see the place where the Lord lay." That angel, with his strength and immortality, may represent the Church in its corporate capacity, as it proclaims from age to age the risen Christ, and delivers the message of life and hope to mankind.



A good deal has been said lately respecting the relative place occupied by the concepts of the kingdom and the Church in the gospels and the epistles, and somewhat singular inferences drawn therefrom. The fact strikes any attentive reader. In the gospel of Matthew, for instance, the term "kingdom" is mentioned over fifty times, while the term "church" is named but twice,—once when Peter makes the great confession, "Thou art the Christ, the Son of the living God," and Jesus replied: "Upon this rock I will build my Church, and the gates of Hades shall not prevail against it"; the other is the passage in which reference is made to an offending brother: "If he refuse to hear the two or three witnesses, tell it (the matter in dispute) to the Church, and if he refuse to hear the Church, let him be unto thee as the Gentiles and the publican." In the epistles this is reversed, there are many references to the kingdom, but the Church takes the prominent place. Two sets of inferences have been drawn from this; one is that the apostles lost the idea of the kingdom, and substituted something narrower, and that this narrow conception is altogether inadequate to express the idea of our Lord. The apostles knew the mind of their Master too well to make such a blunder. Their reverence for His person, and their supreme conviction of the word of His truth by mankind, were sufficient guarantees to keep them faithful to the trust which He had committed to them. An opposite kind of inference has been drawn from this relative use of the term kingdom in the gospels and church in the epistles. The substance of the contention is, that in the apostolic writings there is found a development of the truth, only the germs of which were given in the gospels. Jesus promised that the "Holy Spirit should guide the apostles into all truth, and should bring all things to their remembrance, whatsoever He had said unto them." The promise was fulfilled. But what are we to understand by the phrase "all truth?" St. John, apparently in memory of the promise, and with the consciousness that it had been fulfilled, writes: "Ye have an anointing from the Holy One, and ye know all things."

Such words can only have force and meaning as they are confined to certain categories of thought in connection with the Christian life. If there be one thing more certain than another, it is that there is a vast realm of things of which the wisest know little or nothing. And in regard to some matters closely connected with Christian life and thought, but beyond those fundamental conceptions of Christ's truth, to which the promise related, it is a question whether the apostles had sufficient light to enable them to arrive at a correct conclusion. Their attachment to a portion of the cult of the old economy, their treatment of St. Paul, and what appears to have been their view of the second advent, are examples of this. But directly we come to the central truths of Christianity, such as Jesus the Son of God, the Redeemer of Man, His spotless life, as an exhibition of the character of God, and model of human life, His sacrificial death, resurrection, ascension, and mediatorial reign, *His*

power to save, and *their* work to proclaim Him and His truth to mankind, there is evidence that Christ's promise to lead into "all truth" had been fulfilled.

If, on the other hand, we have to guard against the depreciation of the apostles, on the other we have to take care not to exalt them above Christ. The servant is not greater than his Lord, nor he that is sent greater than He that sent him. "All truth" with which the apostles were called to deal had been delivered by Christ. The gift of the Spirit enlightened them so that they could understand, and apply this truth. The reason why the "Church" is prominent in their writings is not because they had lost sight of the wider conception of the "kingdom," but because the kingdom could only become a realised fact just as there was an earnest organised body of Christians, filled with the life and redemptive force of Jesus Christ, in the various centres of population.

The Church born was of sacrifice. It has been frequently said that the blood of the martyrs is the seed of the Church; but the blood of Christ is the seed of the martyrs. The Church has its foundation in that great sacrifice which Christ offered. The sacrificial work dates from the commencement of human history. He is the Lamb slain from the foundation of the world. If the life of the Church is to be maintained it must exhibit this law of sacrifice, not for the sake of sacrifice in itself, but for the sake of being in harmony with the eternal purpose, and that human nature may be expanded and perfected, according to the pattern of Christ. There can only be a Church in the real sense of the term as there is mutual sacrifice for the welfare of each other. "Whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to be a ransom for many."

The Church is a supernatural society, not in the sense that it is above, or opposed to, what are termed natural laws, but that its life is in harmony with all the laws which God has ordained, and further, that beyond those sociological laws which determine the life of society, and beyond those laws which obtain in regard to matter in the physical universe, it is connected with the life, the power, and the wisdom of Him, by Whom all were originated. From the eternal Christ upon the throne, to Whom all things and forces are in subjection, there flows a stream of power into the Church, that differentiates it from all other societies, and determines its character, assigns its work, and guarantees its victory. Any stream of water, whatever the conductors along which or through which it passes, can rise no higher than the level from which it flows, but all the energy of the body of water on that height determines its elevation to a corresponding level. If the life of the Church flows from Christ upon the throne, then to the height of the throne and the glory of Christ is the Church destined to rise in the completion of the purpose of the Redeemer. Take the life

of any plant, from the lowliest cryptogam, through the myriads of species of flowerless and flowering plants, to the cedar of Lebanon, or the giant pine of California—each may teach us a lesson. Take, for example, any common flower found in your garden, and if the plant itself, together with its growth, were not common-place, if we saw it for the first time, and knew nothing of the reason of its growth, it would be to us a kind of miracle. A little seed or bulb is dropped into the ground, and there fructifies. The moisture in the earth causes it to take root, and presently it is seen forcing its way through the ground. The stem presently is crowned with calyx and corolla, with all its exquisite colouring. What is the force of power by which the germ which you first held in your hand has transformed the inorganic mineral into a living organism?

When we repeat the words protoplasm and chlorophyll, how much nearer have we got to understanding the mystery of that flower? What you see is, that it draws its life and weaves its form from the Invisible. There is no noise of loom or shuttle, it breathes, gathers nutriment, rests, grows, till it reaches the perfect form. "He that hath the Son hath the life," and that life within the soul is the force by which the nature is transformed, and the Christian character made, which is *en rapport* with the immortal life of Jesus Christ.

There is another matter which demands attention, and upon which the character and practical life of the Church depend. If there is to be a healthy Christian life, and if real work is to be done for Christ, it is necessary that there should be clear and definite convictions respecting the truth on which the life is based, and the purpose that is to be accomplished by the work.

Doubt will sap the foundations of the temple of faith, quench the fires of enthusiasm, dim the vision, and palsy the arm. There must be no cleavage between mind and heart, between intellect and faith; the life must be harmonious, and only as it is so can it be strong and healthy. If I doubt whether the foundations of Christianity can stand in the light of physical science, and if I cannot help believing the science, it is easy to see what will become of my faith and my Christianity. If I have read certain criticisms on Scripture, the object of which is to prove that there is no revelation at all in the sense commonly understood, and if my mind is haunted by these criticisms, and I cannot answer them, nor forget them, then once more it is easy to see what will be the result to my faith. In this sense, "No man can serve two masters; either he will hate the one and love the other, or else he will hold to the one and despise the other." Man cannot live a dual life with heart and mind divided, and, if he tries, one or the other will be paralysed. Doubt in the heart of a minister will rob him of his strength, and doubt in the heart of any Christian will effectually stunt his Christian life, and unless removed will destroy it. It is like those termites, commonly

called white ants, that sometimes attack buildings; posts, joists, floors, are literally destroyed from within, yet the exterior looks all right; but touch it, tread upon it, and it will collapse—there is just the thin exterior of wood, but all the substance within is destroyed. I have seen so-called Christian people and Churches, who had a name to live, but the life was eaten out of them, and all that was needed to reveal the fact was some slight circumstance that should test them, and the thin, smooth exterior gave way, and revealed the hollowness and death within.

CHARLES BRIGHT.



## THE PREACHING OF THE CROSS.\*

BY THE REV. ROBERT HALL, M.A.

“For the preaching of the Cross is to them that perish foolishness, but unto us which are saved it is the power of God.”—1 CORINTHIANS i. 18.

**T**HE Apostle in this chapter informs us what was the chief matter and design of his ministry; he denominates it by that which constitutes its principal part, which was the preaching of the Cross. I need not remind you that by this expression he means preaching the Gospel; but we learn from it that the Cross of Christ is a fact of so much moment as to give its designation to the whole of the apostolical ministry and the Christian economy. Now, when a particular part of a subject is selected for the purpose of giving an appellation to the whole, it is manifest it must not only be a part, but the principal part, a part so essential that everything belonging to it must bear towards it an intimate relation. This is the rank, this is the department, occupied by the doctrine or word of “the Cross,” which the Apostle here tells us, though foolishness to them that perish, is to all that are saved the power of God.

The cross, you know, was the instrument of our Saviour’s death, and as such, by a usual figure, it is placed for the death of Christ itself. But when Paul speaks here of the death of Christ under the term Cross, we are not, I apprehend, to confine our attention to the mere fact of His dying; we are to take the death of Christ, when spoken of in Scripture, as including the whole of the doctrine connected with that fact—that is, the doctrine of the Atonement. Under this phrase is comprehended all that the New Testament teaches us respecting the dignity of His person, the nature of His death as a vicarious sacrifice, and the great effects and blessings which are to result from it in all

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succeeding ages : an adequate idea of the Atonement of Christ in all its branches, in what it presupposes, and what it secures, is to be considered as included in this representation. The preaching of this Cross, the Apostle says, was of such importance as to be the power of God. But here we must distinguish between the cross itself and the preaching of it. The Cross itself was not the power of God ; it existed in an evil world ; it operated for far superior, or at least for sublimer purposes. The immediate design of this was to satisfy the justice of God by the value of that blood which was shed, and the dignity of that obedience which was rendered. It operated towards God, though we cannot say upon Him in the strict sense of the word, yet as the great consideration upon which, morally considered, He proceeded in affording mercy and salvation to sinful men, so as to render such a manifestation consistent with the essential purity of His character and the majesty of His government. When it is said, "God was in Christ reconciling the world unto Himself," the term, you are aware, is to be taken in a reciprocal sense, as including, in the first place, the providing an expedient, or moral medium, by which He could show Himself propitious ; and, by the display and annunciation of these glad tidings, to produce a reconciled state of that mind which was carnal and enmity against God. The Cross of Christ, or the Atonement, is to be considered as being the basis on which the dispensation of the Gospel was founded, on which all its promises rest ; it is, speaking the language of Scripture, "Christ our redemption," that medium through which the Governor of the world acted in making the grant of pardon to all who repent and turn to God through His Son.

But the preaching of this Cross, the Apostle says, is "the power of God." It is, in its place and order, as necessary as the Cross itself ; it brings the creature into contact with this great benefit ; it applies the purchase of the Redeemer's blood to all believers. As the Cross removed all moral obstructions, this removes the natural obstructions arising from a carnal mind, slaying the enmity, and binding the creature with the eternal Creator in ties of eternal amity. When it is said it is "the power of God," we are to understand it to be an instrument of the divine power, the means by which the Divine Being subdues the minds of men, through this medium, to Himself, and makes them the proper subjects of His eternal regard ; they are actually saved by Him. And, as every instrument implies an agent, we are not to lose sight of the efficacy of the Divine Spirit, which is, throughout the Scriptures, represented as necessary to render the preaching of the Cross itself, however valuable, efficacious. "Paul may plant, and Apollos water, but God only giveth the increase." But, if it be an instrument of divine power, it must be adapted to the purpose for which it is employed ; it must be the fittest instrument, and must contain all properties in it which can render it fit that Infinite Wisdom should select it for the

purpose of accomplishing thereby the purposes of His power and of His goodness. It is the chosen, and select, and, in an important sense, the only power of God, as the Apostle reminds us in the context, "Christ sent me not to baptize, but to preach the Gospel, not with wisdom of words, lest the Cross of Christ should be made of none effect"; implying that the Cross of Christ was the great means which, while it rendered effectual the preaching of the Apostles, destroyed the wisdom of the wise, and brought to nothing the understanding of the prudent; it is this whereby God hath made foolish the wisdom of this world.

Let us, then, briefly consider in what respects the Cross of Christ, or the preaching of the Cross, more properly—the preaching of reconciliation through the Cross of Christ—is an instrument actually employed for the purpose of human salvation; and the fitness and propriety of this instrument, with respect to the use made of it by the Apostle and by his associates in the ministry of the Gospel. It is too manifest to be for a moment doubted or denied. The Apostle, in this very passage, establishes it by styling the Gospel the preaching of the Cross. He elsewhere tells us, in the very next chapter, that he is determined to know nothing among them but "Jesus Christ and Him crucified." "God forbid that I should glory, save in the Cross of our Lord Jesus Christ." Christ crucified, he declares in the passage before us, to be "the power of God, and the wisdom of God." He never seems to have lost sight of this doctrine; and whatever he taught besides was either subservient to it, or the result of it; it was either derived from it by necessary consequence, or it was communicated to man for the purpose of enforcing it. The death of the Redeemer is essential to justification in the divine sight. It occupied the place of a centre in their ministry, from which every ray in their ministry emanated. You have seen the spirit with which Peter entered on his ministry; in his reference to it in his discourse to Cornelius he at once, without preface, enters upon this doctrine: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ; He is Lord of all." You can scarcely read a passage of the New Testament, not even the practical parts of it, in which the attention is not directed to this subject; the doctrinal parts of it refer to what that presupposes, and the practical parts are for the most part grounded upon it; and they are all enforced by the motives which are supplied by this great truth.

In the first place, in considering the fitness of the preaching of the Cross as the instrument of salvation, we would observe, that it is, above everything else, calculated to produce conviction, conviction of sin. The knowledge of sin, indeed, is by the law; it is the law which reveals the will of the Divine Being, and prescribes the duty that will commands: it is the law which establishes the penalty which enforces obedience; for the matter of your duty it is necessary to have recourse to the law of God—by which we do not mean so much the Ten Commandments

separately taken, as the whole preceptive part of the Old and New Testament. Not only no part of our duty with respect to the first table, the instruction that communicates, or the obligation to our duty to God, is in the slightest degree superseded by the Cross of Christ; but, supposing the law of God to be made known to men, partly by the light of conscience, and partly by the express dictates of divine revelation, the impressing it upon the mind, so as to produce a deep conviction of sin, is more effected by the preaching of the Cross than by any other doctrine whatever; and its importance in this respect must be very manifest to everyone who reflects on what passes in the world. How difficult to bring men to a conviction of sin! A great part of mankind have agreed to explode the term, and to introduce vice instead of it, referring to that conduct which has a baleful effect on society in general. They are sufficiently alive to the offences against society, and frequently very zealous in the promulgation of penal laws for their prevention; but they do not look at it in its whole; it is seldom that they advert to vice itself considered as sin against God; it is seldom that they attach any weight to that expression of the psalmist, "Against Thee, Thee only, have I sinned." They very faintly recognise the relation which sin has to God as an offence and contradiction to His will, a presumptuous attempt to shake off His authority. But the Cross of Christ is calculated immediately to strike at the root of this prejudice; it takes cognisance of sin, its presupposed existence, and its guilt, as consisting chiefly in its contradiction to the divine character, and the injury the laws of God are likely to sustain from it. When divine justice stretches forth its sword, and smites the man who is his fellow, the low and degraded ideas of the men of the world are completely lost sight off; in contemplating the doctrine of the Cross, it appears completely to disperse them, and leaves nothing to be contemplated by the conscience of the sinner, and the stern voice of justice requiring compensation.

Again, the Cross of Christ exhibits, to a much greater extent than you can possibly otherwise conceive, the magnitude of human transgression. When we measure it by the greatness of the sacrifice necessary to make atonement for it, how do our ideas of the strictness and purity of the divine justice rise in our view! How awful does that justice appear which the wisdom of God displays, whose office it is to balance the divine perfections, that nothing should be accepted as a sacrifice but the blood of His own Son, the brightness of the Father's glory, and the express image of His person! Who would not be guilty of impiety in supposing that the Divine Being would be prodigal of that blood, and would expose Him to degradation which was not necessary to the object? But when we read that "it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings," we cannot help estimating the greatness of the danger by the extra-

ordinary means to avert it; the greatness of that wound which sin had inflicted on human nature, by the qualities of that balm which is found only in the blood of the Saviour. No abstract contemplation of the nature of sin as compared with the law of God, no abstract considerations of the justice and purity of the Divine Being, would have given us anything like that deep impression of the evil of sin, of the great breach rebellion had made in the government of God, of the critical and awful exigency of the case, as the plainest Christian is capable of receiving, in the spectacle of His own Son crucified for us. When conscience is alarmed, and when its sacred voice enforces the dictates of the divine law, and pronounces sentence of condemnation, it will never reach to that extent of the evil of sin as springs from the contemplation of the Cross of Christ. It is true, the denunciations of the divine law are extremely awful. We cannot contemplate the curse the Divine Being has denounced against transgressors, and remember it is the curse of God, without feeling our minds affected; but we shall enter more deeply into the spirit of those passages, and have a greater practical impression of the wrath to come, when we consider that no sacrifice was found sufficient to lay a foundation for deliverance from it but in the propitiation of the eternal Son. Hence you find that in the whole course of the Christian life those whose minds have been deeply imbued by the Cross of Christ have had a greater reverence of the divine majesty, and a greater fear of God as a just legislator, than when this doctrine is not announced. I remember Mr. Brainerd, in the account he gives of his mission amongst the Indians, remarks that he never found his hearers so much dismayed as when he was, not denouncing the terrors of divine justice, but displaying the riches of divine grace in the death of the Redeemer. Those who had reason to believe that they had not laid hold of salvation by the Redeemer, had such a conception of the difference between the lost and the saved, when measured by that standard, that they seemed to be oppressed and sunk into despair almost by the annunciation of the glad tidings.

In the second place, the preaching of the Cross is the power of God to salvation, inasmuch as it is that doctrine alone which lays a firm and solid foundation for peace of conscience, for a peace of conscience in a man awakened to a sense of his extreme danger. The great use of conviction of sin is to prepare the mind for the reception of mercy; it is the harrow that turns up the fallow ground, and alone fits it to receive the good seed. If it terminated merely in despondency, or any of those efforts which the anxiety of the human conscience might produce, and did not lead the man to depend on the promise of the divine pardon, it would be all unavailing. But while the Cross of Christ is the most calculated to produce serious alarm, and to excite men to flee from the wrath to come, it is the most adapted to give them true peace in believing. We are informed by St. Paul that the blood of Christ has this



effect in a far more perfect manner than the sacrifices of the law had in the removal of outward pollutions: "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered Himself without spot to God, purge your conscience from dead works to serve the living and true God?" It is the blood of Christ that purges the conscience, and the design is that we may serve the living and true God; but we cannot serve God until the conscience is first purged; as the ceremonial disqualifications must be removed from the Jews before they could approach the Divine Being, so a hope of divine favour and mercy must be felt before we can devote ourselves to the service of the great Supreme. The author of the Epistle to the Hebrews exhorts us: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil—that is to say, His flesh; and having an high priest over the house of God, let us draw near." And the way in which we are to draw near is "having our hearts sprinkled from an evil conscience." It is the blood of Christ that takes away that condemning sense of the law, that horror arising from a sense of guilt, without the removal of which we can take no steady complacency in the character of God; for, however lovely the Divine Being may be in Himself, we cannot take any steady complacency in a character which appears to be our inflexible and determined enemy. It is necessary that the conscience should be in some degree pacified, before a cheerful obedience is rendered, and this only the Cross of Christ inspires. Men attempt in the first instance to seek peace in other quarters; they endeavour to reform what is amiss; they subject themselves to stricter regulations; they multiply the rules of watchfulness, and of temperance and sobriety; they subject themselves, particularly in certain countries, to great severities; but still the sense of guilt returns, and all with which they attempt to cover themselves, and all the shreds by which they endeavour to conceal themselves, will not avail: they have nothing to shut out the surges of divine wrath; the bed is too short for them to stretch themselves upon it. They then have recourse to resolutions of future time, hoping they shall be able to make some atonement by a more correct deportment; but, if the law comes, in its purity and extent, they find all this is vain; that it demands nothing short of perfect obedience; that the penalty has been incurred; that the wrath of God has been excited; that they are already in condemnation; that the sentence has already passed; that they are already condemned, and that they are only waiting, if the divine proceedings go on in their usual course, for the season of retribution: that they are shut up, they cannot escape. But no sooner are they enabled, in consequence of the despair of any other remedy, and as they find no other resource, to look to the blood of Christ, as

cleansing from all sin, than there they find a solid ground of hope; there the conflict is at an end; and they see that they have nothing to do but humbly to receive reconciliation. Peace with God has been made, justice has been satisfied, and only waits to see the sinner confessing his sins over the head of that victim, and asking for mercy in that name.

This relief which the conscience receives is a sound and perfect cure; it has a healing effect upon the conscience, not slightly healing so as to break out again, but it goes to the root of the matter; for the sinner can fetch no reasons for sorrow from the law of God but what are sufficiently answered in the Cross of Christ. He can look at death in all its solemnities; he can see himself weighed in the scales of divine justice, and found wanting; he can see the balance turns against him; he can see his sins great and ready to destroy him. But when he contemplates this, instead of his knees smiting against each other, like Belshazzar's, he says: "Who is he that layeth any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died—yea, rather, that is risen again—who is even at the right hand of God, who also maketh intercession for us." He is more than conqueror in his pleading against the accusations of Satan and all the legal consequences of his conduct; he is more than conqueror through Him that loved him. He is under no necessity, in order to maintain this peace, to have recourse to any sophisticated representations or diminutions of the justice or purity of the divine nature. He has no necessity to form an advantageous comparison of himself with others. Though he were emphatically a sinner, and laden with the iniquities of the whole human race, he perceives in the sacrifice of Christ more than an adequate compensation for all his offences; the law is dignified, and made eternally honourable. And nothing, my dear brethren, besides this, will suffice to give peace to a conscience which is affected with a sense of guilt; for persons under those circumstances conceive their sins have peculiar aggravations, that there is a peculiarity in their character with which no others have been acquainted. Everyone under these circumstances is induced to place himself on the lowest scale; and, if the declarations of the mercy of God were not in the most general terms—if everyone, however guilty, were not invited to come, a man under this sense of guilt must be the subject of eternal despair. It is here, my dear brethren, that the sinner is enabled to examine the claims of divine justice, and the provisions of divine mercy; and when he puts them by the side of each other, his sins, though they were as scarlet, appear all at once to lose their dye; his convictions are buried in the depth of the sea; and he can smite on his heart, while he applies that balm to his conscience, that no one who believes in Christ shall come into condemnation. He can condemn himself, while he knows he shall not

be condemned ; he appeals from the tribunal of justice to mercy, and a particular reliance on Jesus Christ is all that is demanded at his hand ; and his feelings now subside into adoring love and delightful reliance on God. That which was before his terror now becomes his joy, and he can give thanks even at the remembrance of the holiness of God. This is a sure foundation ; it is the foundation God Himself has laid ; He brought it forward from the counsels of eternity ; it was announced by the prophets, but it is revealed more perfectly by Jesus Christ Himself. " Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation ; he that believeth shall not make haste." Thus the penitent believer is erect, self-assured ; he stands firm upon the foundation prepared for him ; rests upon the merit and atonement of another ; his weakness is made strong, but not by any strength of his own. Having the hand of faith, and, though weak in himself, and shaken with every wind, he feels himself to partake of its stability ; he stands upon the rock of eternal ages.

In the third place, the preaching of the Cross is the power of God, because it is calculated in the highest degree to enforce all the motives to Christian virtue and obedience. It lends its aid and assistance to the performance of every duty, and tends to suggest motives peculiar to itself to the performance of every part of the preceptive will of God. Reconciliation to God is subservient to the sinner's approach to God, to the coming near to Him in religious exercises and obedience. We are redeemed to God ; if we are purged from dead works, it is that we may serve the living and true God. Now the same doctrine which encourages our approach to God, strengthens us in the performance of duty ; it strengthens us all our way till we reach to our Father and our God. With respect to those duties which have the Divine Being for their immediate object, it is obvious that, though it does not include those duties by any immediate authority ; that though it does not make that our duty which was not our duty before ; though it makes no difference in our duty to love God with all our heart and all our strength, everyone must perceive how it is calculated to enforce that principle, what aid and energy it gives to it in the breast of everyone. Let us lay hold of the Cross of Christ. That entire devotedness to God which is a part of the Christian character, you are aware, is to be learned with the greatest advantage in the school of Christ. That person who has laid hold of the propitiation, and is justified by faith, is alone able to realise his peculiar obligations to love his Redeemer. He knows that he is bound by the ties of creation to serve God ; but the ties of redemption are more felt now ; they are more tender, they are softened by an unction of divine love ; and he is willing to be retained like a victim at the horns of the divine altar ; he feels the force of the appeal to this principle, where the Apostle Paul reminds us that we are not our own, but bought with a price, and adds :

“Therefore glorify God in your body and in your spirit, which are God’s.” The service he renders is that of a person alive from the dead. All the men in Bethany would acknowledge their obligations to serve God, but Lazarus above all when called from the grave. “Ye were dead, but now ye are alive in the Lord.” And Christ “died for all, that they which live might not henceforth live unto themselves, but unto Him that died for them and rose again.” Those who have been made alive from the dead, whose sentence of condemnation is repealed, and whose life is of a spiritual nature, they must be devoted to God in the first place, and ultimately to him by whom this nature is communicated. The whole creation is in a manner forgotten, and what is said as to the general economy of God is said of the sacred economy of God. The heavens and the earth shall not be named in comparison with the new heavens and the new earth He shall form. The Apostle tells us, in the Epistle to the Romans: “When we were in the flesh, the motions of sins which were by the law did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of the spirit, and not in the oldness of the letter.” The newness of the spirit is derived from the love of the Redeemer. The same duties are performed, but in a more perfect manner. The old service of God is succeeded by a service of a more perfect kind. The slave serves his master from necessity, the child from love; the slave considers that his service is to be compensated by God, but the child serves freely; the slave has no motive but the fear of the lash, or some slender recompense, and he serves out his duty to his master, but the child enjoys in serving a most perfect freedom: the penurious and reluctant service of the slave is exchanged for the free services of the affectionate child. Hence all the duties we owe to our fellow-creatures are invested with a new character, unknown to one who performs them from mere legal considerations; they are all influenced by love to God, and that arising out of a recollection of benefits received. Morality becomes dignified. There is not an abstract sense of mere cold morality lying at the basis of it; not a remembrance of the relation he stands in to the Divine Lawgiver; but it comes accompanied with other considerations bearing a more immediate relation to the heart. Religion descends from the Cross of Christ, and it lights upon morality; it finds the duties of life in a lower state, and it glorifies, it touches every feature of it.



## FREE CHURCH PARISHES, THEIR ORIGIN AND GROWTH.

BY THE REV. FRANK SLATER, HALIFAX.

**N**ONCONFORMIST parishes a few years ago were unknown; now they are spreading, like a vast net-work, across the entire land, and even in lands beyond the sea. We live in times when revolutions, radical and far-reaching in their effects, are wrought with startling swiftness. We crowd millenniums into days. The dream of yesterday becomes the fact of to-day, and to-morrow we dream again. Ezekiel's vision is embodying itself in the life of the world—"the spirit of the living creature is in the wheels." As the spirit moves the wheel revolves, and with every revolution of the wheel some fresh achievement is wrought. The difference between our age and its predecessors is not to be ascribed to a difference in the Spirit's presence or power, for the Spirit is never wanting and is never powerless, it is mainly a difference in wheels. We have organisation that our fathers had not, and, by means of it, we are able to utilise more of the Spirit's power, and turn it to better account. The dynamic was before the dynamo, but it required the dynamo to give it effect. The Free Churches are no longer isolated and scattered units; they are an organised army, a consolidated mass. A machinery has been created which the motive power can use to larger and more complicated ends, in keeping with the amazing complexities of our modern life. Its power of adaptation is endless; it is capable of almost any adjustment we can conceive. It is not automatic. Without the Spirit of the living God the wheels are powerless to move, and without the careful superintendence of God-inspired men they will move to little effect. There must be both driving force and skilful manipulation. The one the Spirit of God supplies; the other, ever under Divine direction, He entrusts to human hands. If there is failure, it is not with the force, but with the manipulation. The Church, and not the Spirit, is to blame. With the formation of the National Free Church Council, a new chapter in the "Acts," not of the Apostles, but of the Spirit, was begun; how it is destined to close not one of us can tell. Already there have been unlooked-for achievements to chronicle—as miraculous in their character as any that the opening chapter records—while there are developments yet in store that are greater even than these. It behoves the Christians of to-day to "hear what the Spirit saith to the Churches." With a movement God-inspired and God-directed the limits to possibility disappear. The movement that was the child of awakened responsibility throughout the Churches has already become the parent of enlarged opportunity by which the responsibility that gave it birth has increased. A new

instrument has been put into the hands of the Churches, a kind of spiritual Maxim, not to destroy life, but to save. Its effectiveness will depend upon its use. Its capacities we have not yet been able to measure, much less to exhaust. It is for the Churches to turn it to advantage against their foes; otherwise it may be used to disadvantage against themselves. One of the earliest, and, as we believe, one of the most practical off-shoots of the Federation movement has been the creation of the Free Church parochial system, on such a scale that already the ideal with which the scheme was launched is promising to become an actual fact—a Free Church Council for every part of the country; the division of the area covered by the Council into districts; the allocation of the separate districts to the various Churches of which the Council is composed, each Church to work the district assigned to it as its parish. The monopoly so long conceded to the Established Church is no longer to exist. The self-centred life of the Free Churches is to cease. The compulsions of the Gospel, constraining the people to come in, are to become more widely and prevailingly felt by those who are without. The ministry of the highways and the by-ways has revived. The responsibility for the spiritual welfare of the people is to be shared by every section of the Church alike, and to this end the Free Church parochial system has been devised. The adoption of the scheme was advocated at the first Congress of the Free Churches, held at Manchester in November, 1892. Speaking on "Town Problems," Mr. Percy W. Bunting recommended for the purposes of evangelistic social work the division of towns into districts, to be worked by the separate Churches under the general supervision of the local Council. At the same session of the Congress, the Rev. Thomas Law, then of Bradford, now the organising secretary of the National Council, spoke on "Nonconformist Parishes," and reported that the work recommended by Mr. Bunting had actually been done at Bradford a few months before. It was the success that attended that effort, and the interest created by it, that gave rise to the further question, "Why should not the method become rooted and permanent?" and to that question the present widespread movement is the reply.

But events are seldom, if ever, unrelated. Every effect has its cause, and even origins themselves have a deeper origin behind. The spot where the stream appears is not necessarily the spot where it took its rise—and even so was it with the movement we describe. Bradford was the place where it first came into prominence in the eyes of the world, but for its source we must look elsewhere. A full and minute inquiry would take us back into the shadowy regions of the past, where traces are few and difficult to follow. The system itself, apart from its adoption by the Free Churches, is at least as old as the remote days of Edgar, who, in the year 970 A.D., included provisions relating thereto in the laws he ordained; and in the past it has been used to serve purposes

both political and ecclesiastical. But with all that we are not now concerned. Our inquiry relates to the origins of the movement as a recognised agency of Free Church life and work. Where, then, must we look?

Like most other movements that have powerfully affected the life of the world, it had its existence in the realm of ideas long before it was realised in actual fact; but for want of a ladder of communication it could find no means of descending from its solitary heaven to the solid earth. With prophetic insight, John Angell James in England, and Dr. Chalmers and Dr. Guthrie in Scotland, urged upon the Churches the desirability of its adoption as the only adequate means for effectually ministering to the spiritual destitution of the community, and coping with the increasing difficulties of populous towns. It was by this means that, with the blessing of God, they hoped to restore the waste places, and make the desert wilderness rejoice and blossom as the rose. Dr. Guthrie went so far as to sketch out a model scheme, which, however, he did not live to see in operation, as is our happier fortune to-day. In 1867 he wrote: "Let the ministers or representatives of the different denominations within the city—Episcopalian, Baptist, Independent, United Presbyterian, Free Church, and Established Church—meet and form themselves into a real working evangelical alliance. Let them map out the dark, destitute districts of the city, assigning a district to each congregation. Let every congregation go to work upon their own part of the field, and giving each some five hundred souls to care for, you would thus cover the nakedness of the land." But although Dr. Guthrie himself did not live to witness the fruition of his desire, it was not long in bearing fruit. Nine years after he had penned those words, and three years after he himself had passed away, an effort was made to carry his suggestion into effect. To Carlisle belongs the distinguished honour of first working out the scheme. In the November of 1876, a visitation of the entire city was carried through, along the lines laid down by Dr. Guthrie. The Rev. J. R. Bailey, then of Lowther Street Congregational Church, Carlisle, now at Eccles, near Manchester, was the chief organiser and director of the scheme, and his efforts were enthusiastically seconded by his fellow ministers of all denominations, who, together with their Churches, heartily co-operated in the work. The city was divided into districts on a map, a separate district was allocated to each Church, and a visit paid to every house. Following the visitation, special services were held in all the Nonconformist Churches in Carlisle, circulars of invitation having been distributed during the visitation itself. There was also a general exchange of pulpits, and the various ministers spoke at each other's meetings, and, in other ways, gave practical evidence of the spirit of unity that prevailed. The result, as we might expect, was a great drawing together of the Churches, and a considerable accession to their membership.

Other efforts, of a more or less limited and sporadic kind, were made at various times and in various parts of the country, but it was not until the year 1891 that a further effort on an equally extended scale was organised and carried out. Notwithstanding the distance of time that separates the two movements, the connection between them is close. In the interval, the Rev. J. R. Bailey had removed from Carlisle to Halifax, and it was there, again at his suggestion and largely under his direction, that the second complete house to house visitation was carried through. Here the instrument for achieving the end was ready to his hand, in the form of an Evangelical Union, composed of the ministers of the various Nonconformist Churches, and which, for some time past, had been carrying on work in many respects similar to that which is now undertaken by Free Church Councils throughout the land. Encouraged by the success that had attended the work in Carlisle, Mr. Bailey proposed the carrying out of a similar work in Halifax, and after long and careful deliberation the suggestion was acted upon in the early part of March, 1891, every house in the town receiving a visit from some accredited representative of the united Churches. Nor was it intended that the work should end with this first canvass of the town; rather was it regarded as the inauguration of a permanent campaign. In the minute book of the Evangelical Union, at the time the visitation took place, the scheme is described as "a system of *regular* and *permanent* visitation of the town with a view to promote the spiritual well-being of the town, and to make manifest the unity of the Nonconformist Churches," and the provisions made for its systematic working were precisely the same as those which now form the basis of the Free Church parochial scheme. The pity is that it has not been regularly sustained.

Bearing in mind these earlier efforts, and especially the one just described, it is not difficult to account for the movement as it appeared in Bradford in the following year. There is such a thing as a healthy contagion of infectious zeal, and a zealous emulation of good works; and just as in the case of contagion of a less desirable kind, so in this case, local proximity is one of the readiest means by which it is spread. It is not surprising, therefore, that, with such a movement on foot in the neighbouring town of Halifax, there should have been an outbreak of the same symptoms in Bradford, or that a zeal so infectious should have produced an epidemic there whose germs speedily infected the land. That such was actually the result is clearly proved by facts. Indeed, so rapidly did the movement spread that in little more than a month after the Bradford experiment had been tried, and more than six months before the first Free Church Congress was held, the scheme had been adopted or was under consideration by the Churches in Bingley, Brighouse, Bristol, Croydon, Glossop, Heckmondwike, Macclesfield, Maryport, and Warrington. In 1898 it was reported to be in operation



in twenty-seven towns, while at the present time the number has been doubled, so that we may safely say that if, during the next few years, the rate of progress equals that of the past, the ideal will soon be realised of a network of Nonconformist parishes covering the entire land.

Truly this day is the Scripture being fulfilled in our eyes, that a little one should become a thousand, and nations be born in a day.



## THE IMPORTANCE AND PRIVILEGE OF VILLAGE WORK.\*

**W**HEN asked by the committee to undertake this duty, I was left free to select any subject bearing on village work. Our esteemed secretary, however, whose counsel is always wise, suggested that I should not write about the difficulties of it. To this I very readily agreed, not because they do not exist, but because (1) they have been sufficiently, perhaps unduly, emphasised; (2) they are not peculiar to the rural parts, but in some shape or form are found in all Christian service; (3) and, chiefly, because there is another side. There are privileges, joys, advantages connected with it that should ever be gratefully remembered, and are ample compensation for the trials encountered. And yet even this is only part of the truth, for the very difficulties themselves may prove to be blessings in disguise. The things that seem to hinder may really be made to help, the sorrow may be turned into joy, and in this as well as in other ways it may be found that all things work together for good. It has been well said that there is advantage in disadvantage, and if this be so in worldly things, much more is it true in the ways of God, for by His wondrous blessing, the things that seem to be against us are made to minister to our interest and welfare. It would not be difficult to show that in our ordinary Christian life this is a truth that finds abundant confirmation. Character is formed, latent abilities are called into activity, virtues find an opportunity to reveal themselves by the various obstacles that are encountered, so that, instead of complaining, we should rather rejoice that the hindrances in our way may become the stepping-stones to something nobler and better. And certainly this is true in Christian work. Jesus Christ never led us to believe that His work would be easy. As He found it, so shall we. Many foes will beset our road, many a difficulty arise in our path; but we have the assurance that He is greater than all, and that through Him we can always triumph. So that when we feel, as sometimes we do, that ours is the hardest sphere to be found, and our bit of work the most difficult, let us remember that we have a splendid opportunity of showing what Christ and His Gospel are able to do.

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\* The Circular Letter of the Herts Union of Baptist Churches. By Rev. D. Macmillan of King's Langley.

Now, I have to apply this to our village work, and in doing so it will be seen how it emphasises the importance of sustaining this work, and the privilege of having a share in it. Of course, in this labour there are peculiar disadvantages from which we suffer, trials that, from the human side, might appear to make our task hopeless and cause us to despair, but when we know that we are like those of old who dealt with the King for His work, we are both confident and hopeful. In many of our villages our members are few, our resources slender, our buildings small and but poorly adapted for our work. We lack the inspiration of a crowd; we often realise that the wealth and social influence of the neighbourhood are not on the side of, but frequently very much against, our free churches; and sometimes we envy just a little the privileges and comforts possessed by our town churches in their worship and work.

But are there any advantages arising from this? Yes, many. The smallness of our numbers enables us to cultivate the home life of our churches better than otherwise could be done. Pastoral oversight can be more effective. We know our people, can enter more fully into their joys and sorrows, and understand the trials they meet in their daily lives. A minister who once was invited from a small to a large church expressed his unwillingness to go, saying he felt he had in his small flock enough to answer for at the day of judgment. Our small buildings are sometimes an advantage. The deaf are made to hear. One man told me he had attended a large chapel for years, but never heard a sermon till he came into one of our village sanctuaries. And if our surroundings lack the elegance and attractiveness of other places, if we cannot draw people by outward things, we are of necessity thrown more upon the spiritual and divine; we have nothing else to rely upon; we must gather around Him, and here is the gain. We, of course, believe in getting all the comforts and helps we can in our worship, but there is always a danger of the seen hiding the Unseen, while oftentimes it has been known that amid the most unfavourable conditions, God has displayed His power and glory; the treasure has been put in earthen vessels. In one little chapel, not a Baptist, so small that you could stand in the pulpit and shake hands with the people on either side of the gallery, work has been done that would bear favourable comparison with any other place I know, and all over the world there are to-day young men won for Christ within its walls; this not by the advantages some deem all important, but with the great advantage, the presence and power of Christ among them. We need to remember that the noblest building without the conscious nearness of God is no true Temple, but the meanest place lit up with the Divine Presence is none other than the House of God. And then, does it not prove the worth of those who are our friends indeed? We often complain that Nonconformists visiting or removing into the country turn their backs upon our village chapels. The testimony is true, but there are noble exceptions. All things considered, it is scarcely to be

wondered at, although regretted, that many choose the worldly and social advantages to be found elsewhere instead of being loyal to their own people; the wonder is that any stand by us. But let us recognise the worth of, and give honour to, those who do. There are those who, for the sake of Christ and His truth, for principles that are dearer than life, willingly associate with the poor and despised ones, sacrificing social advantages, accounting the reproach of Christ greater riches than the treasures of Egypt.

The constant loss of our young people is also a source of trouble to us. In all villages this is more or less true, while in some it is especially known. And it is the best of our young people that go; those that have the ability and the ambition to make their way find little scope in our neighbourhoods, and so of necessity drift into the towns. Now, not only do we suffer the loss in numbers, but we have to part with the enthusiasm and energy of youth. What this means many a country pastor painfully knows. On the other hand, town churches often acknowledge that many of the additions they receive, and the best workers they have, come to them from rural parts. Spurgeon once said that when he sat to see enquirers, he always asked where they had received their earliest religious training and impressions, and in nearly every case it was in some country school and chapel. Many others bear like testimony. This being so, ought we not to regard it as a great privilege to supply other places with helpers, and a great advantage that we have the training and moulding of these young people in their early lives? In the fields the character of the harvest depends upon the preparation of the soil and the nature of the sowing. So in life. In the most important and impressionable years of most of those who are to fill our town churches we have them in our hands. What a task, solemn yet honourable; and although we deem it, and so it is, a sorrow that we are going to lose them, yet shall we not esteem it a great advantage that we have the fashioning of those who in other spheres shall serve the one Master?

Some of our town members take a great deal of interest in the schools and young people of our villages, and while those who go forth in the Master's name have to go at all seasons, and sometimes weeping as they bear the precious seed, let them remember their work is all important, and when they reap in their town life the results of this toil, rejoice that they had the privilege of helping to bring about so good a result. Let the town churches remember in this their obligation to us, and let those of us who labour in the villages concentrate our energies more on winning the young for Christ while they are with us, and implanting those principles that will bear fruit to God's glory.

Another disadvantage of no mean order arises from the grouping of two or more churches. Some of us think, and after experience, too, that this is the only wise method to adopt in regard to our smaller villages, and is the best cure for some of the ills connected with these places.

From this arrangement, however, disadvantages arise. A man who is often out of his pulpit cannot make his preaching so effective as it might otherwise be, and cannot keep in touch with his congregation as he would like to and is desirable. And is it always pleasant to the hearers? If any doubt it, let our town ministers or churches try it for twelve months, and they will know. The preachers would feel, I am sure, that their work was seriously hindered, while the congregation would scarcely appreciate having, say, forty different preachers in their pulpits during the year—pastors, students, laymen. If this be so, may I ask, have not others the same feelings, needs, claims, or because through necessity or choice they happen to live in the country, are they to accept with gratitude and without a word that about which in another place people would lawfully complain? But there are advantages arising even from this. The people are not so likely to be tired with the one voice and the customary way of putting things. The minister is not so much in danger of making himself wearisome, and will get, perhaps, a warmer welcome when he is there. Moreover, he can preach a good sermon more than once. Then think how an opportunity is afforded of developing the lay talent of our churches, and to these occasional preachers who in all weathers and often at great self-sacrifice give willing service year after year we owe a great debt of gratitude. But above all I put this: It affords a training ground for those who afterwards become our leading workers and preachers. Where did our foremost men gain their experience and try their 'prentice hands in preaching? Not in the town pulpits. You would not have them there till they knew how to do it. I could mention at least two of our town ministers, one leading a forward movement, and also one missionary, all of whom were among our lay preachers, and who preached their first sermons in one of our chapels. Thus, what might be regarded as an evil turns out for good, if not to us, yet to the larger interests of the Kingdom of God.

Yet once more, in many places we are at a great disadvantage because of the unpopularity of our Free Church views, and the overpowering social influence of the Established Church. In most of our towns it is a very respectable thing to be a Baptist; they are on an equal footing with others, and the pinch is not felt. It is often otherwise with us. If we gain the respect and esteem of others, it has to be in spite of our religious convictions and practices. It often means a good deal to be a Nonconformist. It is felt in social life, in the business, in the day school, in seeking openings for our children. The battle for the principles we hold and love, and which holds us, must of necessity be fought out in the villages; but do we complain? Certainly we ought not. A good soldier covets and welcomes as a privilege the place where the hardest fighting is to be done. Sometimes we seem to be engaged in a losing battle, and if it were so we would stick to it. George Eliot said: "Any coward can fight a battle when he is sure of winning; give me the man

who will fight when he is sure of losing"; but we are not on the losing side.

"For right is right, since God is God,  
And right the day must win."

And then think of the many advantages gained. What a splendid training ground it is. Of necessity we have to prove what and why we believe. Our position and surroundings instruct and confirm our faith, inspire our courage, and make us not only in name, but to our very marrow, Free Churchmen and Baptists. No wonder that those who live in, and who come from our country parts are the very backbone of Nonconformity. Some of us know many instances of noble heroism, of quiet but splendid fidelity to Christ and truth, that have never been published abroad, those of whom the world is not worthy, but whose names and deeds are recorded above. The heroes of faith are not all found in Hebrews xi. We need not go to the banks of the Congo to see illustrations of suffering for and devotion to the Gospel of Christ. In our own county, at our own doors, in many an obscure village, there are those who love Christ, and rejoice that they are counted worthy to suffer for the Name. And although work carried on in these places sometimes seems hard and the discouragements many, yet is it not an unspeakable advantage and privilege to be permitted to stand by and help on those who are thus true to our Lord and Master?

If these things be remembered and recognised, it should and will impress upon our town churches the necessity of continued and enlarged support; it will make the village worker grateful for the opportunities of service he possesses, and will remove the erroneous impression that when a man has served an apprenticeship in the country he can only go forward by getting into a town instead of being "buried alive" in some small place. It may also appeal to some of our town members, and especially those who are throwing off business cares, whether they might not serve God and their generation well by making their home in one of our smaller villages, and giving their sympathy and support to God's work there. Of course, there would be many disadvantages in regard to social surroundings, in the nature and conditions of the religious worship; but there would be the great advantage of grasping more firmly the principles of our spiritual Nonconformist faith, of helping to keep the lamp of truth burning where most needed, and of winning the commendation of Him Who remembers and honours those who, in denying self, take up their cross to follow Him.



Our friend, the Rev. W. Knight Chaplin, the editor of "Christian Endeavour," writes FRANCIS E. CLARK: Founder of the Y.P.S.C.E. No man we know is so well qualified for the task as Mr. Chaplin, and no man could have accomplished it better. The book should be read and pondered by all who are interested in the welfare of the young, and the progress of the Kingdom of God. The publisher is Mr. Andrew Melrose, 16, Pilgrim Street, E.C.

## SUNDAY MORNINGS WITH THE CHILDREN.

## VII.—YOUR MODERATION.

“Let your moderation be known unto all men.”—PHILIPPIANS, IV. 5.



ET your moderation.” That is how the old version, the authorised version, reads; and even when we read it so, it makes very good sense and gives us very good advice, because you know that boys and girls, like grown up people, are apt to become immoderate in things. For instance, fun is a very good thing, quite harmless if it is real fun, but if a boy seeks nothing but fun, if he seeks it in school, and in the Band of Hope, and if he seeks it even in the House of God, well then he becomes immoderate; his moderation is not made known to people as it ought to be. And then, a hearty good laugh, how excellent that is; it does one real good at times, but a girl who is always giggling, well, she is looked upon as a nuisance—that is laughter immoderate; and people never care much about that.

Well, “let your moderation”—moderation in pleasure, in sports, in your games, and even in your eating and drinking—let it be known unto all men. I have heard about a little boy at a tea meeting. Someone saw him crying and said to him: “What are you crying about?” The little boy said: “I am crying because I cannot eat any more.” Then the lady said: “Well, fill your pockets.” He said: “They are full already.”

You see, that little boy was immoderate in his eating; he did not let his moderation be known to all men.

But the Revised Version gives us a somewhat different reading. It says: “Let your forbearance be known unto all men.” And that is good advice. Forbearance is an excellent quality in any boy or girl; it is always a noble sight to see a boy, when his school-mates are teasing him, or calling him by nick-names, taking it good humouredly, and not losing his temper, not resenting and retaliating. We like him for it; that boy has the very mind of Jesus, who, “when He was reviled, reviled not again.” Let your “forbearance” as well as your “moderation” be known unto all men. But there is another reading of this text given by some which is also justifiable. “Let your consideration—or let your considerateness—be known unto all men.”

Now, boys and girls, what a lot of harm is often done in life because of our want of considerateness. A boy peels his orange and flings the peel on the pavement, and an old woman comes along, steps upon it, and falls, and perhaps is seriously injured. The boy did not mean it, it was want of considerateness. I saw a boy the other day take a mineral water bottle and smash it in the middle of the road. I do not think he meant any mischief by it, but that broken bottle would bring probably a dozen cyclists to grief if someone else did not clear it away. He did not let his considerateness be known unto all men. The other day a gentleman in this neighbourhood—I know him, and if I were to tell you his name you would know him too, he was in a state of high fever, he had not slept for two whole days and nights; but on the third night the fever had abated, and

he was just dozing into a beautiful sleep when a boy came along with a stick, dragging it along the rails of the houses, and making such a clatter that he drove the sleep away entirely. That boy did not know that there was a poor patient who had been almost delirious for want of sleep, and that the dragging of that stick along the rails had given him another wakeful night. It was want of consideration.

Well, now, "let your considerateness be known unto all men." Remember how true it is what the poet says:—

"Evil is wrought from want of thought,  
As well as want of heart."

And let us ask Jesus to make us so considerate of other people that we would rather suffer ourselves than give pain and suffering and annoyance to others.

D. LLEWELLYN.



### NOTES AND COMMENTS.

**P**EACE AT LAST.—After all the long, weary months of fighting, suffering, praying, hoping, despairing, peace has come at last, and, best of all, a peace which seems to carry with it the promise of an abiding settlement which will weld into one the vast British Continent of South Africa. The leaders on both sides have excelled themselves in the reasonableness with which the negotiations have been carried through, and in the generosity with which, since peace was signed, they have recognised each other's virtue and valour. It is generally believed that the King had no small part in bringing about the end, and if it proves to be so, it will add a new lustre to the crown he wears. General Lord Kitchener has shown himself not only a great soldier, with the genius that is an infinite capacity for taking pains, but also a diplomatist of the first rank, who well deserves all the honours which he has received. For the rest we must wait a little for the dust and stir of the controversy which the war has provoked to settle before the due meed of praise can be allotted; but of this we are sure, that to have been a-peace-maker on the large scale will to any one of them be amongst the happiest and most sacred memories of their life's work. Rejoicings have been universal, and beyond a few outbreaks of rowdyism which are a heritage of the military fever, there has been both here and in South Africa a sense of devout thankfulness to God and a real determination "to forget and forgive." Peace was known in London on the evening of Sunday, June 1st, and it is worth recalling here that one hundred years ago to the very day Robert Hall was preaching in Cambridge a peace thanksgiving sermon, the opening sentences of which, notwithstanding our realistic illustrated papers, and still more realistic newspaper reports, remain true for us to-day: "To the merciful interposition of Providence we owe it that our native land has been exempted for nearly sixty years from being the seat of war; our insular situation having under God preserved us from foreign invasion; the admirable balance of our constitution from internal discord. We have heard, indeed, of the ravages of armies, and the depopulation of countries, but they have merely supplied a topic of discourse, and have occasioned no serious alarm. The

military system, as far as it has appeared in England, has been seen only on the side of its gaiety and pomp, a pleasing show without imparting any idea of its horrors, and the rumours of battle and slaughter conveyed from afar have rather amused our leisure than disturbed our repose. . . . Real war is a very different thing from that painted image of it which you see on a parade, or at a review: it is the most awful scourge that Providence employs for the chastisement of man. It is the garment of vengeance with which the Deity arrays Himself when He comes forth to punish the inhabitants of the earth. It is *the day of the Lord, cruel both with wrath and fierce anger.*" And now in the day of peace we turn to Him with humbled hearts and thankful praise as to the only One "Who maketh wars to cease."

THE PRESBYTERIAN ASSEMBLY.—The Church of Scotland held its Assembly in Edinburgh under the moderatorship of Dr. James Kennedy Russell; the United Free Church chose Dr. Howie for the post of honour, and met in Glasgow. The Church of Scotland Assembly was, for the most part, engaged with matters of interest to its members, but hardly to the outside world. Dr. Mair, of Earlstown, struck a wider note in moving that ministers and kirk-sessions should be urged to see that the Gospel message and the need of it are pressed on all the people in their parish. Dr. Rainy's recent deliverance on Disestablishment was attacked, but his view that real co-operation among the Churches was impossible until that end should be reached received fresh illustration by the Assembly's refusal to adopt a suggestion in the report of one of their committees for approaching the other Churches with a view to ascertaining how far there might be an amalgamation of the Divinity Schools. Meantime students are steadily growing fewer, and it is said there are not half as many connected with the Church of Scotland as there were ten years ago. The supreme interest of the Free Church Assembly centred in the case of Professor George Adam Smith. A committee had unanimously reported that no proceedings should be instituted against him, and it was well that the resolution confirming this report was in the hands of such wise, statesmanlike, and evangelical men as Dr. Rainy and Professor Orr; for there was strong opposition on the part of Dr. John Smith, of Edinburgh, and others, who wished for a fresh committee. At the close of the discussion Professor Smith rose and spoke with the fine feeling and deep spiritual conviction that on rare occasions we ourselves have heard in his delivered message, and have often met with in his books. There was a general consensus of conviction that what had occurred once, when Professor Robertson Smith was lost to the Free Church, must never occur again, and by a majority of two to one the committee's report was confirmed. We are grateful that such discussions cannot occur within our own Assemblies; and, Sustentation Fund or no Sustentation Fund, we would not have them at any price. The appointments made to College Chairs will meet with general approval. Dr. Lindsay has well earned the honour to which he has been called as Principal of the Glasgow College. There is, perhaps, more doubt about the appointment of Dr. Stalker to the Chair of Church History in the University of Aberdeen. He is a splendid preacher, but his very success in such service may have unfitted him in part for the highest fulfilment of his new duties. Dr. Stalker's first literary success has always seemed to us his high-water mark of achievement—we refer to his handbook, "Life



of Christ." If retirement from regular pulpit duty will give us more work on that high level, the whole Church of Christ may well be grateful and glad.

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THE GOVERNMENT'S "NO COMPROMISE."—Up to the time of writing, His Majesty's Government have steadily refused to make any modification of their Education Bill to meet the objections of Nonconformists and other Educational reformers. They have in hand some financial changes—about which they do not yet know their own mind—designed, as far as possible, to pacify the ratepayer and to evade the difficulty of Nonconformist refusal to pay rates; but as for any intelligent apprehension of the principles which compel us to oppose the Bill, there is not the least sign of it. Indeed, Mr. Balfour's treatment of the influential Free Church deputation which waited upon him, whose views were most admirably voiced by Principal Fairbairn, was extremely discreditable. Even so ardent a supporter of the Government as the *Morning Post* used strong and indignant language in denouncing Mr. Balfour's ineptitude and inability to look at the Bill through other than clerical eyes. The Government, under the guidance of Anglican prelates, is afraid to stir an inch in the direction of compromise. Nothing more insulting has ever been offered to us than the Archbishop of Canterbury's plan of the Bill first, and Conciliation of Nonconformists afterwards. We are made of different stuff from those Evangelicals of his own Church who have signed away their freedom by conforming to standards they only half believe. We are free men. We ask for bare, even justice. We shall treat the conciliation of the priests with the scorn which it deserves. And we warn all whom it may concern that this Bill will be the hot iron to the starch that is in us, and there will not only be a stiffening of opposition, a widening of the breach between Free Churchmen and Anglicans, but a new determination once and for all to make an end of the Establishment and the pride of place and power which it evokes. Meanwhile, there is some alarm in the enemy's camp, for a memorial signed by eighty-four Unionist Members of Parliament has been forwarded to Mr. Balfour, pressing for further popular representation on the managing bodies of Voluntary Schools. It has Evangelical Church fears at the back of it, but down to the closure and passing of the first clause of the Bill there is no evidence that it means votes against the Government; and for the present we have no allies but the strength of our own conviction; the fervour and determination of our own hearts, and faith in the God of our Fathers, who brought them through the conflicts which they won on our behalf, and will bring us through, as we fight for our children in turn.

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THE CORONATION.—At the time of writing these pages, the Coronation is the one absorbing topic, and we are all anticipating the most profuse and gorgeous expression of loyalty which this country has ever seen. It will soon be a memory, we hope and pray with no sad story of accident or disaster to mar the pleasing recollection. Thanks to the noble record of our late gracious Queen, and thanks also to his own fairmindedness, his sincere desire to serve the nation in all that makes for its social well-being, and his many gifts of mind and heart, the throne of King Edward VII. is secure in the goodwill, the affection, the esteem, the enthusiasm of his people, and the expressions

of loyalty spring from the confidence that as far as in him lies his reign will make for liberty, peace, and prosperity throughout the Empire. Our Sacramentarian friends have been greatly occupied by the religious paraphernalia of the Coronation, and anticipate that in some undefined way the holy oil poured upon the King's head will give him a grace and an authority which he has not hitherto possessed. We are not sure that they will be any more obedient to the royal will when it controverts their own shibboleths, nor are we anticipating any great change in the King's view and mode of life. We might think there was something in it if it led him to discard both State and other visits to the racecourses of the country, and to take a more inward and spiritual view of the foundations of national well-being. But for such ends we have more faith in the consistency of the Churches of Christ, in the prayers of Christian people, and in the fidelity of those to whom the King looks for moral impulse and religious counsel. May all the magnificence of display which the eyes have seen be more than matched by the devout loyalty of our hearts, and with new fervour and unflinching hope may we continue to pray, "GOD SAVE THE KING!"

**THE CORONATION POSTPONED.**—We allow the foregoing note to stand, but word suddenly and unexpectedly reached us that the elaborate ceremonies we were anticipating with such delight had been postponed on account of the serious illness of the King. He has successfully undergone a very trying operation and is, so far, making favourable progress, which we devoutly pray may continue. This strange dispensation of God's providence—the wisdom and love of which we cannot question—will not be without its uses, if it teaches us more thoroughly our dependence upon God, and leads us to remember that without Him we can do nothing. It will have a solemnising and chastening effect upon the nation, and bind the hearts of the people more firmly one to another and to the throne as the symbol of national authority and greatness. It will also, as we believe, tend to win more thoroughly the hearts of the brave people who were lately fighting against us and who are now our fellow-subjects. *They* know how anxious the King was for peace, and they are not less anxious than we are that a life so precious and influential should be preserved. We think with reverent sympathy and affection of the illustrious lady who, not for the first time, is called upon to minister at the sick bed of her nearest and dearest as his life hangs in the balance, and, throughout the land—nay, throughout the world—prayer will unceasingly ascend that the God of all comfort may be with her and with all the members of the Royal Family, and that in a very little time a grateful nation may see the fulfilment of its deferred hope in the crowning of our King.

**OUR BIOGRAPHICAL STUDIES.**—We have had many gratifying testimonies as to the appreciation in which these are held, and are urged to make them one of the regular features of the magazine, or, as one correspondent expresses it, "let no month be without one." As far as possible, we shall act on this principle, and shall select various types of character for study. Our venerable friend, Mr. John Chappell, of Calne, writes in reference to our sketch of the late John Richard Green: "Yours in the BAPTIST MAGAZINE for January, 1902, is an able and eloquent word on this true man and real historian. I thank you for it, and should like to add the fact that on

the 25th March it was my privilege to look on the slab of marble on his tomb at Mentone. There was a somewhat wild 'south-wester' blowing, which made it needful to hold on our hat; and as the cemetery is at an elevation, there were other points to be looked at and to. For all that, the words, in bold, clear outline, 'HE DIED LEARNING,' stood out in English—words spoken by himself, endorsed by his dear and sorrowing widow, and fittingly placed on the tomb-stone. And do they not speak? He was cut down in mid-life, but such a life—and this message is for all who will heed, receive, and do. It is a glorious and delightful fact to so live and so die, and this testimony should lead others so to learn that so they may die." Mr. Chappell adds that there ought to be a good library in every Baptist Church in the kingdom, containing the bound volumes of the BAPTIST MAGAZINE. We quite agree with him.

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**LORD PAUNCEFOTE.**—By the death of Lord Pauncefote, at Washington, Britain has lost one of her truest sons and most successful ambassadors. The cause of international peace had in him an untiring friend, and he so laboured as to make himself trusted and honoured by the people of the United States of America as much as by his own countrymen. The part which he played in the Peace Conference at the Hague is historic, and will never be forgotten, and has prepared the way for still further advances towards a good understanding and mutual confidence among all the nations of Christendom. Happily, such men create imitators and the spirit and aim of his work will survive in many hearts.

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**THE REV. JOHN SPURGEON**, father of the renowned preacher, Charles Haddon Spurgeon, passed away on June 14th, in his home at Norwood, at the age of ninety-two. Revered and loved for his son's sake, he was loved also for his own. He was a man of more than average force of character, genial, humorous, and devout. Born at Clare, in Suffolk, July 15th, 1810, his early years, after he left school, were devoted to business, first in a coal and shipping office at Colchester, and afterwards as clerk and traveller for several firms. From 1849 to 1863 he had charge of a church at Tollesbury, thirteen miles from Colchester. He devoted himself from 1863 entirely to the ministry, and accepted an invitation to the two churches of Cranbrook and Iden Green, in Kent. Afterwards he became the minister of the historic church at Fetter Lane, London. He took a profound interest in the work at the Metropolitan Tabernacle and its many institutions, especially in the Stockwell Orphanage. In July last he laid the foundation-stone of the Holmesdale Road Baptist Church, Norwood, issued an appeal on its behalf, and watched its progress with unfailing pleasure. Both C. H. and J. A. Spurgeon owed very much to their father's fine character and influence.

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**REV. ALLEN WEBB.**—The Australian papers bring news of the death of our friend, Mr. Webb, who for many years past was one of our leading ministers in Australia, known to all Baptists who have visited the Colony, and esteemed by all who knew him. He was born in 1837 at Leamington, removed to Calcutta in 1851, and in 1855 went to South Australia. He was not a Baptist by birth, but by conviction. He spent several years in business life, then became engaged in Bush Mission work, and for a short time was a City

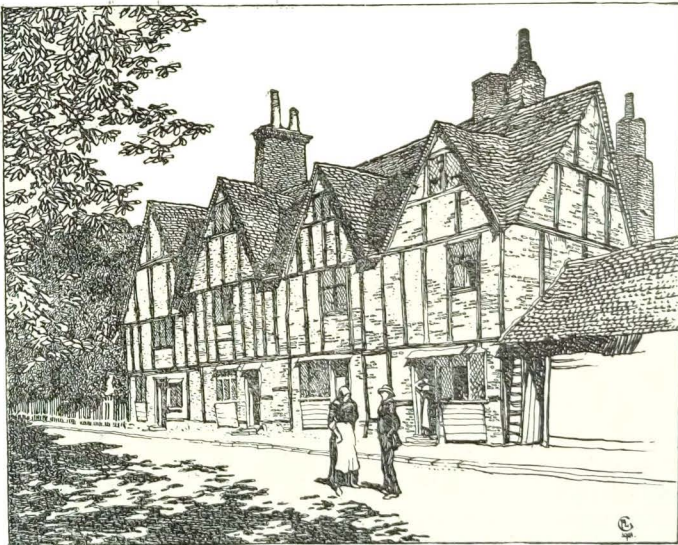
Missionary in Adelaide. He had a special course of training under the care of the Rev. Silas Mead, M.A. He held pastorates in New South Wales, Sydney, New Zealand, Adelaide, and Melbourne. He was a preacher of great power, and a writer of considerable influence. For some years he edited "Truth and Progress," the Baptist Magazine for Australia, and later he was Victorian editor of the "South Australian Baptist." He was also the author of several theological books. His photograph appeared in the BAPTIST MAGAZINE for February, 1890, with a sketch by his friend, the Rev. Silas Mead.



## LITERARY REVIEW.

HIGHWAYS AND BYWAYS IN HERTFORDSHIRE. By Herbert W. Tompkins, with Illustrations by Frederick L. Griggs. Macmillan & Co.

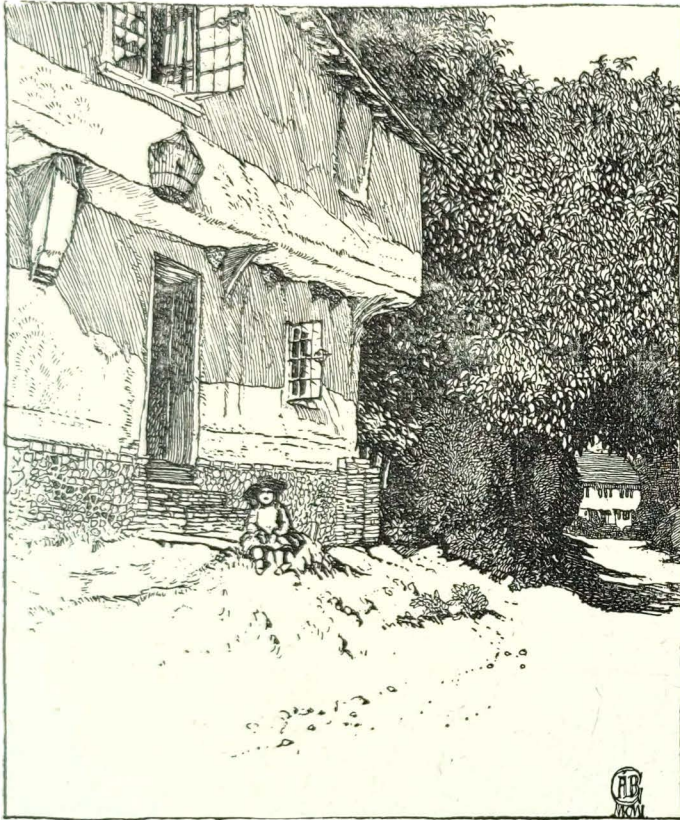
THIS latest addition to Messrs. Macmillan's "Highways and Byways Series" is devoted to one of the most beautiful and attractive of our English counties—remarkable, indeed, for no special grandeur of scenery, no lofty hills or vast stretches of water; celebrated in history for no great and epoch-making battles, though it has many associations with the kings and queens of olden days; but having, none the less, claims and charms of its own. Its extensive parks and quiet woodlands, its narrow, winding lanes, its delicious hedgerows, its silvery streams, which thread their course through rich pasture-land, utter



COWPER'S BIRTH-PLACE.

no vain appeal to the lover of sylvan beauty; while there are stately ancient mansions, quaint parish churches, picturesque streets and houses, which excite the enthusiasm of the antiquarian. And then, is it not "Charles Lamb's county"? Did not he spend many of his happiest days in it, love it, and praise

“the green plains of pleasant Hertfordshire, the garden of England”? Did it not inspire his delightful essay, “My Relations,” and the still more memorable “Mackery End”?—one of his most exquisite and characteristic discourses as Mr. Tompkins calls it—the farm still standing, guarded by round ricks of Hertfordshire straw. Then, too, William Cowper was born at Berkhamsted—son of the rector, Dr. John Cowper. At St. Albans Francis Bacon spent much



COTTAGE AT WALLINGTON.

of his time in his mansion house at Gorhambury. Philip Doddridge was sent to school in the same city, when Samuel Clark was minister there. John Bunyan was, we believe, the founder of the Baptist church at St. Albans, and laboured abundantly in the neighbourhood of Hitchin and other parts in the east of the county. Young, of the “Night Thoughts,” was a sojourner at Welwyn, and, though the fact is not named by Mr. Tompkins, Henry Rogers was the son of a doctor at St. Albans, where he was born in 1806. Of less-known men we may mention Edmund Luscombe Hull—whose sermons rank with those of F. W. Robertson, and who, like Robertson, was early called to bliss—who was born in Watford. George Dawson was minister of our church at Rickmansworth, the present chapel being built for him, while his father was a deacon of the church at Beechen Grove, Watford, where also his

sisters were members. Miss Harriet Auber, author of the hymn, "Our blest Redeemer, ere He breathed," though born in London, spent the greater part of her life at Hoddesdon. Mr. Tompkins tramped the county on foot, and saw what neither cyclist nor driver can see. He has the gift of clear, forceful description, and has given us a book which no one who can appreciate good writing as the vehicle of carefully sifted information would for a moment confuse with an ordinary guide-book. The illustrations supplied by Mr. Griggs are a capital addition to the attractiveness of the volume, whether they represent lane, meadow, or sky, hall, church, or cottage. We are indebted to Messrs. Macmillan for permission to reproduce two of these, "Cowper's Birth-place," Berkhamsted, and a "Cottage at Wallington."

**THE WORDS OF JESUS, Considered in the Light of Post-Biblical Jewish Writings and the Aramaic Language.** By Gustaf Dalman, Professor of Theology in the University of Leipzig. Authorised English Version by D. M. Kay, B.D., B.Sc., Professor of Hebrew in the University of St. Andrews. I.—Introduction and Fundamental Ideas. Edinburgh: T. & T. Clark.

MESSRS. T. & T. CLARK are still determined to bring within the reach of English theological students the best works of Continental teachers, and this explains the issue of Dalman's WORDS OF JESUS. It is a fresh and scholarly contribution to a line of research which in the course of the next few years will be followed far more closely than it has previously been. Dalman is perhaps the foremost Aramaic scholar living, familiar with the whole range of Aramaic literature, while he is an unflinching follower of the modern critical method. Were our Gospels—or, at any rate, the Synoptics—written in Aramaic? Dalman regards as firmly established the fact that Jesus spoke in Aramaic, and that in that same language the Apostles mainly preached. For the words of Jesus an Aramaic original form is incontestably secure, and our present Gospels in Greek were preceded by another. This is taken as proved, and in the light of that fact the fundamental ideas of our Lord's teaching are examined, such as the Kingdom, or, rather, *Sovereignty*, of God; the Divine power in its present and future manifestation; the future age, rather than the world to come—a peculiarly Christian idea; the Father in heaven; the titles, Son of Man and Son of God, Christ, the Son of David, Lord, etc. Dalman introduces a wealth of illustrative matters from the literature of Judaism, and so aids the work of the Christian exegete. Dalman asserts that the title Son of Man was not a current Messianic title, nor yet an empty formula—"not a term denoting the majesty of the Messiah," but an intentional veiling of the Messianic character under a title which affirms the humanity of Him who bore it. The contents of the related title Son of God suggest a view of our Lord's nature which is absolutely unique. Jesus, we are told, shows no cognisance of any beginning in this relationship. "It seems to be an innate property of His personality, seeing that He, as distinct from all others, holds for His own the claim to the Sovereignty of the world and the immediate knowledge of God, just as a son, by right of birth, becomes an heir, and by upbringing from childhood in undivided fellowship with the Father enters into that spiritual relationship with the Father which is natural for the child. . . . Nowhere do we find that Jesus called Himself the Son of God in such a sense as to suggest a merely religious and ethical relation to God—a relation which others also actually possessed, or which they were capable of attaining or destined to

acquire." It will be seen from these sentences that Dalman's learned researches are turned to the highest practical account. The translation, we should add, reads easily and with grace.

VISION AND AUTHORITY; or, The Throne of St. Peter. By John Oman, M.A., B.D. Hodder & Stoughton.

THIS is a real book, a voice and not an echo, dealing with its supremely momentous question with a certain bold originality and reverent optimism. The rightful place of authority—alike in belief and practice—is fundamental. More, perhaps, than any other question it acts as a touchstone of faith, a winnowing fan, an Ithuriel's spear. It is the great dividing-line between Romanism and Protestantism; between a mechanically creed-bound Church and a Church which, with a combined sense of freedom and responsibility, trusts to the illumination and guidance of the Divine Spirit. Mr. Oman deals with the essence, not with the accidents of the problem, and if we understand his argument aright, he contends that vision is authority, that the seeing eye, the eye which receives light and sees what the light reveals, is the ultimate ground of faith, and that neither an infallible Church nor an infallible book can bring certitude apart from the open vision. The prophets of the old economy, equally with the Divine Teacher of the new economy, appealed to the man within the man, and sought his development and perfection by honouring and winning his freedom. The book, in the breadth of its sweep, traverses the whole area of spiritual life, and touches the most vital of our interests at a thousand points. Alike in its conception of religion as a spiritual force having spiritual ends in view, of the Church as a spiritual society with a definitely spiritual mission, and of man as a spiritual being, this work is a bringer of light. We know nothing of Mr. Oman save what we have learned of him in these pages, but, unless we are greatly mistaken, he is a seer and a prophet, and can speak with authority because he has himself the vision. His work is for the defence and confirmation of faith, to which as reasonable men, made in the Divine image, we are shut up. The Christian truth fits into the folds of our nature, yet will it force no man to accept it. In the light of the principle here established, though too little weight is allowed for the fact that there exists absolute objective truth, and therefore an objective standard of truth, hierarchical and sacerdotal claims, and the claims of the usurping dogmatist—*ex cathedra* and conciliar decrees—vanish, and Christian teachers are shown—if the extent, so also the limits of their responsibility. The chapters on "The Lord's Servant" and "A Forgotten Sacrament" are, in view of present-day difficulties, as a voice from the unseen. Christ's injunction to the Apostles to shake the dust from off their feet in leaving a callous and rebellious city, is called a sacrament of failure—"a sacrament of the renunciation of all the methods by which the Kingdom of God is not to be advanced." "Under the delusion that success must be hers, that her failure is God's failure, that because a cause deserves to win she must find means to make it win, the Church has too frequently been mixed up in matters outside her province, and has used means God would hate." "In her blindness she will accept sincere superstition as a power easier to use than to combat, and trust much to mere numbers and mass, and be satisfied by the aid of social prestige and the fixed conventions of society to control, without the necessity of delaying to persuade the human will. These means, once relied on, speedily come to be

regarded as the chief assurance of success. Then it is but a step to desire that the civil authority be embarked also in the Church's enterprise—as junior partner if possible, as senior if necessary. In return for her support in maintaining civil order and lightening the burden of policing the people, she requires from it protection, aid, and worldly status." The book abounds in wise and fruitful sayings. One reviewer, at any rate, has read it, not as a task, but as an unalloyed pleasure, and other readers will doubtless peruse it with the same delight.

**PHILOSOPHY: Its Scope and Relations.** An Introductory Course of Lectures.

By the late Henry Sidgwick, Knightbridge Professor of Moral Philosophy in the University of Cambridge. Macmillan & Co.

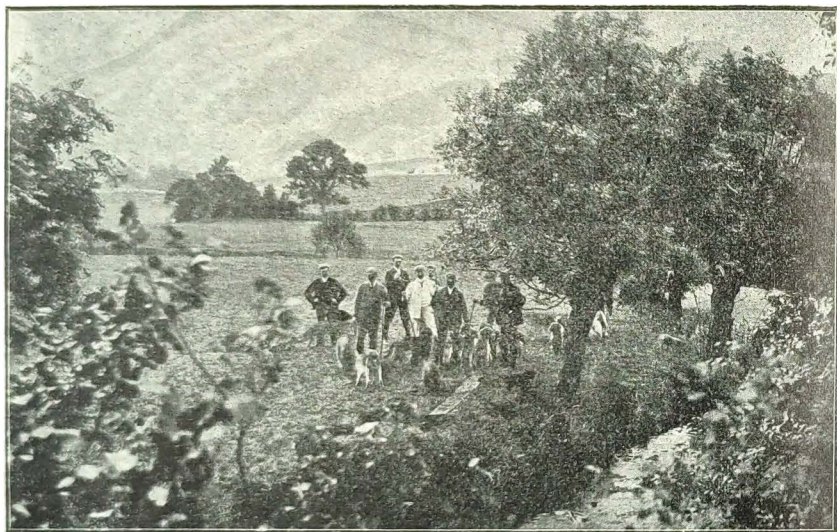
EVEN an incomplete and fragmentary volume from the pen of the late Professor Sidgwick, author of the remarkable work on "The Methods of Ethics," must be universally acceptable, and this volume is, unfortunately, incomplete. Several of the lectures were printed separately for the use of Professor Sidgwick's classes. The bulk of them existed in MS., though not in a finished form, and Professor Ward, as editor, has made a few additions, utilising his late friend's written and printed words. Even as it is, the volume will take high rank among the contributions of the year. It discusses the scope of philosophy, its relation to history, to psychology, to sociology, and to practical philosophy, under which we include ethics and theology. Professor Sidgwick's position is directly antagonistic to that of Mr. Herbert Spencer in his synthetic philosophy. He protests against the idea that philosophy is concerned only with appearances and not with realities; that science occupies itself with the laws of co-existence and the sequences of phenomena; and that it, therefore, only remains for philosophy to consolidate the generalisations of science. Philosophy, in Mr. Sidgwick's esteem, is far more than "completely unified knowledge." Even in regard to the boasted principle of evolution, Mr. Spencer overlooks the fact that essential difference in the nature of the whole is as important as resemblance. "However completely we may grant that certain resemblances have been made out between (1) the laws of change in inorganic and organic matter and (2) the laws of change and development of mind, the resemblance does not in the least help us to explain the differences between the world of living things and the inorganic world. The differences between mind and matter still remain unexplained by the generalisation, and present unsolved problems for philosophy just as obstinate and perplexing *after* we have admitted the evolutionary doctrine as before." Professor Sidgwick's refutation of Mr. Spencer is on other lines than the late Principal Caird's, and has not the same raciness, nor the power of brilliant repartee, but the two should be read together. He vindicates the right of philosophy to deal with the ideal, or what ought to be, and refuses to restrict its function to the asserting of what has been or is. Fact and ideal should be related. Mr. Spencer fails to systematise the ends of human action and the rules for attaining them. The existence of Evil is, of course, a grave difficulty with regard to which religion gives the only valid answer. There may be difficulty in co-ordinating the findings of rational theology with the doctrines of revelation, but the difficulty is not insuperable, and on the whole question Professor Sidgwick pointedly says: "Anyone who knows anything of the history of human thought may well despair of attain-



ing a satisfactory answer to this question—unless he holds firmly to the conviction that such despair, at any rate, is one of the things that ought not to be." In many respects these lectures suggest lines of thought which cannot fail to be of service to moralists and Christian teachers.

A RAMBLER'S NOTE-BOOK AT THE ENGLISH LAKES. By the Rev. H. D. Rawnsley. Glasgow: James Maclehose & Sons.

THIS is the third or fourth volume Canon Rawnsley has written on the English Lakes, and never has he written more pleasantly. He is "a Rambler" who knows well the places and the people whereof he writes, and has an intense love for both. A man of close and careful observation, of large-hearted sympathies, especially with the common folk, and possessed of a power of facile expression, he could scarcely fail to write so as to interest his readers. We may learn far more from a work of this kind than from a formal scientific



OUT OTTERING IN ST. JOHN'S VALE.

description. The chapters on "Merry May Time at the Lakes," "November Glory," "A North-Country Flood," and "A Day on Frozen Derwentwater" are Nature poems in prose, rugged, straightforward, humorous, catching with rare insight the *genius loci*. The Cumberland character is depicted with insight and fidelity, while "The True Story of 'D'ye ken John Peel?'" and "The Last of the Rydal Dorothis" will appeal to readers in all parts of the country. The memories of Wordsworth, Coleridge, De Quincey, Frederick Faber, Mrs. Harrison, and lesser celebrities are a perfect treasure-mine, and add greatly to our knowledge of the times in which they lived. No intelligent tourist and no student of literature should be without this "Rambler's Note-book." The volume is brightly illustrated, as our specimen shows.

SCOTTISH PHILOSOPHY IN ITS NATIONAL DEVELOPMENT. By Henry Laurie, LL.D., Professor of Mental and Moral Philosophy in the University of Melbourne. Glasgow: James Maclehose & Sons.

SCOTTISH philosophy—not to say philosophy of any nationality—will, we fear, be considered a dry and profitless subject by our modern utilitarians, and by practical general readers. Yet it is a subject which has a marvellous fascination for all who honestly give themselves to its study. Whether all Scottish philosophy is a purely national growth, which has drunk in no nourishment from any other soil, as Professor Ferrier claimed for his own speculations, is doubtless open to question. The influence of Kant in one direction and Berkeley in another is certain. Hume was, if not the founder, at any rate the occasion and cause of the philosophy of common sense as propounded by Reid, whose doctrine of perception was a decided step in advance, proving that sensations were not all, and that Hume's denial of an external world could be logically and conclusively met with a counter denial. Sir William Hamilton's philosophy of the conditioned was a development—somewhat strained—of Reid's doctrine of common sense, and led to one of the keenest theological controversies of the last generation. Under the influence of psychological research the aspect of things has been greatly modified. Metaphysics still have an influential part to play. But as a sketch of such men as Hutcheson, Hume, Adam Smith, Reid, Dugald Stewart, Lord Monboddo, Sir W. Hamilton, Ferrier, and of their theories, Mr. Laurie's work is specially valuable. It is the result of a familiar acquaintance with metaphysics generally, and is a masterpiece of analysis, condensation, description, and appreciation. Alike on philosophical and literary grounds it is a noteworthy book, and will do for this generation what the late Dr. McCosh's "Scottish Philosophy" did for the last.

REVISED CATECHISM. Being an Examination and Revision of the Westminster Assembly's Shorter Catechism. By the Rev. Duff Macdonald, M.A., B.D., with Preface by Rev. R. Flint, D.D. London: Adam & Charles Black.

MR. MACDONALD has set himself no light task, though it is one that needs to be undertaken. The Westminster Catechism holds a place in Scotland which it has never attained in England, and while—from the way in which it has been taught—it has been responsible for much that is hard and dogmatic, it has given to Scottish theology a backbone which has been lacking in much of our Southern teaching, and has been no unimportant means of producing among the people a strong and manly type of character. It is, doubtless, in the form still more than in the substance of many of its statements, antiquated. Our twentieth century doctrinal standpoints, our conceptions, and our emphasis, differ from those of the seventeenth, and he would be either a very ignorant or very unfair man who decried the revision of standards as superfluous. As in the case of the Bible, however, revision must be a conjoint affair, the work of many scholars, but there will doubtless be many such attempts as this to show the lines on which it must proceed. As preliminary efforts, they will be of great value. It is interesting to study this catechism side by side with Dr. Alexander Whyte's Commentary on the original work. It was, perhaps, scarcely to be expected that Mr. Macdonald would take an absolutely New Testament position in regard to Infant Baptism, though he sees clearly that the proof in its favour is not absolute, and his position is shaky.

**HUMAN NATURE A REVELATION OF THE DIVINE.** A Sequel to "Studies in the Character of Christ." By Charles Henry Robinson, Canon Missioner of Ripon. Longmans, Green, & Co.

MR. ROBINSON'S work is divided into three parts, the first of which consists of studies in the character of Christ, and contains illuminating chapters not only on its originality and uniqueness proving it to be such as could not have been invented, but also on the value of His self-sacrifice, and the place and functions of His death as an atonement for sin. The second part attempts to show that the unique character of the revelation of God and Man in the Old Testament is a proof of its Divine origin. The argument is sober and weighty. The third part consists of studies in worship, and takes its subjects from the successive clauses of the Exhortation preceding the General Confession in the Prayer Book. The work is thoughtful, devout, and sensible, and full of wise, practical reflections.

**INTRODUCTION TO POETRY.** By Laurie Magnus. **PLATO'S REPUBLIC.** By Lewis Campbell, M.A., LL.D. John Murray.

**THE HOME AND SCHOOL LIBRARY**, to which these volumes belong, promises to be one of the most useful educational series, in the broad sense of the word, that we possess, and ought to be as welcome in every home as it cannot fail to be in school. Mr. Magnus is an expert exponent and critic of poetry, well-informed, subtle, and discriminating. His aim here is to convey the elements of taste and judgment in poetry by the method of literature teaching, to stimulate a pleasure in poetry. Under the heads, Poetic Expression, Poetic Truth, the Progress of Poetry, he illustrates his aim in a simple and delightful manner. His discussions on the meaning and music of words, with instances from all our great writers, are specially valuable. Perhaps he is too hard on Browning and his rugged obscurity, though the fun he pokes at him is good natured. All ministers and teachers and students for the ministry should possess this book. Professor Lewis Campbell's volume is not another translation of the "Republic" (which would have been superfluous), but an account of its contents: its moral aim, its social and political aspects, its attitude on education, on poetry and art, the position of women, supremacy of reason, etc. A final chapter discusses Plato and modern life. Professor Campbell is a specialist in Greek studies, and every page of his book reveals the hand of a master. The illustrations are instructive.

**MESSRS. J. M. DENT** send out, as the latest issues of the Temple Bible, **NUMBERS**, edited by G. Buchanan Gray, and the Earlier Pauline Epistles, **CORINTHIANS**, **GALATIANS**, **THESSALONIANS**, edited by Professor Vernon Bartlet. Mr. Gray's introduction to the Book of Numbers compresses into twenty pages a surprising amount of information, which must simplify the reading of the Book, and render it more intelligible than it generally is to ordinary readers. The frontispiece is from Mr. Tinworth's panel of the Brazen Serpent. The frontispiece to the Earlier Pauline Epistles is from Mr. G. F. Watts's Charity. Professor Vernon Bartlet is an ideal annotator, and has here given us some of his most careful work.

**SHALL WE UNDERSTAND THE BIBLE?** By the Rev. T. R. Williams.  
London: A. & C. Black.

**MR. WILLIAMS'S** popular lectures to Sunday-school teachers and other students

of the Bible have reached a second edition. They aim at showing that the historical method is the true one for understanding the Bible, and that the traditional theory conceals its living worth. With the aim we have every sympathy. Critical "results" are so much in the air now that they must not be ignored. Mr. Williams seems to have gone on the principle of "Let us know the worst at once," and is apt to admit very doubtful hypotheses as proved. The lectures are too rhetorical to be entirely judicial in spirit. But, perhaps, over-statement is a less evil than obscurantism.

**CHARLES DARWIN.** His Life told in an Autobiographical Chapter and in a selected series of his unpublished Letters. Edited by his Son, Francis Darwin. New edition. London: John Murray.

THE late Mr. Darwin has been too powerful an influence in modern thought to be safely overlooked by any man who wishes to understand it. In scientific research he occupies a position quite unique, and whether intending it or not, he has in many directions modified theological opinion. He displayed in all his investigations a marvellous degree of concentration and energy; he was modest in disposition, but capable of holding his own in accordance with what he believed to be the law of fact. In many respects his life presents a splendid example to us all. A close study of the autobiographical portions of this book explains Mr. Darwin's anti-theological bias, and shows the reason of his missing what we regard as the supreme truth of life. He was certainly not an Atheist, and stated that, in his judgment, the theory of evolution is quite compatible with belief in a God, though he personally was an Agnostic. His theological aptitudes were certainly less conspicuous than his scientific. More than his æsthetic faculties were atrophied.

THE fourth volume of Dr. Hastings's *DICTIONARY OF THE BIBLE* (Messrs. T. & T. Clark) has appeared since our last issue. It is of interest to note that it contains a dedication of the Dictionary to the memory of Sir Thomas Clark and Dr. A. B. Davidson. This is the largest volume of the four, and in every way it sustains the reputation won by the former parts. Between its first article, "Pleroma," and the inevitable "Zuzim," there fall to be treated many matters of large interest. Of books of the Bible there are not many, but these include "Psalms," by Dr. W. T. Davison, "Revelation," by Dr. Porter, of Yale, a splendid discussion, and "Romans," by Principal Robertson. The strength of this volume is in its Biblical Theology. Dr. Davidson's article, "Prophecy," is one of his finest efforts, and will stand for a long time as the best treatment of the subject. Other notable articles are, "Prayer," by Canon Bernard, who also writes "Resurrection" and "Sin"; "Predestination," by Dr. Warfield; "Propitiation," by Dr. Driver; "Regeneration" and "Sanctification," by Mr. Vernon Bartlet, both admirable; "Righteousness," by Professor Skinner and Professor G. B. Stevens; "Salvation," by Dr. Adams Brown, of New York; "Son of God," by Dr. Sanday; "Son of Man," by Dr. Driver; and "Sacrifice," by Dr. W. P. Paterson, of Aberdeen. Another valuable group is that which deals with Texts and Versions. "Septuagint," "Text of New Testament," "Syriac Versions," and the much debated "Sirach," are in the safe hands of Professor Eb. Nestle, and Versions in general and in particular fall to Principal Bebb, Mr. Redpath, Mr. White, and Mr. Milligan. The Dictionary has always been

strong in Geography and Antiquities. Here we find exhaustive discussions of "Tabernacle," "Sanctuary," "Weights and Measures," by Professor A. R. S. Kennedy, and of "Temple," by Dr. T. Witton Davies. Another Baptist professor, Mr. J. T. Marshall, of Manchester, is represented by the articles "Pre-existence of Souls," "Tobit," etc. Graf von Baudiesin writes a fine article on "Priests and Levites," and Dr. Kenyon's article on "Writing," Mr. Woods' on "Quotations," and Mr. J. H. Moulton's on "Zoroastrianism" indicate the wide scope of the Dictionary. We are glad to have the promise of an index, which will make this work unrivalled in its usefulness, as it is already supreme in scholarship and balanced judgment. We need not wait for the appearance of the supplement to offer to Editor and publishers our congratulations on the completion of a work which will long stand as the ablest and best of its kind.

**CORONATION SOUVENIRS.** The whole country is occupied with thoughts of the event which will give to King Edward VII. the crowning touch of Royal dignity. One part of the stately ceremonial will consist of the presentation to His Majesty of a Bible with the words: "Our gracious King, we present you with this Book, the most valuable thing that the world affords." It is well that the greatest of books should thus be honoured in this supreme moment, as indicating the true foundation and spirit of His Majesty's reign, and that there should be Coronation Bibles and similar souvenirs to commemorate the event, and to remind us of the source of good citizenship. King and subjects alike are bound by the law of Scripture. Among the souvenirs which have reached us are Messrs. Eyre & Spottiswoode's CORONATION EDITION OF THE LANDSCAPE BIBLE, well and clearly printed, and enriched with a number of coloured illustrations, with geographical and archæological notes. The price is 4s. 6d. The same publishers also send out a Coronation edition of THE BOOK OF COMMON PRAYER and HYMNS, ANCIENT AND MODERN, in choice blue leather case, with embossed crown. There is a photogravure of both King and Queen. The volumes are exquisitely bound, have gilt edges, and are gems of the printer's and binder's art. Price, 9s. In less handsome but yet good bindings, and without the coloured illustrations, are the issues of the BRITISH AND FOREIGN BIBLE SOCIETY. The ruby 24mo New Testament is published at 2d.; the ruby 32mo Bible is bound in red cloth (1s.); the diamond 16mo in royal blue or red, with references (1s. 6d.); the ruby 16mo, blue grained cloth, with central references (2s.); the ruby 16mo references, in red morocco, the choicest of all (2s. 6d.); all these have a suitable design—crown and sceptre, with name of the King and the date of Coronation in gilt letters on the covers. No gift-books could be more suitable for school purposes. Messrs. C. J. Clay & Sons send out the Authorised Version of the Bible, with references, pearl 16mo (1s. 2d.); the Revised Version (10d.); and the Revised New Testament, crown type (6d.). All these have a suitable device—the royal monogram and crown on the side, and portraits of their Majesties opposite the fly-leaf. These admirable souvenirs, we should add, are remarkably cheap.

THE PILOT, edited by Mr. D. C. Lathbury, is, as our readers are aware, a weekly review of politics, literature, and learning, and numbers among its contributors many of the most eminent writers of the day. We always welcome it into our study, and find in it much valuable suggestion on all the topics with which it deals. Its price has now been reduced to 3d., and

we have little doubt that it will be more widely supported in consequence. It is not nominally a "Church" paper, though written from a Church standpoint. It is invariably straightforward, fair, and courteous, and, on the Education Bill, *e.g.*, has made an effort to understand our Nonconformist position, and admitted letters in advocacy of it from such men as Professor Vernon Bartlet.

MESSRS. T. & T. CLARK have sent out a new edition of *THE SINLESSNESS OF JESUS: An Evidence for Christianity*. By Carl Ullmann, D.D. Translated by Sophia Taylor. It has long been out of print, and urgent requests have continually been made for its reissue. We have for many years been familiar with it, and have always regarded it as one of the great books of the nineteenth century. In the twentieth century it will be indispensable to the Christian student and apologist. Its treatment of the ideas of sin and sinlessness, its demonstration of the absolute sinlessness of our Lord, and its discussion of the Temptation are as profound, as convincing, and as beautiful as anything with which we are acquainted. Our advice to those who do not know the work is to secure it at once.

WE extend a cordial welcome to the second edition of *FLOOD TIDE: Sunday Evenings in a City Pulpit*. By the Rev. G. H. Morrison, M.A., Dundee (London: Hodder & Stoughton). They are brief, pointed, and racy, often on unfamiliar texts, but always on themes of universal and abiding interest. Mr. Morrison is plainly a well-read man, a man of fertile mind, endowed with the gift of choice expression, a wise counsellor, a sympathetic and effective comforter, whose words inspire and control. The freshness and force of such discourses as "The Unreaped Corner," "The Land of Hills and Valleys," "The Choked Wells" (a capital sermon), "The Message of the Rainbow," and "The Day of the East Wind," are simply delightful. There are in the volume not a few prose poems.

*THE DIVINE PURSUIT*, by John Edgar McFadyen, B.A. (Oxon), M.A. (Glasgow), Professor of Old Testament Literature, Knox College, Toronto, is a volume of short, devotional readings, published by Messrs. Oliphant, Anderson, & Ferrier, of Edinburgh and London. We have read them with profound pleasure and profit, as the utterances of a Christian scholar and man of genius, who has the clear vision, to which are revealed the things of God, an eye which sees, and an ear which catches even the whispers of the Divine Spirit. Mr. McFadyen understands the two sides of spiritual life, the initiative of God, and the response of man. His words woo and win us, and take us direct into the secret place of the Most High. The work, whose title is based on Psalm xxiii. 6, is a literary and devotional gem.

*LOYD OF THE MILL*; or, "The First shall be Last, and the Last First." A Welsh Story told by Dr. Wm. Thomas, D.D. (Done into English, with some additions, by his Daughter-in-law, Mrs. Owen Thomas.) Elliot Stock.

THIS story, published upwards of twenty years ago, has enjoyed a remarkable popularity, which it well deserves. It is a vivid picture of life in a Welsh

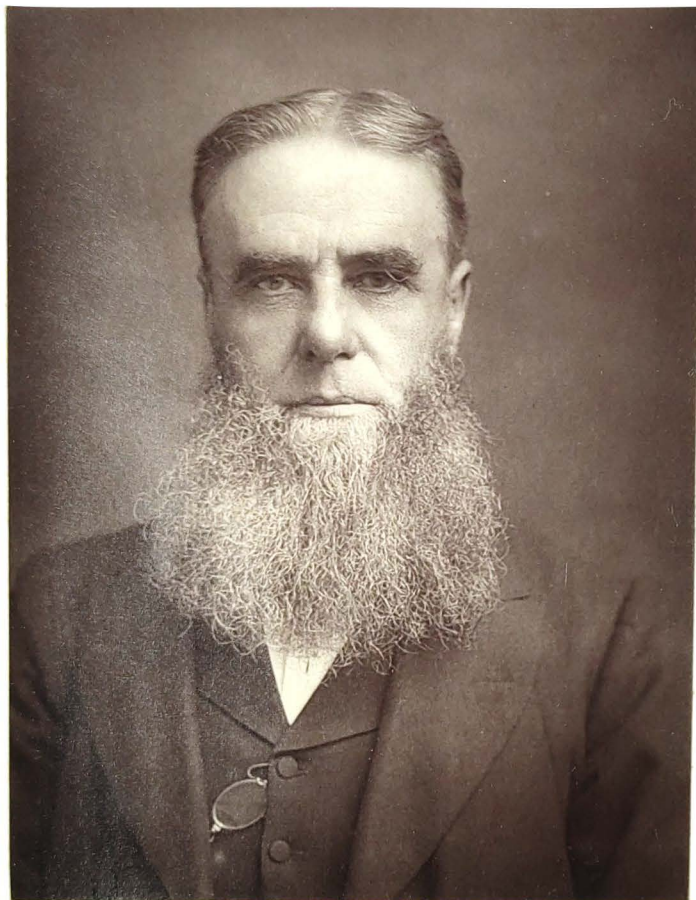
village, where the discovery of a coal-bed wrought one of those transformations which are not always an improvement. The story is made up of the usual events in such a district. The religious life is admirably portrayed. The gradual lapse of a fine, promising youth into degrading vice, and the reformation of the reckless Dafydd through his strong affection for Martha Rees, a pure, noble-minded girl, furnish a contrast which lives in the memory. Mrs. Owen Thomas has skilfully woven into the narratives many valuable additions, which greatly add to the charm of the story.

**THE CELTIC TEMPERAMENT.** By Francis Grierson. London: George Allen. WHOEVER may have been the most self-conscious essayist hitherto, may retire now. Mr. Grierson has no false modesty. The Introduction is to introduce Mr. Grierson. He has visited courts, and has learned no better manners than naming his hostess of a certain date, to say that at her house he met wealthy, titled people, among whom he could discern no glimmer of art, poetry, romance, or intuition. Yet it was given to him, we gather, to save French literature from *La Bête humaine*, and nine academicians wrote to say so, though surely they must have borne the mark of the beast, having been elected before Mr. Grierson spoke. He never hurried. It took him twenty years to form his estimate of Wagner. In an age of rank materialism he stood practically alone. Even now he cannot be any man's disciple. He will teach the Few. He has been contradicted by millionaires—we shudder at the thought—and the two enemies are millionairism and cheap learning. He does not say much about the Celtic temperament, but he comes as near to attack realism, cheap literature, and cheap excursions as a man of delicate emotion may. For he believes in avoiding all strong feeling, even pity; he never reads hostile criticism. Hence this calm, no doubt. It is a pity that a book which contains much that is opportune and wise should be rendered ineffective by its revolting egotism. It is not only wealth that produces illusions.

**THE UNIQUE CLASS CHART AND REGISTER.** By Rev. J. H. Riddette.  
James Clarke & Co., 13 and 14, Fleet Street.

MOST of us have probably heard of the Meggitt scheme in Sunday-school method, hailing, as so many good things do, from America. Its five points are regularity of attendance, home study of the lesson, production of a Bible, the introduction of new members, and contribution to the school offertory. It apportions the award of a special mark for each scholar, and a special "star" for the class, when a certain degree of excellence has been obtained. Each class is treated as a unit. There is a regular system of stars and marks, badges, and rolls of honour, too elaborate to be explained here, but capable, we should imagine, of being worked with ease and effectively.

OUR programme for the present number of the *MAGAZINE* has been considerably disarranged—first, by the pressure incident upon the preparations for His Majesty's Coronation, and subsequently by the postponement of the celebration Blocks which, according to our advices, should have reached us in good time are not yet to hand. Certain reviews and the illustrations accompanying them have therefore, of necessity, to be held over until next month.



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*Faithfully yrs*  
*John P. Tetley*

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



THE  
BAPTIST MAGAZINE

AUGUST, 1902.

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THE REV. J. P. TETLEY, TAUNTON.



THE Vale of Taunton Dene" is one of the richest and most beautiful in England. Surrounded by towering hills, whose summits command magnificent views of sea and land, and among whose ridges nestle many quiet and lovely coombes, and where the home of the red deer is found, it is at once the joy and the despair of the landscape painter. Within this vale, like a jewel in some rich and rare setting, lies the enterprising town of Taunton, the capital of West Somerset, of some 22,000 inhabitants, and the first town in the country to adopt electricity for the purpose of public lighting. The town is renowned in history for the noble stand it has made for civil and religious liberty; and for the suffering of its inhabitants, most courageously borne, in the cause of Christ. During the Civil Wars of the Stuart period, Taunton was held for the Parliament by the renowned Robert Blake, under whose leadership it successfully withstood no less than three sieges, and many assaults; and when it was finally relieved, it was little more than a heap of ruins. Here "Goring's Horse" met their match, and were finally overthrown and scattered. In the seventeenth century, Taunton was a stronghold of Puritanism. Here lived and laboured the saintly Joseph Alleine, the author of the "Call to the Unconverted," who was curate of St. Mary's Church, and who, with his vicar, the Rev. George Newton, was ejected in 1662. No man ever more completely impressed his own personality upon his people than Joseph Alleine did upon the people of Taunton. While still a comparatively young man, he died as the result of the persecutions inflicted on him under the iniquitous Conventicle and Five Mile Acts. But though ejected and persecuted to death, his body found its last resting-place in the chancel of the church in which he had ministered with such conspicuous success. In this quiet and sequestered town the Duke of Monmouth was proclaimed King when on his way to the disaster of Sedgemoor; here, too, the infamous Jeffries held one of the most cruel and terrible of his assizes in that circuit of blood which desolated the West Country.

There was a Baptist Church in Taunton as early as 1637. Mr. Thomas Burgess was its first pastor, but when his ministry began, and when it

closed, is uncertain. Early in the eighteenth century this church lapsed into Arianism, whereupon thirty-five of its members withdrew and formed the Baptist Church at Wellington. In 1814, a number of the Wellington members, residing in Taunton, began to meet for worship in a hired room, and were formed into a separate church. In the following year they erected the chapel in Silver Street, and elected one of their own number, the Rev. Richard Horsey, a gentleman of piety, culture, and knowledge of the Scriptures, as their pastor. Since then the pastorate has been sustained by a number of devoted and successful preachers of the Gospel. Mr. Horsey was succeeded by the Rev. Owen Clarke, from Chelsea; he was followed by the Rev. W. H. Coombs, from Frome; he by the Rev. J. Jackson, from Bath. Then came Mr. T. B. Holman, from Bristol College, who died a year after his settlement. Mr. Holman was succeeded by the Rev. S. G. Green, B.A. (now Dr. Green), afterwards Tutor and then Principal of Rawdon College, and, still later, one of the secretaries of the Religious Tract Society. This Mr. Green was succeeded by the Rev. Richard Green; he by the Rev. C. S. Reaney; he by the Rev. V. D. H. Cowell; and he by the Rev. Joseph Wilshire. The Rev. J. P. Tetley, the present pastor, began his ministry in Taunton in January, 1874, and has therefore completed twenty-eight years' service in Silver Street Church. Mr. Tetley was born at Leventhorpe, near Bradford, Yorkshire, in 1839, but grew up at Denholme, a village in the same neighbourhood. He received his early education partly at Keighley and partly at Cullingworth. As a youth he was engaged for some years in a local manufactory and woollen warehouse. While still in his teens he was led to Christ, and, with a comrade, afterwards known as the Rev. James Greenwood, M.A., some time minister of the Baptist Church, Stoney Street, Nottingham, was baptized, and united with the little church at Denholme, of which his father, Samuel Tetley, was one of the founders and first deacons. Here he began to teach in the Sunday-school. In a short time the friends, believing him to be fitted for the work, appointed him to preach before the church, which he did at three successive early Sunday morning services. He was then authorised by vote of the church to preach the Gospel, and his name was ordered to be placed on the preachers' plan. His labours in this capacity proving acceptable, the church at length encouraged him to seek an entrance into the stated ministry. With a view to this he entered Chilwell (now the Midland) College in 1861. In this institution he spent four happy and successful years of study under the guidance of the Rev. W. Underwood, D.D., Principal, and the Rev. W. R. Stevenson, M.A., Classical Tutor. In 1865 Mr. Tetley took charge of the Baptist Church at Long Sutton, Lincolnshire; and in 1867 removed to what is now known as New Street Church, Burton-on-Trent. In both places his labours were owned of God.

Mr. Tetley settled at Taunton in "troublous times." Serious disagree-

ments had arisen, which had resulted in a division, and the formation of a second church, now meeting in Albemarle Chapel. These circumstances of difficulty greatly taxed the heart and mind of the new pastor; but by prudence, forbearance, and an earnest desire for peace the troubles finally passed away, and for many years the two churches have lived and worked together in perfect harmony. Mr. Tetley's part in bringing about this happy condition of things was feelingly recognised at the close of his fourth year in Taunton, when his people presented him with an illuminated address and other substantial tokens of their regard.

Mr. Tetley's ministry has been of the steady, plodding, undemonstrative kind. He is a diligent student of God's Word. His preaching is largely expository, though not lacking in the evangelistic element. It is thus calculated to edify believers, and at the same time to appeal to the unconverted. Those who know him best say that there is a remarkable freshness about his pulpit ministrations. His ministry has been successful in the best sense of the word. Though, in a small town like Taunton, which is fully provided with religious accommodation, the scope for church extension is necessarily limited, and though most of the young people received into membership are soon transferred to churches in the larger centres, yet our friend has seen his church gradually increase in numbers and power, and take a front position among the Free Churches in the town. Its membership during his pastorate has increased from 170 to 260, while at the same time there has grown up beside it a second Baptist Church (Albemarle) with a membership of 170—making in all a membership of 430. Thus, during Mr. Tetley's ministry in Taunton, the Baptist denomination has made substantial progress in the town.

Our friend's congregation is remarkable for the number of young people contained in it, and this class has always been specially cared for in his work. In addition to a most efficient Sunday-school, which, of course, he found in active operation when he came to Taunton, and in which he has always taken a deep interest, one of Mr. Tetley's first efforts was the establishment of a Young People's Prayer Meeting. In the course of time this was changed into a C.E. Society, and it has proved, especially in the latter form, a source of the greatest spiritual good. He also established, and for many years presided over, a Mutual Improvement Society, in connection with which many young men tried, discovered, and trained their powers of public speaking, and were stimulated to reading and self culture. This class gave a number of local preachers to the church, and fitted others to take their place in the Town Council, and in other public bodies. In connection with the Mutual Improvement Society, Mr. Tetley gave many lectures on such subjects as "John de Wycliffe," "Martin Luther," "Robert Blake and the Defence of Taunton," "The Duke of Monmouth and the Rebellion of 1685," "John Bunyan," etc. These lectures have been in much demand in the neighbourhood.

The twenty-fifth anniversary of Mr. Tetley's pastorate was celebrated

in a way worthy of the occasion. He was presented with an address engrossed on vellum and beautifully illuminated. This was accompanied with a purse of gold. The address set forth the high esteem in which its recipient was held by his people, both for his character and his work's sake, and expressed the hope that he might long be spared to continue a ministry so valued.

The Silver Street Church has three branch chapels connected with it—Creoch, Corfe, and Trull. In these the pastor has always taken a deep interest, and he frequently visits them. Mr. Tetley is a diligent student, and full of indomitable energy. He has always been a friend of and a constant visitor to the country churches. He never says "No" to an invitation when it is proper and possible to say "Yes." From the first he has been "an Association man." For twelve years, dating from 1878, he was Secretary to the Western Association. At the close of his term of office his services in this capacity were generously and affectionately recognised by the churches, who presented him with an address and a sum of money. He still remains an active and influential member of the Committee. At the present time he is a member of the Council and Executive of the Taunton School, a Manager of the British Schools, and was for many years a member of the Committee of the Taunton and Somerset Hospital. For two years he was President of the Taunton and District Free Church Council; is now, for the third time, President of the Western Association, of which he has on several occasions been elected "Association Preacher."

During the whole of his long pastorate in Taunton our friend has ever borne glad and grateful testimony to the ready and sympathetic help and support he has received from his deacons—men whom he regards as worthy of all confidence and praise.

Mr. Tetley has been greatly blessed in his family. His wife, a native of Boston, in Lincolnshire, whose maiden name was Stanwell, has been a true helpmeet for him. His eldest son, after a distinguished career at Cambridge, where he was a Foundation Scholar of his College, and took a first class in classical honours, became head master of Newton County School, North Wales, and has recently been appointed head master of the Scarborough Municipal Secondary School. His eldest daughter is the wife of the Rev. E. W. Burt, M.A., one of our missionaries in China, where she is a most devoted worker among the women of that land. His other children are occupying good positions in the scholastic or business world. The Lord still spare him for many years to be a blessing to the church, the Association, and the whole neighbourhood!

Montacute, Somerset.

H. HARDIN.



## THE ILLNESS OF THE KING.\*

BY REV. GEORGE HAWKER.

"God be merciful unto us and bless us, and cause His face to shine upon us."—Psalm lxxvii. 1.

**T**HE past week will never be forgotten, by us or by our children. Its events and emotions will live in history. A great Empire on the threshold of the house of feasting was turned away to visit the house of mourning. We would have crowned our King with all the solemn pomp of ancient symbol and high festival; we would have hailed him crowned with such a storm of loyal acclaim as should have echoed round the world; and instead we were driven to our knees to pray with trembling solicitude for his life.

A few days ago the one great craving was for sunshine. We had come to be impatient of the rain—needed, and given in mercy. We were making cynical remarks about our interesting climate. A day of untimely down-pour would ruin our celebration. If only a kindly Providence would give us sunshine we would take care for the rest; and, verily, the sun should have something to shine upon, and the mother city of the Empire would adorn herself in bravery meet for the honour of her sovereign, for the welcome of her sons from over-sea, and for the entertainment of the envoys of a score of kings.

We had the sunshine—a perfect day; a cloudless sky; a lovely breeze. The thing which most men had asked of heaven was vouchsafed. But it was not enough. It was miserably insufficient; so much so that we were half-tempted to resent the unavailing brightness, which seemed to mock the frustration and emptiness of the day. We had the sunshine, but it could not chase away the shadow that lay heavy on our hearts. And so we were impelled to crave another shining: the shining upon us of the face of God. In an hour in which it seemed that the frown of the Eternal had plunged our Empire into sudden gloom, millions of hearts were crying, in their own dialect of thought and speech: "God be merciful unto us and bless us, and cause His face to shine upon us."

You know how the blow fell. You know how great and glad was the access of life in London on Tuesday. The whole town was thrilling. The universal heart exulted in the summer brightness which had come at last to complete the glory. When, at high noon, the word was passed along, "The King is ill; the Coronation is postponed." I heard it and disbelieved, as did many others. But in a few minutes papers were issued with official tidings, and something like a stupor fell on London, and

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\* Notes of a sermon preached in Camden Road Chapel, London, on Sunday, June 29th, 1902.

crept throughout the land. What is the meaning of it all? For it has a meaning. What does God intend? For He intends something. If a sparrow does not fall without Him, how much less the greatest monarch of the world, even though he fall to rise again.

Suffer me while I make one or two simple and commonplace suggestions. Yes, commonplace! For, after all, the commonplace, the important, and even the sublime, quite frequently coincide. The one great commonplace is life, the other is death; and these two cover the whole field of human interest.

First, then, I read in the striking down of our King at this supreme hour, *a check to pride*. National pride, I mean, not the personal pride of the King. Indeed, I do not know that he is personally proud; and, in any case, I decline to pose as one of his critics. If he needs criticism, as all men do, there are those nearer to him who must bear the burden of this high and solemn duty. For me, I reverence the King's office, I regard his person with affectionate loyalty, and I pray God to help him always under burdens and temptations, the weight and force of which only a king can know. At this moment I think of him as the head and the symbol of a great Empire that is coming to the consciousness of itself, and that is in peril of being puffed up by imperial pride, which is the menace and the bane of imperial power. There is a personal pride and there is a national pride, which, in either case, is an affront to heaven. And Providence has its own way of calling upon men and nations alike to humble themselves under the mighty hand of God.

Nebuchadnezzar was a despot, an absolute monarch. He could say with even stronger emphasis than the French king: "The State, it is I myself." And in access of pride he took to himself glory which he should have given unto God. And the unseen finger touched him, and he grovelled with the beasts of the field. Such error is impossible to King Edward. He is too wise a man to confuse himself with the State, and he knows full well that he inherits glory achieved under Providence by other hands. But the State which he represents may play Nebuchadnezzar. And Britons, in these days of new-born Imperialism, may wax proud of their power and resources, and may forget that they owe all to God, and that power means responsibility to the last degree.

Consider for a moment how again and again our national pride has been checked. We went to war proudly. I do not say, I do not know, that the war could have been avoided; but I do say that we went down to the battle with pride that inspired almost jaunty self-complacency. And, as all the world knows, the early reverses in South Africa were a tremendous humiliation. Then came the splendid outburst of Colonial loyalty, and the season of victory, and our stricken pride grew again like Jonah's gourd. The war was over, the Empire was born, or, rather, it had come to self-consciousness and utterance. Once more the long, brave, so far successful, and most disappointing resistance of the Boers supplied a sobering and humbling discipline. Very sobering! The

mafficking intoxications were matters which we had no care to remember and little mind to repeat. But at last came peace, and glad, swift settlement. And the day approached for the crowning of our King. And the princes of the earth were the King's guests, and trophies of Empire were gathered from the ends of the world, and the greatest city of the ages prepared herself for a demonstration of power that should dazzle the eyes of the nations. And lo! the unseen finger touches the King, and he lies down under the shadow of death, and instead of vaunting our magnificence, we are found like little children at the foot of the Eternal throne, beseeching God to pity our weakness, symbolised by the mortal weakness of our Sovereign, imploring Him to be merciful unto us, to bless us, and to cause His face to shine upon us. Verily, a check to pride!

Again I rejoice to note that this event has been widely interpreted as *a call to prayer*. When the King's illness was announced to the Indian troops at Fulham, the Mohammedans said instantly: "We go to pray." And withdrawing, and spreading their prayer-mats, they knelt down, and for an hour and a half earnestly interceded for their stricken Emperor. Later their Christian comrades asked the Bishop to allow them to join him at evening prayer. And so we learn from him that the palace at Fulham was crowded with Christian Indian troops all praying for the King's life. Certainly every English churchman, whether of the State Church or the Free Churches, has been constrained to pray that the cloud might be lifted and the King spared.

But in all this there is nothing surprising. Those who are used to pray are used to pray for the King, and those who are used to pray for the King could not fail to pray for him in this time of trouble: though let it be confessed that it is a great matter when praying people pray in concert. The cry, in unison, of a troubled host rings loud through earth and heaven. But I have noticed, also, that in this exigency prayer has been suggested, craved, honoured in quarters where it is not commonly taken much into account. We have our religious newspapers, more or less religious; and we have our secular papers, very decidedly secular. In the columns of these secular papers prayer is usually inconspicuous. The race-meeting claims a page, the prayer-meeting gets a line—on rare occasions. Now, in our very secular papers I have read not only profound solicitude about the King, but incitements to prayer which were quite obviously serious and earnest. The unaccustomed and heedless had heard the call.

Providential and peremptory calls to prayer occur in individual lives. Men drift into periods of apathy and indifference, when prayer is practically abandoned, whereupon, in His own sovereign way, God appeals to the heart deaf to customary voices, and the stiffened neck is bowed down. It is so with cities and nations. In old mediæval days it came to pass sometimes that the silver chiming of the church bells failed to win the citizens to worship, and the houses of prayer were forsaken. But the iron tongue of the alarm bell, which told of devastating fire within,

or of strong and pitiless foes approaching from without, pierced the dull ears, and the imminence of calamity was understood as God's call to prayer.

So with us now. The illness of the King, unspeakably inopportune, is God's call to prayer. In this providential event there has sounded a bell, deeper toned than "Great Paul," which has been heard and understood to the ends of the earth. Men have responded, and I believe that the response has been real enough to make all the pain and disappointment and loss worth while.

Yet again, in the King's illness we have *a reminder of human frailty*. There are no facts more plain than the brevity and frailty of human life. Though we live to three score and ten, our days are but a span, as those who alone know invariably assure us. But through every day of life there is but a step between us and death. Therefore, it behoves us to live warily, in due dependence upon God, and in reasonable detachment from the things of the world, which, in the pinch, avail so little. Our frailty is patent, yet it is a thing which we contrive to forget. So reminders come to all. There are few strong men who have not experienced moments of apocalyptic weakness. And such as escape in their own persons are often called upon to see those near to them and dear as their own souls stricken, and drawing near to the gates of death, even though in mercy the gates are kept closed. Such reminders are important. Enforced remembrance of frailty is a thing sometimes to be coveted. "Lord make me to know mine end and the measure of my days, what it is; that I may know how frail I am."

The illness of the King has thrust this lesson home to every heart. The monarch's power, and splendour, and resources are so great that the lowly-placed are tempted to ascribe to him an immunity from common ills that is half divine. Yet the King does not doff his frailty when he becomes a king. He remains a man, and may be crushed before the moth.

And thus our reminder of frailty acquires peculiar value from the fact that it is universal. Common thought is potent. When we think with a nation, we think more strongly than when we think alone. So men have prayed for the King and for themselves with a new and vivid consciousness that they, the weak, were going to the strong for strength. Said a friend to me yesterday: "This has done the nation good." I believe it; so great a good that, if the King recovers, as we dare to trust he will, he will not be able to regret his pain.

"God be merciful to us and bless us, and cause His face to shine upon us." Surely if the things I have affirmed are true, this prayer is answered already; for how can He more clearly show His mercy and the brightness of His face, than by humbling us, by calling us to Himself, and so revealing our frailty that we are incited to cling to Him?

"God is merciful," taught the old prophets. "God is Love," is the final and supreme oracle.



Sadness prevails through summer sunshine. Every joy is a door for pain. Every life is shadowed by death. But :

“Bane and blessing, pain and pleasure,  
By the Cross are sanctified ;  
Peace is there that knows no measure,  
Joys that through all time abide.”

God grant that our King may know that immeasurable peace and those enduring joys ; and may the like experience be ours !



## THE AMERICAN REVISED BIBLE.

**W**E had the gratification of being among the earliest of our contemporaries to introduce to notice on this side the Atlantic the Revised Bible, as newly edited by the American Revision Committee, a copy of which was courteously forwarded to us by the American publishers, Messrs. Thomas Nelson and Sons, of New York. We then expressed our conviction that it would supply many of the defects of our own admirable revision. We welcomed it as a valuable help in the reading and interpretation of Scripture, and believe that it will be as warmly appreciated among ourselves as it apparently is by the American Churches. It has been impossible for us to deal more adequately with this subject as early as we hoped to have done, and our fuller notice of the work, though it has been some months in type, has been inevitably held over until now.

The English revision of the New Testament appeared twenty-one years ago (1881), and that of the Old Testament seventeen years since (1885). Our estimate of the value of both sections of the work was given at length in two series of articles, which appeared in the *BAPTIST MAGAZINE* shortly after the publication of the New and Old Testaments respectively. We instituted a minute and careful comparison between the Authorised and Revised Versions, and contended that, while the latter was far from faultless, it marked a decided advance on every previous version. We reminded our readers that the revision had been made not only in the interests of the present generation, but of those who shall follow us. “It will be used by our children, who have not as yet any prepossessions in favour of either one translation or the other. It will become to them what the older work has been to us, and in the course of a few years it will probably be defended by an intelligence, a gratitude, and an enthusiasm which will make its position secure. It is not perfect. It is well that it should be subjected to a close and searching criticism, and after the temporary excitement has subsided, and the opinion of the public has been matured by a process of calm and impartial investigation and reflection, the revisers themselves will probably see that it needs here and there

to be retouched before it can take the place for which it is designed, and for which, in the main, it is admirably fitted."

The question will naturally occur to a reader of the American edition: How far have these necessary emendations been made? In one of the articles referred to we expressed our regret that the suggestions of the American Committee (as given in the Appendices) had not been more generally followed, and to that opinion we still adhere. "We do not say that they should all have been adopted. To a few of them, perhaps, objection may be taken on critical and exegetical grounds. Others may appear of doubtful advantage to the lovers of literary continuity. But, taking them as a whole, they are in harmony with the most advanced scholarship and the most faithful submission to the requirements of the Word of God. We in this country have more sympathy with literary archaisms and established ecclesiastical conventionalities than our brethren on the other side of the Atlantic; but the preferences in their 'list of readings and renderings' are at once honest, courageous, and scholarly, and have emanated from men who, in their study of the sacred oracles are anxious to give 'the truth, the whole truth, and nothing but the truth.'"

Since the Revised Version of the entire Bible appeared in 1885 many attempts have been made to supply, in whole or in part, an acknowledged need, as several attempts had also been previously made. Of the earlier efforts, the most valuable, in our judgment, was the Revised English Bible, sometimes described as Gurney's Bible, from the fact that Mr. Gurney initiated and financed the scheme. The contributors to it were the late Revs. F. W. Gotch, D.D., and B. Davies, Ph.D., LL.D., accomplished Hebraists, who undertook the Old Testament, and the Revs. G. A. Jacob, D.D., and S. G. Green, D.D., who were responsible for the New Testament. It is a permanently valuable work. We have subsequently received Dr. Robert Young's literal and forceful rendering, the Rev. James Moffat's "The Historical New Testament," and Mr. Rotherham's "Emphasised Bible" (reviewed in our issue for June). All of these, with the exception of Gurney's, are probably better adapted for scholars than for the man in the street, and are not likely to supplant any of the older versions. "The Twentieth Century New Testament" is emphatically modern, and errs at being too colloquial and too much up to date. There is another version of the New Testament which we have found of considerable value issued by the American Bible Union, of which our esteemed brother, the late Dr. Thomas Armitage, of New York, was chairman. This was first published in 1862, and, after being subjected to further revision, was re-issued in an improved form some ten years ago. Its main fault in the eyes of many people is that it is a Baptist version, speaking, *e.g.*, of John the Immerser, and invariably rendering *baptize* by "immerse."

Virtually, among translations outside the Authorised Version of 1611,

the English Revised Version has thus far held the field, no other having approached it in point of popularity. It has, of course, an immense advantage as being in itself an "authorised" revision, sent forth with the highest ecclesiastical and theological sanction which could be given to it by a body of British and American scholars representing all the Churches, and being issued also by the University Presses of Oxford and Cambridge. Still, after making all possible deductions on these and other grounds, the merits of the revision adequately explain the recognition which has been accorded to it, and the men who have continually used it—whether in private study or in public services—are the loudest in its praise.

When the revision was completed in 1885, it was proposed on the British side that the American preferences should be published as an appendix to every copy of the Revised Bible during a term of fourteen years, the American Committee, on their part, pledging themselves to give no sanction to the publication of any other editions than those issued by the University Presses of England—an engagement which they have honourably kept. As will be seen, they might have issued this standard edition two or three years earlier than they have done.

Since the disbanding of the English Revision Company in 1885 there has been no likelihood of the adoption on this side the Atlantic of the readings of the Appendix, and our American brethren have regarded it as certain that an American recension of the English Revision would be called for. They accordingly continued their organisation, and have been diligently engaged in preparing such a publication, the result of which is now before us. Our use of the American standard edition for several months past amply justifies the favourable opinion we have already recorded as to its decided superiority.

In the preface, and still more in the appendices, to the Old and New Testaments in this newly-edited work, a very full, though not complete, account is given of the variations adopted by the American Committee, and in the remainder of this article we need do little more than make a selection of these. The mastery of these materials, especially if read in connection with the appendices in the English Revision, is a fine education in the interpretation of Scripture.

There are certain general changes, such as the substitution of "Jehovah" for the Authorised "Lord" or "God." The Jewish superstition, which regarded the Divine name as too sacred to be pronounced, has been rightly set aside, and a profounder reverence is shown in the restoration of the name to its proper place. It is indeed a Memorial Name (Exodus iii. 14-15), and as such is it emphasised over and over again in the Old Testament. It designates God as the personal God, as the covenant God, the God of Revelation, the Deliverer, the Friend of His people; not merely the abstract "Eternal" One of many French translations, but the "Ever living Helper of those who are in trouble." Of course, the form Jehovah is itself set aside by many critics as a discredited term, and

is not literally exact. Yahwè, Yahwa, Yahwā each has its advocates, but Jehovah has a sufficiently distinct meaning, such as prevents confusion with any other name, and is the best Anglicised form of the word we can obtain. It is, in our judgment, decidedly better to read "the Angel of Jehovah," "Jehovah, the God of your fathers," "Jehovah spake unto Moses and Aaron," "Jehovah said, I am Jehovah, thy God," than to retain the Authorised Version, "The Lord." Again, in Psalm xvi. 1, 2, 8, "Preserve me, O God. for in Thee do I take refuge. O my soul, thou hast said unto Jehovah, Thou art my Lord," "I have set Jehovah. always before me." In Psalm xix., "The law of Jehovah is perfect." In Psalm xxiii., "Jehovah is my shepherd," "I shall dwell in the house of Jehovah for ever." Psalm xxiv., "The earth is Jehovah's and the fulness thereof." Psalm xxvii., "Jehovah is my light and my salvation." Hosea vi., "Come and let us return unto Jehovah. Let us know, let us follow on to know Jehovah." And so in manifold instances the gain to those who understand the word in its distinctive meaning and in its national covenantal force is very great.

"Sheol" has been uniformly used, and not, as in the English Revision, alternated in some twenty-nine occasions out of the sixty-four in which the word occurs, with "the grave," "the pit," and "hell." Such a discrimination is not justified. Obsolete and antiquated forms are, as far as possible, avoided; "who" as a personal relative takes the place of "which"; "a" for "an" before an aspirated "h"; "for" is omitted before the infinitive; "before" is substituted for "afore"; "capital" for "chapter"; "diverse" for "divers"; "chief" for "duke"; "refine" for "fine"; "food" for "meat"; "offices" for "charges"; "outstretched" for "stretched out"; "settings" for "arches"; "interest" for "usury"; "Holy Spirit" for "Holy Ghost" (a valuable alteration); "hungry" for "a hungred"; "will" for "listeth"; "load" for "lade"; "astonished" for "astonied"; "make alive" for "quicken"; "demons" for "devils"; "covenant" for "testament."

In English equivalents for coins, the American Committee are more consistent than the English Company, who by "farthing" represent both *assarion* and *kordantes*, and by "penny" represent *denarion*. In the American edition "mite" is the uniform rendering of *lepton*; "farthing" of *kordantes*; "penny" of *assarion*; and "shilling" of *denarion*, save in three instances, where the Committee have transferred the word from the Latin *denarius*. The late Dean Stanley jocularly objected to this on the ground that people would think that in the parable of the householder and the labourers it meant a deanery a day, and that, he said, with a twinkle in his eye, would not be bad pay!

The English revisers discriminate the Hebrew words *kahal* and *edah* as assembly and congregation as far as the Kings, and afterwards disregard the distinction. The American Committee are, happily, consistent throughout. There is one point of interest to ourselves as a denomination

which should be noticed. Baptism is generally, though not invariably, represented as "in" and not merely "with" water, but it is invariably "in" the Holy Spirit. "I indeed baptize you in water unto repentance; He shall baptize you in the Holy Spirit and in fire" (Matthew iii. 11). "I baptize in water. He that sent me to baptize in water . . . the same is He that baptizeth in the Holy Spirit" (John i. 26-33).

Whether it is wise to substitute for the well-known phrase, "find grace," the more modern term, "find favour," we are not sure; nor is there any gain in giving "loving kindness" for "mercy" as the rendering of the Hebrew *Lhèsel*. In Psalm xxiii. is it more correct or forceful to read: "Surely goodness and loving kindness shall follow me" than it is to read "Surely goodness and mercy shall follow me"?

In a number of cases the American Committee have returned to the readings of the Authorised Version, where, as they believe, they had been abandoned needlessly, and to the injury of the sense and the sound. They specify the following: "Thou shalt have no other gods before me" (for "none other"); "likeness of anything" for of "any form"; "thou shalt not kill" for "thou shalt do no murder" (Exodus xx. 3, 4, 13). In Leviticus xix. 22 "trespass offering" is restored, and the sin is forgiven (not the man forgiven for his sin). In Psalm xlvi. 1 God is to be "greatly" (not "highly") praised; in Psalm civ. 26 leviathan is formed "to play therein," not "to take his pastime therein"; in Psalm cxiv. 4 we read "lambs" instead of "young sheep"; in Psalm cxvi. 11 "all men are liars" (not "a lie"). In Proverbs xiii. 15 they reject "the way of the treacherous is rugged" for the familiar and more forcible "the way of the transgressor is hard."

On the various other features of this edition, such as its frequent shorter paragraphs, its more careful punctuation, its reduction of the number of colons, and its more frequent use of the hyphen, we have no space to dwell. An entirely fresh set of marginal references to parallel and illustrative passages has been supplied, and also topical headings, which are frequently invaluable as guide posts and as sources of suggestion.

Taking it altogether, our judgment is that this American standard edition of the Revised Bible may fairly claim the premier position among modern versions, and that it cannot fail to realise the hope of its promoters in contributing to the better understanding of the Sacred Scriptures.

EDITOR.

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FROM SLAVE TO COLLEGE PRESIDENT. : Being the Life Story of Booker Washington. By G. Holden Pike. T. Fisher Unwin. Most of our readers are happily acquainted with Mr. Pike's powers as a popular biographer, and this his latest work will rank among his best. He tells the story of a remarkable man, whose progress from a condition of slavery to one of the highest educational positions in the West possesses all the halo of a romance. It should put an end to the too common depreciation of the negro race, and at the same time act as a stimulus to many among ourselves who might accomplish immeasurably more than most of us do if we had the persistence of Booker Washington.

## BAPTISTS AS PIONEERS OF CIVIL AND RELIGIOUS LIBERTY.\*

BY SANDFORD H. COBB.

THE ANABAPTISTS OF GERMANY.



**A**MONG the few and scattered European voices for religious liberty, heard in the two hundred and fifty years from the day of Luther to the time of American Independence, the place of honour is undoubtedly to be accorded to the Anabaptists. Their doctrine is one of the most remarkable things which appeared in that wonderful age. It comes to speech with a clearness and fulness which suggests a revelation, just as to Luther dawned justification by faith, soul enlightening and uplifting. And, no less notable, this doctrine came at the very opening of the Reformation, in the year 1524, just after the famous Diet of Worms, and while Luther was secluded in the Wartburg.

The doctrine, making a thorough distinction between the kingdom of nature and the kingdom of grace, insisted that freedom of conscience and of worship was fundamental, and that religion should be entirely exempt from the regulation or interference of the civil power, so that a man's religion should not work his civil disability. Besides this, they declared also that the Church should be composed exclusively of the regenerate, membership therein to be conditioned, not upon residence or birth, but upon the work of grace in the heart. In this last point they anticipated, by more than two centuries, that distinction by Edwards which shattered the union of Church and State in America.

There can be but one mind as to the grandeur of the doctrine thus pronounced by the Anabaptists, or as to the immense blessings which it finally conferred upon the world. This is the great contribution to Christian thought made by this one among the Protestant sects. To the honour of its descendants it should also be noted that they ever clung tenaciously to these principles so early declared. Thus, the English Baptists at Amsterdam, in 1611, made it an article of faith that : "The magistrate is not to meddle with religion or matters of conscience, nor compel men to this or that form of religion, because Christ is the King and Lawgiver of the Church and conscience." And when, in the following century, the struggle for religious liberty took place in America, among the various Churches the Baptists were most strenuous and sturdy in its defence. They divide the honours, indeed, with the Quakers. But while the Quakers were immovable in their passive resistance to intolerance, the Baptists added to such virtue the active energy which overcomes.

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\* From "The Rise of Religious Liberty in America : A History." By permission of Messrs. Macmillan & Co. (See Review, p. 337.)

But upon the world of the early Anabaptists, their doctrine smote with a voice of alarm. In Romanist and Protestant alike it aroused disgust and anger, seeming to strike at the foundations of both Church and State. And not without reason. It was too radical, and neither princes nor people were ready to recognise its vital and enlightening principle. For them it meant disorder and revolution without good ends or stable aims, merely for disorder's sake (pp. 63-64).

ROGER WILLIAMS, THE MODERN PROPHET OF RELIGIOUS LIBERTY.

To the glory of Williams it remains true that far deeper than any men of his age he looked into the laws of God and spiritual life, and into the human soul; that, as a voice crying in the wilderness, he hesitated not to proclaim a truth, against which the powers of Church and State were alike arrayed; that he refused not to endure cold, and hunger, and nakedness, and the loss of friends and home, for the sake of this truth; and that in the very early days of this western world he lifted up an ensign for the people to proclaim true liberty of soul. There is nothing to detract from that glory—the glory of the prophet who afar off tells of the blessing which is to come (p. 5).

The history of Rhode Island, so far as concerns religious liberty, is both brief and illustrious. It began with Roger Williams, the fugitive from Massachusetts ecclesiasticism. Himself the first among philosophers and statesmen since the day of Constantine to proclaim the complete freedom of mind and conscience from all civil bonds, he became the founder of the first state in whose fundamental law that freedom was incorporated, not only as a charter of liberty, but as the actual reason and purpose of the state's existence. In this latter particular, indeed, the colony of Rhode Island stands alone, owing its origin, not only to that desire for liberty which brought the pilgrim and puritan to New England, but to the set and acknowledged purpose, a purpose confessed by its founders, and assented to by the king, "to hold forth a lively experiment, that a most flourishing civil State may stand and best be maintained, with a full liberty of religious concernments" (p. 423).

WILLIAMS MORE CONSISTENT THAN THE PURITANS.

Thus, to the Puritan of the Bay, his own Church, in its purity of doctrine and discipline, represented the supreme function and duty of the State; conformity became a necessary law, and dissent was both criminal and revolutionary. To Williams there were no possible intersections of the Church with the State. The two institutions were as separate and distinct as though their local habitations were divided by the earth's diameter; while the civil law had nothing to say about religion, save that each individual should be left free to the guidance of his own conscience, and the Church, or Churches, should be moulded and controlled by the desires and preferences of those who should voluntarily associate themselves therein.

Williams's own distinctions were clearly drawn, and, as noted in our opening chapter—despite some quaintness of expression—cannot be improved in statement. He insisted, far more strenuously than any men of his time, on the essential principle—a principle essential to true religion and true humanity—of the lordship of God alone over the conscience. His opponents declared the principle when striving for their own religious rights, and there stopped. "Yourselves pretend," wrote Williams, "a liberty of conscience; but alas! it is but selfe, the great god Selfe, only to yourselves." Williams asserted the principle to be broad and universal, and to define "liberty for all kinds of consciences." He thence argued the complete separation of Church and State, both on the ground of pure religion, and on that of the radical difference of nature and aim between the two (pp. 425-6).

#### A DEVOUT AND GENTLE MAN.

The opponents of Williams were unwilling to meet him at close quarters. He was a born fighter, with a superb dialectic skill, and an indomitable courage and tenacity, by no means an easy man to face in debate. His insight of spiritual truth was far deeper than that of any contemporary; he detected on the instant any false premises or conclusion, and was both clear and crushing in reply. One cannot read, for instance, his discussion with Cotton without admiring his cogent straightforwardness, or at the same time wondering whether Cotton was not himself conscious of his own weakness in defence.

Yet Williams was far from being a litigious man. Though much of his life was spent in strife, he was no lover of fighting for its own sake. He was of gentle and placable disposition—a personality loving and lovable. The sweetness of that disposition never was soured by the injustice of his foes; he seldom fell into the mistake, so common to moral reformers, of reckoning personal abuse as a proper weapon in the arena of debate; nor does he seem to have ever harboured a single revengeful thought toward those that were prominent in the proceedings against him. Haines is "that heavenly man," and Winthrop "that ever-honoured governor." With the latter, indeed, he sustained a very tender friendship, writing to him in most affectionate terms. Soon after going to Providence, he sought advice from Winthrop in regard to organising the new plantation, and began: "The frequent experience of your loving ear, ready and open towards me (in what your conscience hath permitted), as also of the excellent spirit of wisdom and prudence wherewith the Father of Lights hath endued you, embolden me to request a word of private advice." Again he wrote: "I still wait upon your love and faithfulness." In another letter: "You request me to be free with you, and therefore blame me not if I answer your request desiring the like payment from your own dear hand at any time, in any place." And once again: "I wish heartily prosperity to you all, Governor and people, in your civil



way, and mourn that you see not your poverty, nakedness, etc., in spirituals." When he set out to reply to Cotton, whose pen had not failed in caustic qualities, he began: "I desire my Rejoinder may be as full of love as truth" (pp. 428-9).

THE PRINCIPLE OF FREEDOM AND EQUALITY EMPHATICALLY CHRISTIAN.

Willians distinguished between the totally different aims of the civil State and the Church. "Civility and religion" are entirely distinct, and not to be confounded. Nor shall one interfere with the other, save as religious conviction in the mind of the citizen may decide his action in regard to civil duties. This underlies the conception of religious liberty, and it is distinctly Christian.

Only so far as the individual citizens shall be actuated by religious or Christian motives can the Government be religious or Christian. No mere form of words put into the fundamental law can alter that condition, and no legal constraint can make that Christian which is not such.

Finally, this American principle, by which the Government abstains from all religious functions, leaving the utmost liberty of religion and worship to the people, is in perfect harmony with the utterances of the great Founder of Christianity. The things of God and of Cæsar are diverse. The fear of God urges to honour the king, but the king's command cannot constrain to the fear and service of God. The kingdom of God is within the heart, and is neither conditioned nor sustained by civil enactments. These cannot introduce a man into that kingdom, nor make him fit for entrance. Christ Himself declared: "My kingdom is not of this world," not patterned after the fashion of this world's kingdoms, not built on their foundations, nor defended by their arms. With the existence, the spread and the support of this kingdom of Christ, therefore, the Governments of earth have nothing to do, save as they refuse to interfere with its freedom, and as they guide their own conduct by its principles of divine righteousness. Into that kingdom of Christ men enter as individuals, not as nations, in all the freedom of personal action, unconstrained by external force, and subject only to the influence of spiritual motives reaching to mind and heart.

It is impossible to imagine a distinction more radical or broader than that between things of this spiritual nature and the functions of civil government. To God alone is the man responsible for his religious views and practices. Under God only the man is ruler in his own mind and soul. This autonomy of the soul even God Himself recognises and respects, not compelling by external force, but appealing to reason, conscience, and affection. Herein is the Divine foundation for religious liberty. Its enactment by the American constitutions is but the recognition of a law of God written in the nature of truth and of man. As such, it is to be reckoned as their echo of the Divine will, and fully as Christian an utterance as ever fell from the lips of Government (p. 527).

## THE LIFE AND WORK OF THE CHURCH.

### II.—ITS CONFLICT WITH DOUBT.



IF we gauge human thought to-day, we shall find, if I mistake not, four common causes from which are produced certain doubts respecting the facts of the Christian faith.

#### 1. *Those which arise from certain conceptions of Physical Science.*—

A large section of the educated public have studied one or more branches of science. Geology gives a mental vision of indefinite time, while astronomy gives a conception of indefinite space in connection with the genesis of the physical universe. There is an assumption that is termed nebular hypothesis. It asserts that millions upon millions of years ago, in the place of what is now known as the solar system, there existed a vast body of nebula rotating in space. If we take the orbit of the planet Neptune, and draw a line to the sun, that line would be some 3,000,000,000 miles long. This body of mist is supposed to have cooled, and in cooling it contracted, and as it contracted pieces were broken off. It is these pieces that are said to have formed the planets of the solar system. The satellites are accounted for in the same way. The earth on which we find ourselves is supposed to have started that way, and from such a beginning has passed through all the evolutions chronicled in its strata, to the condition on which we see it to-day. As to the truth or otherwise of this theory, I have neither the inclination nor the ability to dispute, but there is one matter which is frequently forgotten. It is supposed that such a theory starts with certain simple, undifferentiated elements, and that the laws inherent in these will produce all things known in the organic and inorganic worlds. The truth is, that, even according to the assumption, you have some sixty-seven primitive elements, all differentiated from one another, each obeying its own laws, and following a certain course. They all appear to be guided by thought and reason. They have their attractions and repulsions. They combine in certain invariable ways and proportions. They have their affinities, and antipathies, and these never change. Whence came the laws that are stamped upon these primal elements of matter? You will not find reason, intelligence, plan, order, in aught, except a presiding wisdom has first placed them there. It does not signify whether it be a book, statue, a piece of mechanism, or any of the products of man, or whether the same elements be seen on the vast scale of the production of worlds, the principles are one and the same. If it be replied that that is anthropomorphism, I answer, the reason which leads you to form any theory is anthropopsychic. And if you are to mistrust it on that account, then the whole of the concepts of science are useless, and the vast labours of the past go for nothing. We are in a universe of which we know nothing,

and are consigned to eternal ignorance. In the words of Fiske, the author of "Cosmic Philosophy," "The human soul shrinks from the thought that it is without kith or kin in this wide universe. Our reason demands that there should be a reasonableness in the constitution of things." To get your world, and all that is therein, you must have God. Go back far enough, and look well into the matter, and doubt will give place to certainty. It is possible for us not to be able to see the stars for excess of light. It is quite true that, looked at from the standpoint of physics, all life upon this planet depends upon the sun. His light makes the day. The heat from him thrills the heart of nature, develops and sustains all its manifold forms of life. But while the sun reveals terrestrial objects, it hides the stars. In the glare of day we may see the landscape, the rush of human life, and the overarching sky, but if it had always been day with us, we should have known nothing of the worlds beyond the clouds. Our knowledge would have been limited to this small fraction of the universe on which we dwell. It is when the glare of day has gone that other worlds than ours are beheld. Then, looking into the depths of stellar space, man may learn something of the immensity of the universe, and the glory of the eternal. We welcome light from every quarter, and not least that which has been given to us by physical science. But there are realms that this does not illumine. Nay, more, by the fallacious inferences drawn from tentative theories, it may, in the minds of the presumptuous on the one hand, and the feeble on the other, serve to obscure them. Man has other than intellectual needs. If there are cravings of mind, there are also yearnings of heart, which are a permanent part of his nature. . . . Let the sun of prosperity set, or let his heart be broken with some great grief, and, in the night that has overtaken him, if he be a true follower of Jesus, he may look out and see the moral heavens of his life studded with the innumerable promises of his Father God.

2. *The Higher Criticism.*—There is a sense in which the Christian faith is connected with the book which purports to be the record of the revelation which God has made to man. The New Testament has passed through the fiery trials of criticism, and, like the Hebrew youths, has come forth unscathed. Just now it is the Old Testament. I can only utter a word respecting this. Do not get alarmed. God will take care of His truth; what is true will stand. In regard to the lower or textual criticism, the result has been to give us as far as possible the pure words, as they fell from the lips of Christ and of His apostles. Further, in regard to what is termed higher criticism, if there be hasty theories, or any unwarranted assumptions, these will pass, but the truth will remain. An examination into the origin, form, purpose, and contents of the several books of the Bible is surely a work that in the end must be productive of good. That, in short, is the work of the higher criticism. We have an eternal foundation which cannot be

removed or shaken, but man may build on this foundation gold, silver, precious stones, or with wood, hay, or stubble. The fire of judgment shall try the work, and while gold, silver, and precious stones will remain, the wood, hay, and stubble shall go up in flames. Truth will remain, and shine brighter for the trial. Peter would walk on the sea to Christ, but when he saw the waves boisterous he lost heart, and began to sink. Jesus stretched forth His hand and caught him, and said unto him, "O, thou of little faith, wherefore didst thou doubt?" God fulfils His purpose in many ways, and speaks through many channels. One of the sources through which information is obtained to-day is surely strange and striking. Records, which have been buried for millenia in Egypt and Mesopotamia, have been unearthed, and these reveal a civilisation and literature that had been lost, and of which the modern world had no conception. It is not so many years since it was confidently affirmed that the early books of the Bible could not have been written at the time assumed, because the art of writing had not been discovered. But in 1887 a peasant woman stumbled across some clay tablets in Egypt, at Tel-el-Amarna, and it was found from these that a complete system of correspondence was carried on by the officials of Egypt in Palestine with the Home Government before the time of the Exodus. The land that came to be known as Palestine was subject to Egypt, but just before the Hebrew Exodus it threw off the Egyptian yoke. These tablets are said to equal, in round numbers, about half the Pentateuch. They consist of despatches sent home from Egyptian officers stationed in Palestine. They are all written in the cuneiform character of Babylonia. It would seem that, as French is the language of diplomacy to-day, so that old Babylonian tongue was used for such purposes before the time of the Hebrew Exodus. A thousand years before that Exodus there was a literary renaissance in Babylonia. The dual story of the Creation has been found, with variations of course, but substantially the same story, minus the sublime monotheism of genesis. So also has the story of the Flood been found in Babylon. Two of the tablets referred to are despatches from the priest-king of Jerusalem. So far as phraseology goes, it resembles that used of Melchisedek. A priest-king, named Ebed-Tob, claims that he is not exalted to his position by father or mother, but by the mighty King, *i.e.* God, and he asks the aid of the Egyptian monarch against the tribes that are threatening him.

3. *Comparative Religions.*—Some feel restless at the discovery of similarities found in the ethical teachings of the founders and representatives of non-Christian religions, but as I listen to their voices, and hear the testimony from India, Persia, China, and elsewhere, I find that God has not left Himself without a witness, and as the Eternal Spirit brooded over the physical chaos, so He touched the heart and mind of men in the olden time; and lastly, when I behold Jesus Christ, the Saviour of humanity, and listen to Him as He declares Himself to be the "Way, the

Truth, and the Life," when He says, respecting the hope of immortality, "If it were not so I would have told you," I feel that I am in the presence of one who has the secret of Divine wisdom, and the keys to unlock the mysteries of life, that human life is but the façade of the eternal temple, into which men may enter and hold fellowship with God and gain possession of the crown of life.

4. There is another source of weakness.—*A moral declension* may take place in our life. Our love for Christ may grow cold, and sympathy with His purpose become feeble. Then the whole atmosphere of our life will become charged with thought-germs that tend to destroy all spiritual vitality. He whose cup of joy might have been full, who might have seen the grail, and who might have been clothed with the spotless robe of Christ's righteousness, is miserable, blind, and naked, and groping in the darkness of moral death.

### III.—ITS SPECIFIC TASKS.

The very first work which the Christian is called to do is to represent the "virtues and graces of Christ." The king's daughter within the palace is all glorious, her clothing is wrought with gold. St. John saw the Church as a bride adorned for her husband, and the only true adornment is the garment of character, and of those virtues that are seen in Christ; and the beauty for which He cares is the beauty of holiness. I have seen it stated somewhere that one life has done more for the uplifting of humanity, for the alleviation of its wrongs, than all other forces together. The moral dynamic of society, the power that makes for health and progress, the power that transfigures life, that turns the wilderness into a garden, that fills the heart with hope, and the air with song, that removes the mountains of difficulty, and illumines the valley of trial, is the power of Jesus Christ. It brings the heavens near, till there is heard the sound of harpers harping with their harps, while the eternal Father kisses the brow of His human child, and folds him in the arms of everlasting love. Christ shows us what constitutes life. He leads the way, and calls us to follow.

When we open the pages of the New Testament we are confronted with that strange phenomenon known as demoniacal possession. Whatever may have caused it, it is clear that Jesus was frequently brought face to face with it. A word from Him, and the sufferer was restored. The fact, as far as principle is concerned, is with us to-day. It is called by other names, but the name does not change the nature of the fact. Part of the work of the Church is to cast out devils, as truly as it was the mission of those who were first sent forth by Christ. There are two incidents in the New Testament which teach memorable lessons respecting this. One is that of the failure of the disciples to heal the child, while Christ and the three were on the mount of Transfiguration. "Why could not we cast him out? Because of your unbelief." The other is from the Book of Acts. The ministry of the Apostle Paul at Ephesus was with

power, and, as in the case of Simon Magus, men would have liked to possess this power who did not care for Christ or the Spirit which inspired His servants. The seven sons of Scæva stood over the demoniac, and repeated the formula, "We adjure you by Jesus, whom Paul preacheth, and the evil spirit answered, 'Jesus I know, and Paul I know, but who are ye?'" and the man in whom the evil spirit was leaped upon them, overcame them, and prevailed against them, so that they fled out of the house naked and wounded." These incidents teach us a lesson, and show what result must follow to those who try their hands at Christly work without the Christly spirit.

When Saul, the King of Israel, was troubled with an evil spirit, David, the skilful harp player, was brought to exorcise the demon, and as he struck the chords there came a melody which pierced the gloom of Saul's soul and restored the king. Humanity is smitten with a legion of devils. It needs Jesus to scatter its gloom, to deliver it from its thralldom, and work its restoration. Is not He the divine harpist? Has He not put into our hands the gospel harp for this purpose? O for skill to play it; O for the soul, brain, acquisition, insight, purpose to touch this harp; to stand over poor possessed humanity, and play the melody of the love of God, the divine epic of the hero of all the ages, to make it speak to the soul, the cry of the heart that broke on Calvary, to tell the march of the Conqueror, and the power of the right arm that has gotten Him the victory, the peace that He speaks to the troubled heart, and the gentleness of the hand that wipes away the tear, of the opening gates of the eternal kingdom, and of the sun of hope that has risen never to set. O, Master, breathe on us, into us, the breath of life! Endue us with the power and wisdom to execute Thy purpose. The purpose of Christ was co-extensive with the life of man. The ministry of the Church must have a similar extension. He singled out the individual, raised him from sin, and relieved his suffering. Christ carried the world of humanity in His heart, with all its myriad interests. He enunciated the principles that were to permeate and govern the kingdom of thought, legislation, social relations, national and international relations, together with every interest incident to human life. If the Church is to be faithful to her trust, she must beware of fads and fanaticisms on the one hand, or selfish indifferentism on the other. It is not for her to espouse any one of the many propaganda that are put forth to-day for the purpose of social amelioration, or to be bound by the shibboleth of any political or social sect. But it is for her to affirm, expound, and apply the general principles of righteousness, justice, and mercy, and to do all in her power to hasten the time when the kingdoms of this world—not the political kingdoms only, but every department of human life—shall become the kingdoms of our God and His Christ. Nothing less than that ought to satisfy us. To aim at it is not to follow the delusive mirage of a baseless optimism, but to co-operate with Christ in the fulfilment of His purpose.

Such an aim, guarded by such principles, will help us to save men from the Scylla of naturalism on the one hand, and the Charybdis of pessimism on the other. Anything less than that will be the abdication of the power that Christ has offered us; like poor old Lear, shorn of even the semblance of power, while Goneril and Regan divided the kingdom between them. The bastard Edmund works his fiendish purpose, and the affairs of the realm are reduced to chaos. In other words, hell is let loose, the guilty passions, like fiends, stalk abroad destroying all that is fair and beautiful, and all this results from the fact that the King has surrendered His power and rights with the crown, and there is none left to respect and maintain the rule of righteousness. I know nothing of a Christ or Christianity that can even tolerate such treachery. Whatever it may be to others, to me it would be apostasy from Christ.

And the same reasons which impel one to emphasise the duty of the Church in regard to struggling humanity lead one to sympathise with weak and struggling churches. There are churches so burdened and fettered that they find it well nigh impossible to do the work required of them. We must remember the duty of the strong is to help the weak, and the weak to make the necessary sacrifices to help themselves. The word failure should be struck out of the vocabulary of the Church, for she has an eternal gospel adapted to human needs, an almighty Master who has our work at heart, and God's Spirit for teacher. With these there should be success and victory all along the line. If we have difficulties to contend with, let us think of those who have gone before, whose courage and faith triumphed over all obstacles. Moreover, I am persuaded that there is a vast amount of energy in our churches lying unused. We are told that the energy in the universe is always the same in quantity, that it can neither be increased nor diminished. That may be so, but it will make all the difference whether the energy be used, and the way in which it is utilised. Energy is of two kinds, potential and kinetic. A bed of coal, a head of water, an army in time of peace . . . may illustrate potential energy; the coal in combustion, the water turning a mill, the army on the field of battle, is the same energy, but it has become kinetic, or energy in motion. Now, it is this potential energy in the churches that needs to be transferred into kinetic. It has rested long enough. Let us turn it to account; let us kindle it with divine fire; let us utilise it for the needs of the Church and of mankind; let us drill and employ it in the warfare against evil.

We can have no perplexities with which Jesus Christ has not power to deal. The battle is the Lord's, and with Him to lead the van we need have no fear. The battle which truth has to wage sometimes seems to me to be symbolised by that old river, Nile. Rising in the heart of Africa, and flowing from the Albert Nyanza, it pursues its course for some three thousand miles, and falls into the Mediterranean Sea. Century after century it has had to battle with the sands of the desert,

and millions upon millions of tons of sand have been hurled into its bed, which threatened to choke it. The desert and river have waged an unceasing battle, and through the centuries the victory has rested with the river. On its annual rise depended the fertility of Egypt, and the life and prosperity of myriads of people who lived along its banks. The river was the salvation of people and country. It is somewhat the same with the river of Christ's truth, as it flows through the life of society. The prejudice of man, the myriad forms of evil, have threatened to choke it, but after all the unceasing warfare it has been victorious. The life of the world depends upon the river. The Church is called to irrigate the whole land of human life, and to dispense the waters of the river of Christ's truth to the perishing. "And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb."

CHARLES BRIGHT.



## THE CONTENTS OF TIME.

### I.—TIME AS A PERIOD.

**T**IME'S contents! In what pregnant sentence may we gather up the sum of these? An old verse recurs to the mind: "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." A double summing up this, scarcely to be improved upon; a parallel statement, giving in one short phrase the contents of what we call Nature, embracing in the other the whole creation of conscious being here domiciled.

Revelation speaks with authority of a beginning and of an end of the world, the abode of mortal men. The whole space of its existence as lying between this beginning and ending is the period we call Time.

As a period it appears to be, perhaps, confined to the sphere of mortal habitation. Whether the whole of our solar system may be included in an extended Time-sphere we have no means of judging. If such a hypothesis were admissible it would seem to provide place for the working out of some of the elements of the world problem. There are many indications that the varied interests involved unite in the common attitude of absolute inclusion within what I call the Time sphere. The expression submits the idea that not only has Time a beginning and an end, but that always, outside and beyond it, rounding it off and confining it in all directions, there is the containing Eternity. It hangs suspended, as does the material globe in space, enclosed in and constituting a specialised department of the infinity of its Creator.

The centre of its appointed hour lies at the point where the Almighty Will initiated the marvellous work. From that centre, radiating and multiplying His marvels through the Time-ages, that mysterious Will ever propagates itself in unique developments of power, until the appointed



circumference is reached, until the marvel has come to its majority, until the fruit of the labour is completely matured, and the Divine hand reaps on His set harvest day.

Concerning this beginning and end of Time, it is related to and involves within itself the beginning and end of most of its contents. Most in quantity, that is. Having regard to quality, we note that, in the event, the one priceless treasure in order to secure which the whole drama has been enacted, is the thing that remains. That, and that only, emerges from the sea of Time into the ocean of Eternity.

The soul of man, endowed with the power of the endless life, alone floats out into its future element. All else of whatever nature that has begun in Time comes also to its end with Time. The one eternal remainder of these, born of the events and experiences of Time, is the ineradicable knowledge of the almighty power and wisdom and love of God. This knowledge it is which, having blossomed into faith, is the inviolable medium in which the soul finds its eternal home through the all-sustaining Spirit. God and men and angels, His perfected creatures, apparently constitute the sum of the conscious contents of Eternity.

## II.—PARADISE.

How inevitable it is that we ever exalt and adore the power and wisdom and love that has made of the whole earth and its fulness a vast educative environment for the soul of man!

Day and night, summer and winter, sustaining grain and luscious fruit, glories of earth and sea and sky, cunning marvels crowding the workshops of Nature, the revelation of the Maker, the Cross of Calvary, the Resurrection and return to heaven of the Christ of God—these and a thousand other gifts and acts of grace call aloud to the heart for prayer and song.

The whole counsel of God is an inexhaustible study for the wise. In order to settled faith we need to know what we may of God.

On some well-worn tracks footprints obliterate each other until perhaps their endless superposition dulls the clearness of outline of the original steps of the Son of God. And in leaving some other tracts unexplored one has a feeling of unrest, of an unworthy lack of completeess, of ends only partially gained, of threads of connection flying loose, needing to be gathered up and attached in sure places.

Let us take up our clue as to the relation of man to Time.

Time was when he was not. Time was when he had his beginning. Since then the race, the man in the abstract, looks upon Time as all his own. But the personal end comes to the one human being who is "I, myself," perhaps the very day after some bright morrow of earthly promise. Is that event for him, for us, the end of Time?

We have Christ's distinct assertion for the continued life of the believer in Him? From what region does He recall the absent soul of Lazarus? He has left us two indications concerning this. He characterises the place as

Paradise, and He Himself visits it. But He did not then, so He said, ascend to the Father. He had remained below. He had not scaled the heaven of heavens. He had merely adventured into one of the many mansions, into that one of the lower heavens into which the host of believers in all ages had been led as the interim termination of their search for the heavenly country.

Empowered as we are here to take up our citizenship, to live our consecrated life in the growing, shadowy city of our God, to behold His glory and be renewed by His Spirit—shall we pass upward as we drop the body of flesh into a more glorious heavenly grade? Possibly a place of rest under the altar, a place of aspiration; "O Lord, how long?" but a place also of assured safety, of loving service, of abiding peace.

Is it a nursing home for wearied and exhausted souls, for weak-kneed souls, for babes in Christ? A place where those who have become acclimated by long sojourn and are graduates in the heavenly life, receive each new-come Lazarus into their friendly bosoms?

It seems clear that within the bounds of Time, in that Paradise whither our Saviour betook Him with the robber, we shall by and by await the coming of the end.

CAROLINE E. WHITEHEAD.



## SUNDAY MORNINGS WITH THE CHILDREN.

VIII.—"I am their music."—LAMENTATIONS iii. 63.



THE Revised Version does not give our text in quite the same way. Instead of "I am their music," it reads: "I am their song." But what did Jeremiah mean by saying, "I am their song"? He was speaking about his enemies, and complaining to God of the way, the cruel way, in which they were treating him, and when in his complaint he says, "I am their music," or "I am their song," he means that the people to whom he had come with God's Word were making fun of him. They satirised him, as we say. They took him off in their most silly and ludicrous songs. They wrote verses about him, and set them to some popular tune, and sang them all through the streets of Jerusalem. You sometimes play a game in which you sing this verse:

"The brave old Duke of York,  
He had five hundred men,  
He led them up to the top of the hill,  
And led them down again."

That is a satire upon some "old Duke of York." It ridicules his military prowess in a very effective way. Now, Jeremiah was not the only good man in the Bible who had been treated in that shameful manner. In the thirtieth chapter of the Book of Job and the ninth verse, we find the patriarch Job making the same complaint. He speaks of men who were the children of fools, children of base men who were viler than the earth. "And now," he says, "am I their song." And again, in the sixty-ninth Psalm and the twelfth verse, the psalmist, who is speaking of a very painful

and bitter experience in his life, says: "I was the song of the drunkards." They satirised him in their carousals in silly ditties over their wine-cups.

Now, the fact that Jeremiah and those other good men complained about this to God shows that it hurt them. They were pained and humiliated when they went through the streets and heard themselves sung about in this silly or clever fashion by shameless and ungodly people. You perhaps know already, children, that a sneer is a very hard thing to bear. There are boys and girls, and even men and women, who can endure anything better than ridicule. It goes home like a rapier-thrust. I have known many a boy who could stand a great deal who couldn't stand to be laughed at. "Don't ask him; he goes to Sunday-school and has a nice lady for a teacher." "He is tied to his mother's apron-strings," the boys have said who have wanted him to do something, or to go somewhere, when he hesitated, because his conscience told him it was not right, and that taunt has been the most difficult thing to resist.

Now, you may be called upon to endure such sneers. There are always people in the world, boys and girls among them, who not only do not care to be good themselves, but who are ready to sneer at goodness in others, who ridicule it and poke fun at it, and who, in this way try to make good people appear contemptible. But I want you to remember that, whenever you are laughed at for being true to God and to your conscience, you have the distinction of being in noble company. Some of the best men who ever lived were exposed to the same scorn. Be proud that you are accounted worthy to suffer with them, and do as they did. Tell God all about it, and He will give you courage to endure it. Never be ashamed to be ridiculed for Christ's sake, and He will not be ashamed of you.

Brighton.

D. LLEWELLYN.



### THE SOUL'S REFUGE.

On the glassy sea of green,  
 Flooded with God's noontide keen,  
 Can there be for sin a screen?  
 Omnipresence none can flee;  
 Flight from God to God must be.  
 Evermore with God must I  
 Dwell in strife or harmony:  
 Evermore my changeless past  
 Gaze on me from out the vast.  
 Thou art first and Thou art last.  
 O if now before Thy face  
 In Thy brightness I had place,  
 With the past unscreened from Thee,  
 Thou, from whom I cannot flee,  
 How could peace abide with me?  
 Since from Thee in heart estranged,  
 If, this instant, I, unchanged  
 Were in Heaven, Thou, God, dost know,  
 Highest Heaven were deepest woe,  
 I and it are variant so.  
 God! O God! Thy likeness give,  
 In and of Thee let me live:  
 God! O God! for sin atone,  
 By Thy love awake my own:  
 I must face Thy Great White Throne.

ANON.

## NOTES AND COMMENTS.



**THE KING'S RECOVERY.**—The loyalty of the nation was surely never more conspicuously shown than by the way in which its keen disappointment and widespread financial loss were pushed completely into the background by the universal concern for the King's safety. The suddenness with which the news of his illness came upon everyone awakened at first murmurs against those in authority and those who had the care of the King's health that such absolute silence was observed as to his condition up to the very eve of the Coronation; but when it was known that it was the King's courage and his immovable purpose to go through with the business somehow rather than disappoint his subjects and bring about the inevitable loss and disturbance of business affairs, everyone was satisfied that the best had been done, and there remained nothing but submission to the will of God and humble prayer for the King's recovery. That recovery has been unexpectedly rapid considering the nature of the King's illness, his age, and his general constitution; and it is now quite hoped that the Coronation, in a form modified to reduce as far as possible the risk of fatigue, will take place in the course of a week or two. The intercessory services have been very numerous, and attended by large concourses of people. One result of the King's illness will be a deepening of affection towards him amongst all classes of the community. But there is another result that we may well hope and pray for, for King and people alike—an awakened sense of the reality of the providence of God, the reverent submission of all our plans and arrangements to the will of God, and the eye of faith, to see how paltry is all earthly pageant in comparison with the unseen things which are eternal.

**PRESENTATION TO PRINCIPAL MARSHALL, OF MANCHESTER.**—We greatly rejoice in the presentation which has been made to Principal Marshall, for twenty-five years the devoted tutor and now the Principal of Manchester Baptist College. It took the form of a signed illuminated address, a gold watch, and silver plate; but the best of it was in the ardent affection and appreciation, of which these were but the expression. Dr. Marshall has been a tireless worker, both in the continual furnishing and exercise of his own mind and in the service of the churches, in the preparation of devoted young lives for the ministry of the Word. He has formed for himself a high ideal of work, with the result that to-day he is honoured not only amongst his own brethren, though not half so much as he deserves, but is recognised as a scholar who has something to say on his own account, and with authority among the leading scholars of Great Britain, the United States, and Germany. We hope he may, for many years yet, do still better service, because of widening opportunities, in the ministerial training of our Baptist students when the union of the Northern Colleges is an accomplished fact, and that before many years we may see him in the chair of the Baptist Union, the highest honour the denomination can give. He well deserves the eloquent and graceful tribute paid to him by Dr. Maclaren. Such a tribute is in itself no small reward.

**THE AMALGAMATION OF RAWDON, NOTTINGHAM, AND MANCHESTER COLLEGES,** referred to in the previous note, is not yet an accomplished fact; but it is

undoubtedly in process of accomplishment. The general principle of amalgamation has been accepted all round, even by those who object strongly to certain details of the proposed scheme. One strong, well-equipped, and thoroughly efficient college ought to be better than three separate institutions, and there is now an unique opportunity for obtaining it. Educational efficiency should be the first and great aim. We certainly regret that Rawdon cannot be maintained as a purely theological college, for which it is peculiarly well fitted—far more so, in our judgment, than is Manchester—as the Bishop of Ripon and the Primitive Methodist authorities have discerned. It distresses all who know what Rawdon has been to our denomination to think of its passing out of our hands. Its successive presidents and tutors have been held in high and universal honour. The older Rawdon men think with grateful and enthusiastic affection of Dr. Acworth and Dr. Green; those of more recent years profoundly revere the memory of Rev. T. G. Rooke; while the present students have displayed an attachment—which could not easily be surpassed—to Dr. Tymms, Mr. Medley, and Mr. Glass. There would have been some consolation if the college could have been maintained as a Northern “Mill Hill” or “Bishop’s Stortford.” We do not like the proposed dual trust for the amalgamated colleges, and think it would have been far better if the Manchester trustees could have seen their way to sell their buildings to a body representing the three institutions, as, according to Mr. Dale Shaw’s letter in the *Baptist Times* of July 11th, they could do, and have formed one trust, which all could have accepted. The amalgamation would then have been, in appearance, at any rate, more real and complete. But we have no doubt that the whole question will be fairly and fully discussed, and that the issue will be a scheme which will meet and realise all the interests involved, and so promote both ministerial and denominational progress and efficiency. There are no difficulties which should prove insuperable.

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PRESENT POSITION OF THE EDUCATION BILL.—The Education Bill is making some progress, and is undergoing a process of minor amendment, though the great outstanding injustice and infamy of it remain. The first clause, which establishes the new local education authority, was passed without amendment. The second clause, dealing with higher education, was amended in several particulars. It now not only permits, but compels, the consideration of the needs of education “other than elementary,” “including the training of teachers, and the co-ordination of all forms of education.” What is known as “the whisky money,” granted in 1890 for purposes of technical instruction, must henceforth be used for the purposes of higher education alone, while the limit of a twopenny rate may be exceeded by the County Council, with the consent of the Local Government Board. All these changes are certainly for the better. The same can be said of the alterations which the Government were led to assent to in the fourth clause, in which an attempt was made to deal with the question of training colleges, the following words being inserted: “No pupil shall be excluded from or placed in any inferior position in any school or college provided by the council on the ground of religious belief, and no catechism or formulary distinctive of any particular religious denomination shall be taught or used in any school, college, or hostel so provided.” So far so good; yet nothing is done to correct the rank sectarianism of the

large proportion of the existing colleges, or to compel local authorities to make necessary provision for the needs of all students who desire to qualify themselves thoroughly for the duties of their profession. It is still nationally proclaimed that relative incompetence *plus* the confirmation service of the Church of England is better, and will receive State pay, rather than competence alone. This is all perfectly clear. There seems, however, some doubt as to the dropping of the fifth clause of the Bill. There was evidently division of opinion about it in the Cabinet, for Mr. Balfour left it an open question for the decision of the House, although but seven members of his party were found to vote for its retention. On the other hand, a considerable minority of Liberals, including Mr. Asquith, forsook the bulk of their party, and said, in effect: "If you allow any School Boards to be slain, slay them all." But in our judgment—although, if the experiment of the new education authority should succeed ultimately all the boards would have gone under—the change is so much of an experiment; the new authorities in so many cases will be so incapable, reactionary, and even anti-educational, and in all so overburdened, passions will be deeply stirred and religious controversy, and we are afraid acrimony, will be imported into town and country County Council elections, that we cannot but think it would have been far better to let the change come gradually about. Now, with the solitary exception of the London School Board, every School Board throughout the country is under sentence of death, and the London Board is doomed. Mr. Balfour's first utterance on this question since he became Prime Minister is deplorable. He knows little about the difficulties of Nonconformists, and is apparently determined to ignore them. We expected from him better treatment than this!

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REPORT ON GAMBLING.—The Report of the Select Committee of the House of Lords on Betting was issued on Friday morning, July 4th, and so great was the public interest in the matter dealt with that before evening every copy of it was sold. The report bears out the well-known fact that of recent years betting has considerably increased, especially among the working classes, and though it halts a little in its condemnation of gambling, and does not deal in a very drastic fashion with the vice, yet on the whole it goes as far as public opinion, as expressed in the House of Peers or Commons, is willing to go. Growing prosperity, the influence of the Press in publishing "Starting Price Odds," the circulars of bookmakers, and the advertisements of tipsters have all helped to bring about the increase of betting. The Committee recommend that the circulars and advertisements should be made illegal, but the Press they would leave unfettered. They also recommend that magistrates should be able to send bookmakers to prison without the option of a fine who have been convicted of betting in the streets with boys or girls, while for all street betting the fines should be made heavier. These changes are in the right direction, and would do something to diminish the evil. But racecourses will become more than ever centres of the evil, while the attempt to drive betting from the streets, standing alone, will tend to lay our policemen open to the corrupt influence of bribes from the betting fraternity. There is nothing short of the suppression of betting news that will really meet the case, and it is a movement that every decent newspaper proprietor ought to rejoice in. No doubt it would involve the death of a large number of vicious sporting papers, but so much

the better for everybody; they would make way for a more wholesome Press amongst the youths of the artisan class, and do something to make possible wider interests and a more wholesome life in their midst.

**SPREAD OF HOOLIGANISM.**—Hooliganism is a new word, but it is an old social disease. It is more confined than once was the case to the lower strata of our city populations. On the other hand, it is more organised and desperate in its methods, and less open to reason and kindly treatment. The military fever, and the vulgar horseplay of the streets, unchecked by proper police control which has been allowed on the occasion of public rejoicing, have made the rougher element assume that their turn had come, that the ordinary restraints had been withdrawn, and that they have only to act together and play the part of bully and bluff to have things pretty much their own way. Acting upon this assumption, they have become in many places a terror and a pest, committing robbery and assault, and in some cases murder, on inoffensive passers-by in the public and frequented thoroughfares. The panic-stricken have but one remedy to suggest, that of force. Hooligans must be treated to the "cat"; that is their only prescription. It will fail, as it has failed before. We must get at the causes if we are to cure the disease. The great medicine is undoubtedly work; and much may therefore be said in favour of the suggestion that all lads over sixteen found on the streets without visible means of support should be liable to be sent to a training ship, where wholesome discipline, order, and work would be provided for them, and life would have a new interest and charm. Meantime, all forms of Christian service amongst the lowest and poorest members of the community should be encouraged, and the cultured and privileged few should strive more faithfully to fulfil their stewardship, and brighten and humanise the lives of their neighbours. "Civilisation creates more evils than it cures." So the late Dr. Hatch once wrote, and apart from the Gospel it is painfully and awfully true. The ministry of Christ is more than ever needed in seeking and saving that which is lost; and Hooliganism adds the warning that if we do not make full proof of our ministry, the evils we do not master will in their turn master us.

**THE OLD PREMIER AND THE NEW.**—The retirement of Lord Salisbury from the Premiership has for a long time been looked forward to as destined to occur soon after the Coronation. The postponement of the latter event has, however, not been allowed to interrupt the former, and it was, to the universal surprise, simultaneously announced that the Marquess was gone and that Mr. Balfour had taken his place. Undoubtedly, Lord Salisbury has been a great figure in our political life, and the story of his early struggle and unflinching courage is noble and inspiring reading. From his first appearance on the political stage, nearly fifty years ago, he has been a most uncompromising Tory, and the ardent defender of many a now long-lost cause. No such champion is left, and with the retirement of Sir Michael Hicks Beach from the Chancellorship of the Exchequer and from the Cabinet, Lord Salisbury's successor, Mr. Balfour, will find that the forces for change in his own circle of administration are not less strong and much more uncertain in their direction than those of the opposing party in the House. The wondering question of the hour is, can Mr. Balfour and Mr. Chamberlain work together? They cannot get on apart; that is clear enough. Mr. Chamberlain the Tory Party will not

have to lead them at any price. Yet their power could not exist unbroken in the House of Commons for a single week if for any just cause he were to go into opposition. In many respects Mr. Balfour has the goodwill and friendship of all parties in the House more than any other man; but he is a man of moods, erratic, uncertain—now with a splendid energy putting his foot firmly down and refusing all compromise, and to-morrow, in a generous mood, yielding other points on all hands. Those who enjoy the comedy of politics rather than its tragedy will soon find them more interesting than they have been for many a long day, and we may well hope that the day is nearing when the defenders and exponents of peace, retrenchment, and reform will come to their own again, and the tide of religious liberty and equality and justice will flow with quiet but all-subduing power.

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**AN INOPIENT SIGN OF GRACE.**—Though in the end it takes back with one hand what it gives with the other, it is a remarkable thing to find the *Church Times* giving to Dissenters at all. Its recent articles on the Ministry of Dissent are marked by a more honourable and Christian tone than usually inspires its utterances on such subjects, and there is less of that supercilious superiority and deplorable bitterness of which we have so often to complain. It admits that men like Harnack, Lightfoot, Hatch, and Hort have made out a case for our theory of the ministry. But doubt still remains. "However probable the Presbyterian or Congregational theory may be in argument, it remains doubtful, and the Church may not act in practice on a doubtful theory." "So long as reasonable men doubt a theory it remains doubtful." It must be recognised as doubtful so long as it is not generally accepted. This is a position that may be made to cover the most benighted superstitions and justify the narrowest exclusiveness. Again, we are told that "No one denies or doubts the sufficiency of Episcopal ordination. To doubt the Episcopal theory means only to doubt the absolute necessity of Episcopal ordination. But to doubt the Congregational theory means to doubt the sufficiency of the kind of ordination which it implies." To doubt the Episcopal theory is, with many of us, to do more than doubt its necessity. We deny its *jus divinum*. It has no foundation in the New Testament, and is based on the traditions of men rather than on the commands of God and the example of the Apostles. It has obscured the simplicity of Church life and been the source of many evils. But we do not "unchurch" those who maintain it, and protest that no Christian man has the right to exalt any theory of Church government—especially when it has no foundation in Scripture—into a test of Church membership. The *Church Times* has admitted too much, as one of its correspondents affirms. It is being "carried to perilous extremes in the direction of hypothetical concessions"! It is warned that it is dangerous to abandon the clear distinction between form of Church government and *Apostolic succession*. Ah! there we have it! This essential Gospel principle, based on John iii. 27: "No man can receive anything unless it be given him from heaven"!!! "All democratic ministries are taken from below, from the commission of the people." The sects are, as communities, not parts of the one organism, but voluntary organisations." We have heard language like this before. It is natural to the lips of a Romanist, but suicidal as used by an Anglican.



## LITERARY REVIEW.

**THE RISE OF RELIGIOUS HISTORY IN AMERICA.** A History. By Sandford H. Cobb. The Macmillan Co.

MR. COBB'S History is far and away the most valuable contribution America has sent us for a considerable time past to the study of the great principle for which our own denomination has always stood—that of religious liberty and equality. "The Old World Idea," as he calls it, which finds expression in the organic union of Church and State, in State patronage and control, with its infliction of pains and penalties, and its enforcement, even under the most favourable circumstances, of certain disabilities, has never been in harmony with our denominational belief and practice; and Baptists, in this respect, have the honour of being pioneers of a principle which is more and more commending itself to the enlightened judgment and conscience of mankind, and which, if the world were ruled by right and reason, would be universally accepted. The Church of England, which, as Mr. Cobb shows, is but an integral part of the Church of Rome, is based on an old world and logically discredited idea, and in the freer life of America—to say nothing of Canada and Australia—it has been impossible to carry the idea out. The struggle in America was long and severe. Mr. Cobb traces its course in Virginia and the Carolinas; in the Puritan establishments at Plymouth and the Massachusetts Theocracy; in Connecticut and New Haven; as seen in the changing establishments in New York, New Jersey, and Maryland, and in the Free Colonies—Rhode Island, Pennsylvania, and Delaware. He deals tersely and effectively with the period of the Revolution and the Final Settlements after the Independence. The history has many of the elements of romance—romance in which pathos and tragedy, surprise and steady progress are strangely mingled. All our readers should be familiar with the story. It will furnish them with a well-filled armoury for our own ecclesiastical conflicts. We cannot go into details, but in another part of the Magazine we give several extracts from this valuable work, showing the services rendered by our Baptist ancestors to the great and sacred cause of freedom, and containing a fine tribute to the memory of Roger Williams.

**THE VARIETIES OF RELIGIOUS EXPERIENCE: A Study in Human Nature.** Being the Gifford Lectures on Natural Religion delivered in Edinburgh in 1901—1902. By William James, LL.D., etc., Professor of Philosophy in the University of Harvard. Longmans, Green & Co.

AMONG the innumerable Gifford Lectures delivered during the last twelve or thirteen years, Professor James's occupy a place of their own. They are marked by exceptional ability, as well as by a refreshing fearlessness and candour. Professor James is perhaps the most eminent of living psychologists, and brings to the discussion of his great theme a vivacity and breeziness which are in strong contrast to most academic lectures. His literary art is also conspicuous, and he must unquestionably be classed among our great writers. The lectures embody the result of careful and extensive reading in a branch of literature which scientists generally discard, and the "human documents" here quoted, transcribing the experiences of the inmost soul in all ages and under every diversity of condition, form not the least interesting

part of an exceptionally interesting volume. Professor James must have studied with some closeness the writings, not only of the Apostles, but of Augustine, Luther, St. Teresa, Molinos, St. Francis of Assisi, St. Francis de Sales, Bunyan, Colonel Gardiner, Jonathan Edwards, Tolstoi, Ignatius de Loyola, Boehme, Bullen, Whitman, and various others. He has brought to the study of these autobiographic revelations a keenly critical eye, and maintains a philosophical "aloofness" such as befits a professed psychologist. His standpoint is, as he declares, neither that of popular Christianity nor scholastic theism, but he believes that in communion with the Ideal (this is, of course, too vague a term), new force comes into the world. He does not, therefore, regard religion as a discredited or antiquated force, nor does he set it aside as a mere survival—an atavistic relapse which science must condemn. It is not due to nervous instability, nor to an abnormal psychical visitation. Unable to give or to find a concise or satisfactory definition of religion, he describes it as "the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the Divine." It always implies a serious condition of mind. It is a feeling of the primal and all-enveloping reality, combined with a solemn response to the same. Dr. James believes in the existence of an unseen power, and contends that there is in human life a "transmarginal realm," an unplumbed region, which lies below the level of consciousness—the sub-conscious region of which we have heard so much in recent years. He is a supernaturalist of what he terms the "crasser" type. "For the 'crasser' variety 'piecemeal' supernaturalism would perhaps be the better name. It went with that older theology which to-day is supposed to reign only among uneducated people, or to be found among the few belated professors of the dualisms which Kant is thought to have displaced. It admits miracles and providential leadings, and finds no intellectual difficulty in mixing the ideal and the real worlds together by interpolating influences from this ideal region among the forces that casually determine the real world's details. In this the refined supernaturalists think that it muddles disparate dimensions of existence. For them the world of the ideal has no efficient causality, and never bursts into the world of phenomena at particular points. The ideal world for them is not a world of facts, but only of the meaning of facts; it is a point of view for judging facts. It appertains to a different 'ology' and inhabits a different dimension of being altogether from that in which existential propositions obtain. It cannot get down upon the flat level of experience, and interpolate itself piecemeal between distinct portions of natures as those who believe, for example, in Divine aid coming in response to prayer are bound to think it must." The Professor evidently believes in the equivalent of the late Matthew Arnold's "stream of tendency, which makes for righteousness." All religions imply the consciousness of something wrong, and a sense that we are saved from that wrongness by a proper connection with the higher power; for, as experience proves, there are forces outside of the conscious individual that bring redemption to him. We are continuous with a wider self, one with the soul of the universe.

"The individual, so far as he suffers from his wrongness and criticises it, is to that extent consciously beyond it, and in at least possible touch with

something higher; if anything higher exist. Along with the wrong part, there is thus a better part of him, even though it may be but a most helpless germ. With which part he should identify his real being is by no means obvious at this stage; but when stage two (the stage of solution or salvation) arrives [‘for some men it arrives suddenly, for others gradually, whilst others again practically enjoy it all their life’] the man identifies his real being with the germinal higher part of himself; and does so in the following way: He becomes conscious that his higher part is conterminous and continuous with a MORE of the same quality, which is operative in the universe outside of him, and which he can keep in working touch with, and in a fashion get on board of and save himself when all his lower being has gone to pieces in the wreck.”

There are many statements and assumptions in the course of the lectures from which we strongly dissent. The criticism of the late Principal Caird is based on a misapprehension. The leaning towards polytheism expressed towards the close of the volume is inexplicable, and on many points of great moment we feel that the Professor is no expert or specialist. But so far as his main position is concerned, it may harmonise with a full belief in the supernaturalism of the Gospels. If the lectures can be regarded as preliminary only—an attempt to discover the natural basis of religion in the human soul, and leaving us free to discuss on their own ground and according to their own laws, the realities, principles, and processes which nurture the religious life and lead it to the realisation of its ideal, we might find in them the germs of a powerful apologetic, such as would strengthen our faith in the essential religiousness of man’s constitution and in the provision which God has made for it, not simply in nature, but in the supernatural revelation of Jesus Christ, apart from which no religious experience will avail.

**THE INTEGRITY OF SCRIPTURE.** Plain Reasons for Rejecting the Critical Hypothesis. By the Rev. John Smith, M.A., D.D. London: Hodder & Stoughton.

WITH all its good features—and they are many—this book can hardly be called, in view of its specific purpose, a success. It is important that the reader should be clear in his mind as to what Dr. Smith means by “the critical hypothesis,” but, apparently, he is far from clear himself. By a *tour de force*, he has united all his opponents under one definition, regardless of the fact that what is for one class a hypothesis explaining the course of a divine revelation, is to another a verification of an earlier hypothesis that Scripture is not a divine revelation. The same answer will not serve for both, for many critics would justly refuse to be classified by Dr. Smith’s criteria. Hence the book loses definiteness in its answers, and can only be clear to those who deny that a mid-position is possible. And, from some of his admissions, we question whether Dr. Smith really holds the view that our choice is limited absolutely to “the critical hypothesis,” or “the traditional view.” More than once we find a tendency to confuse Scripture and Revelation, which further makes for obscurity. The fact is, the addresses of which the book is made up are overloaded. Dr. Smith has tried to say too many things in answer to too many schools of thought. Yet, when all is said in this direction, the volume is well worth careful study. There is strength and wisdom in it. It contains a forceful vindication of the right of the spiritual specialist to check the

results, and, indeed, the pre-suppositions, of the mere Hebraist. It presents a number of spiritual and psychological difficulties which must be met. It is unfortunate that an inquiry, marked by so much that is valuable, should raise the feeling that the writer misunderstands those of his opponents from whom he differs least in principle.

**PASTORS AND TEACHERS. Six Lectures on Pastoral Theology.** By the Right Rev. Edmund Arbutnottt Knox, D.D., Bishop of Coventry, with an Introduction by the Right Rev. Charles Gore, D.D. Longmans & Co.

THE Bishop of Coventry holds, among other positions, that of Chairman to the Birmingham School Board, but he is not specially in love with the School Board system. At any rate, he is an out-and-out advocate of denominational, which, in his case, of course, means Anglican teaching. If he were a Free Churchman, and did not attempt to secure distinctive and sectarian religious teaching at the expense of the State—given, *i.e.*, by teachers supported from State Funds—we should be very largely in agreement with him. He certainly demonstrates the value of catechising in its own place, and embodies in an appendix no less than seven different catechisms, the last of them being that of the Evangelical Free Churches. We differ from Dr. Knox *in toto* in thinking that sound religious instruction must be based upon the doctrine of Baptismal Regeneration. Thus he tells us:—

“Nothing can be more important to the Church and to education than the closest possible union and alliance between religious and secular teaching. The child’s religious starting point is Holy Baptism. It is difficult to secure the conditions without which we have no right to administer infant baptism. These conditions are in one word the environment of the child from infancy with a living Church. From this point of view emerges the importance of the day school. The day school is the only agency of which we can be sure that the baptized child will pass through it. It has the right which the Church has not of compelling attendance.”

For such a position, in regard to education and baptism, there is absolutely no Scriptural sanction, nor ought the Church to use either compulsion or statecraft. The author takes for granted what first of all has to be proved. Canon Gore tells us: “To baptize infants without real provision for their being brought up to know what their religious profession means, tends to degrade a sacrament into a charm.” But it is the Church which should make provision for all that is demanded by its own rites, it should not trust to the State to do its work, and we further submit that as now administered by the Church baptism becomes a charm in any case. These points apart, it would be well for ministers, and all interested in the instruction of the young, to study these fair, frank, and practical lectures.

**THE SERMON ON THE MOUNT: Its Literary Structure and Purpose.** By Benjamin W. Bacon, D.D., Yale University. The Macmillan Co.

THE lecture out of which this small volume has grown was intended to exhibit by analytical and synthetic criticism the nature and inter-connections of the greater discourses of Jesus. It illustrates a method of study which, though unknown to interpreters of previous generations, is becoming more and more necessary, and which, we believe, will yield the most useful and gratifying results. Dr. Bacon reaches the conclusion that

"there was a real Sermon on the Mount, a discourse of Christ to His disciples," setting forth with that "clear consistency of thought and integrity of style so characteristic of the parables, the relation of morality and religion in the coming Kingdom." The report of the sermon existed before either Matthew's or Luke's Gospel was written, and goes back to a time when there were many who remembered the actual preaching of Christ. It is, therefore, no mere collection or cycle of sayings, but a connected and complete whole. The work not only illustrates and vindicates the methods of reasonable criticism, but shows what priceless results it secures for us, making the Bible a more living and powerful book.

ENCYCLOPÆDIA BIBLICA. Edited by the Rev. T. K. Cheyne, D.D., and J. Sutherland Black, LL.D. Vol. III.—L to P. A. & C. Black.

THERE is nothing in this third volume to bring about any change in the verdict already passed on the work. It excels, as did its predecessors, in form, in accuracy of editing, in careful and often brilliant work, and, as a manifesto of the extremist, must be most useful to those who know how to use it. But it can never be what an Encyclopædia has hitherto been understood to be. It suffers from its system of patchwork articles, which are yet one-sided and incomplete, and from its whole colour and tone. It is hopeless to seek here for constructive work or positive results, for its only certainty seems to be that traditional views are of necessity wrong. The articles are in parts most masterly, but are equally often vitiated by unbridled subjectivity. In many matters criticism must have reached its limit. Dr. von Monen denies the authenticity of all Paul's Epistles, and Dr. Cheyne himself could not have written his article, "Prayer," if Schmiedel's article on "Jesus" had been proved correct. Criticism, in fact, here takes the place of history, and conjecture is naturally beginning to run riot. Our old friend Jerahmeel turns up, well and strong, from under a most bewildering variety of disguises. It is simply amazing to note how often he appears on the scene, and what diverse and antagonistic functions he has to fulfil. He is like King Charles's head in Mr. Dick's conversation in "David Copperfield." Equally absurd is the identification of some Musrite or Misrito district in North Arabia which has for ages been confused with Mizrain, or Egypt! This is the *reductio ad absurdum* of literary criticism. This school is so absorbed in the study of the effect of the environment on the organism that it forgets that there is life in the organism, and often that there is an organism at all.

QUIET HINTS TO GROWING PREACHERS IN MY STUDY. By Charles Edward Jefferson. James Clarke & Co.

LECTURES and addresses to students and ministers are so numerous that, if wise advice and apt counsel, based not merely on theory, but on experience, were capable of producing an effective ministry, the pulpit would certainly be in no danger of losing its power. Many, however, as are the treatises *ad clerum*, there is ample room for Mr. Jefferson's, which is one of the most vigorous, sensible, and racy we have come across for many a year. His pages are full of shrewd sense, spiced with a dry and at times pawky humour. He can give telling home-thrusts, and state the most unpalatable but wholesome truths in the most charming fashion. He holds up a mirror to preachers, and enables them to see themselves as others see them. This is one of the books

which, when begun, must be read through, and the reading is a pleasure rather than a toil. Mr. Jefferson points out the distinctive weaknesses and temptations of ministerial life, and is strong in his censure of indolence, which he considers "the foremost of the demons," demons, like angels, being often entertained unawares. He reprobates cowardice, impatience, vanity, and despondency. He shows the value of a target—the need of having always in view a definite aim—pleads for foresight as well as for concentration, for devoutness of spirit as well as for hard study and persistent work. He deprecates the tendency to multiply societies, the refuge often of idle and fussy people—the fruit of a mechanical rather than of a spiritual mind. Altogether he has given to young preachers a book that should be to many of them worth its weight in gold.



We have before directed attention to Messrs. George Newnes's admirable illustrated reprints from famous classics. Other specimens are now before us, beautifully printed, and got up in exquisite style. (1) Tennyson's *IN MEMORIAM* is illustrated by Alfred Garth Jones. The artist has caught the spirit of his text, and given an effective embodiment to many of the ruling ideas of the poem. The illustrations are in one or two cases descriptive, such as "To-night the



"RURAL LIFE IN ENGLAND."

winds begin to rise," which effectively represents storm and tempest, and "Old yew which graspeth at the stones"—a vivid picture of a drear churchyard. In other cases they are symbolic, as the frontispiece, "Let Love clasp Grief," "Dip down upon the Northern Shore," and "On the low, dark verge of life, the twilight of eternal day," which last we are permitted to reproduce. It represents the soul in its anticipation of the future as the present world recedes from view. (2) WASHINGTON IRVING'S *SKETCH-BOOK*

(two vols.) is illustrated by Edmund J. Sullivan, who also illustrated *THE PILGRIM'S PROGRESS*. The work has established a high place in our literature, and abounds in fine sketches of English rural life, as well as of American life. When it first appeared, it was commended as positively beautiful by Sir Walter Scott, who assured the author that he had only to be known by the British public to be appreciated. Scott no doubt helped the popularity of the work, but we need scarcely say that sketches comprising Rip Van Winkle, Westminster Abbey, and The Legend of



"THE SQUIRE, THE PARSON, AND MASTER SIMON."

Sleepy Hollow stand firmly on their own merits. The simplicity and grace of Washington Irving's style, to say nothing of his humour, will always secure him a large circle of readers. Mr. Sullivan's illustrations are spirited and clever, as may be gathered from the specimens we give from each of the two volumes, "Rural Life in England," the old labourer trimming the hedgerow, and "The Squire, the Parson, and Master Simon," as they are discussing the social outlook, and deploring the changes that are yet inevitable. There is much sound sense in the discussion. This is a charming edition.



**THE GOD OF THE FRAIL.** By Thomas G. Selby. Hodder & Stoughton.

MR. SELBY'S style as a sermoniser is by this time well known, as this is the fourth volume from his pen, and each volume has, generally speaking, the characteristics of the others. He is a thoughtful, cultured preacher, a man of wide reading, whose mind reacts on all that he reads, a close student of human nature in its needs and possibilities, its failures and aspirations. He finds in the Gospel God's answer to all our needs. He has at command a wealth of illustration drawn from science and history, and his sermons are at once pleasant and profitable to read. The contents of this volume are largely devoted to the consideration of sin and the forgiveness of sin, its laws and methods, and to the culture of the spiritual life which succeeds and crowns forgiveness.

**EDUCATION AND EMPIRE.** Addresses on Certain Topics of the Day. By Richard Burdon Haldane, M.P., LL.D., K.C. John Murray.

MR. HALDANE is, as Lord Rosebery recently reminded us, an acknowledged expert in educational matters, an Imperialist of a sane and liberal type, and a constitutional lawyer of eminence. In these five addresses he discusses questions which are everywhere in the air, and always does it luminously and suggestively. England is essentially a commercial nation, and its supremacy is by no means so unquestionable or unchallenged as it once was. Competition, both in Germany and the United States, is keener than ever, and our rivals are gaining on us by their superior training and mental equipment. Mr. Haldane has small sympathy with the men who decry education. "Some people complain bitterly of the mischief which education is doing, and they will tell you that education is being carried too far, and that there will soon be nobody left for manual labour. For my part, I would rather have an educated man to dig a ditch than an uneducated man." He further pleads for more thorough technical training, and affirms that "to the linkage of the various portions of the education system must be added, in secondary and tertiary education at all events, the recognition of the double function of our educational institutions, the imparting of culture for culture's sake, on the one hand, and the application of science to the training of our captains of industry." He would also have better educated teachers. "It is essential that the spirit of the new policy should be such that the universities may come into closer connection with the teaching institutions in their districts, and may permeate from above downwards. The dominating influence must be, not the Church, but the university, if efficiency is to be attained." Turning to another matter, he pleads for an Imperial Court of Appeal—one that would strengthen rather than weaken the principle of responsible government. He finds the source of it in the Judicial Committees of the Privy Council and the House of Lords. "It is not the machinery that matters; indeed, the less we have of it in all probability the better. What is wanted is such a sense of responsibility and constitutional usage, checking the hasty exercise of legal power on the part of the Houses of the Imperial Legislature, as shall make its relationship to the distant subjects of the Crown become as easy as is that of the Crown itself." The address on Science and Religion is a succinct survey of the present relations of these two subjects, between which there is no real conflict. The volume is rich in suggestion.

MESSRS. GEORGE BELL & SONS' "Miniature Series of Painters" contains, among those not previously noticed, WILLIAM HOGARTH, by G. Elliot Anstruther; THOMAS GAINSBOROUGH, by Mrs. Arthur Bell; and HOLMAN HUNT, by George C. Williamson, Litt.D. Each volume gives a clear and succinct outline of the painter's life, and a description and critical appreciation of his principal works. Hogarth's place as a humorist and a social satirist is secure. No man ever excelled him in depicting the vices and follies of his time. All his paintings were inspired by a moral purpose, and form powerful sermons on canvas. He greatly aided the reformation of manners. His "Rake's Progress," "Marriage-à-la-Mode" and other pictures are familiar to frequenters of our great galleries. "The Heir taking Possession," the first in a series of "The Rake's Progress," to a large extent explains itself. The heir is being measured for a suit of small-clothes, "unconscious that at his back a greedy



"THE HEIR TAKING POSSESSION."

attorney, ostensibly looking after his interests, is helping himself to the young man's gold. A weeping woman, the youth's deserted sweetheart, leans against a chair, holding in her hand his ring of unfulfilled betrothal. Behind her is her mother, armed with an apronful of letters, who points to the girl and upbraids the rake for his conduct towards her. The lad seeks to compound the matter with a handful of money, which the elder woman indignantly refuses." Gainsborough was distinguished both as a portrait and a landscape painter. His famous "Duchess of Devonshire" has had a romantic history, but is not his greatest production. His landscape work is finer than his portraiture. "The Market Cart" carries out Sir Joshua Reynolds's opinion when he said: "All those old scratches and marks which, on a close examination, are so observable in Gainsborough's pictures, and which, even to experienced painters, appear rather the effect of accident than of design; this chaos, this

uncouth and shapeless appearance, by a kind of magic, at a certain distance assume form, and all the parts seem to drop into their proper places, so that we can hardly refuse acknowledging the full effect of the diligence under the



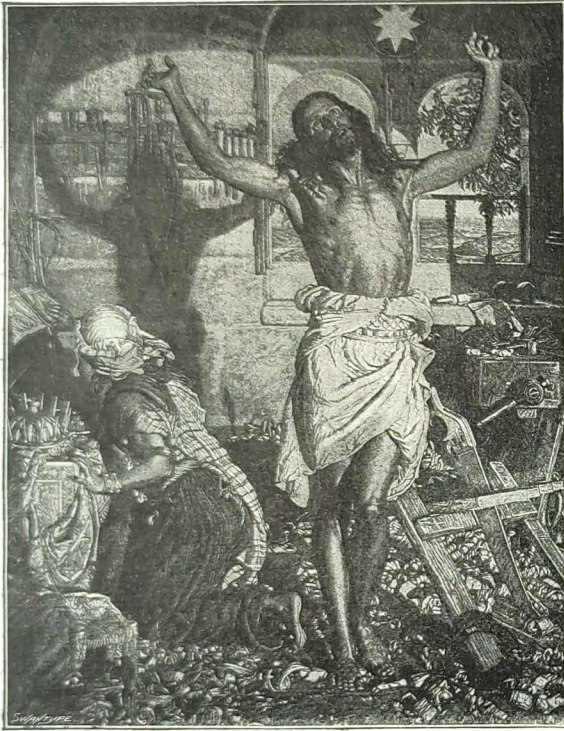
“THE MARKET CART.”

appearance of chance and hasty negligence.” The pictures of Holman Hunt, the most popular and esteemed member of the pre-Raphaelite school, are



“VALENTINE RESCUING SYLVIA FROM PROTEUS.”

admired alike by artists and common people. His "Light of the World," "The Scapegoat," "The Finding of the Saviour in the Temple," are all highly valued. The two of which we give specimens, "Valentine Rescuing Sylvia from Proteus" in the "Two Gentlemen of Verona," and "The Shadow of the Cross," represent two branches of his art. Valentine is the picture which called forth from Mr. Ruskin a vigorous defence of Hunt. Concerning "The Shadow of Death," which represents our Lord as a carpenter in the cottage at Nazareth, Mr. Hunt himself says: "The Virgin mother is represented as looking over the



"THE SHADOW OF DEATH."

gifts of the Magi—gifts doubtless treasured up with all a mother's care; and who can tell the amount of the knowledge vouchsafed to her of the frightful doom of the working Lord? Her attitude tells of her fright and terror, though her features are not portrayed. The shadow of the wearied Lord falling on the rack which holds the carpenter's tools, with the mandrel placed vertically in the centre, at once literally realises the form of a cross, and the hands falling thereon, suggest the idea of a figure nailed thereupon, and thus the particular death our Lord would die—the 'shadow of the death'!"

HEBREW IDEALS from the Story of the Patriarchs. By the Rev. James Strachan, M.A. Edinburgh: T. & T. Clark.

We are not sure whether this is Mr. Strachan's first venture in literature,

but if it is, we congratulate the editors of the "Handbooks for Bible Classes" on having discovered a new writer of conspicuous power and rich in the promise of scholarship and theological achievement. The work is not a commentary, but an interpretation of the ideals of life by which the patriarchs and their descendants were ruled. Mr. Strachan writes as one who is conversant with Hebrew life from within, and gives us in a few brief pages a lucid and comprehensive idea of its principal notes, dwelling on such ideals as Separation, Blessedness, Intercession, Hospitality, Grace, Pilgrimage, etc. The work is the product of a refined and scholarly mind.

THE two volumes of the Temple Bible at present before us are *THE BOOK OF DANIEL AND THE MINOR PROPHETS*, edited by R. Sinker, D.D., and *THE GOSPEL ACCORDING TO ST. LUKE*, edited by M. R. Vincent, D.D. London: J. M. Dent & Co. Both are exceptionally good. Prof. Sinker is eminently judicious and sober in his critical attitude, with fine powers of exegesis. He belongs to the more moderate school of higher critics. The frontispiece to the volume is taken from Mr. Watts's picture "Jonah." Dr. Vincent is an American scholar known for his work on the Psalms and the Apocalypse, and for his Study of New Testament words. No better or more concise introduction to the study of Luke's Gospel could be desired. The "Biblical References in English literature" in both volumes are admirable.

*OURSELVES AND THE UNIVERSE. Studies in Life and Religion.* By J. Brierley, B.A. ("J. B."). James Clarke & Co.

FEW men are exerting through the Press a wider or a healthier influence than "J. B." of the *Christian World*. He is pre-eminently a teacher of teachers, a preacher to preachers. His unique essays find a welcome in every study and enrich the thought of many an active mind. He deals not with superficial and transitory matters, but with the essential and abiding. He is concerned with the life and development of the soul, with the exposition and unfolding of universal laws, and on every page he brings us into contact with reality. He sees, as few men have seen, the diverse sides of truth, and the complex aspects of life. He aims to get at the deep inwardness of thoughts, facts, and events, and not only sets before us the ideals to which we should be conformed, but the methods of achieving conformity thereto. This high-toned and spiritual mystic is also one of the most practical ethical guides with whom we are acquainted. The striking titles of the essays awaken hopes that are rarely disappointed. "Face Architecture," "The Mission of Illusion," "Westward of Fifty," "Of Being Inferior," "Escaping the Commonplace," "Life's Present Tense," "Life's Exchange System," and "Behind the Veil," are a few of his significant topics.

*THE BAPTISTS OF WALES AND MINISTERIAL EDUCATION.* By Rev. E. K. Jones, of Brymbo, Wrexham. Wrexham: Hughes & Son.

THE question of our theological colleges in Wales, and ministerial education generally, is treated in this booklet with earnestness and ability. Everyone will admit that the present position of affairs is not satisfactory, inasmuch as the churches do not adequately support the colleges, and that the funds are insufficient to receive the number of candidates who are able to pass the necessary standard at the entrance examination. Several of these enter

the University Colleges for a short period, or seek admission to some of the preparatory schools, and from thence proceed to the work of the ministry, without having received any training whatever in theology. Do the churches who invite such men to take their oversight show great courage, or great lack of wisdom? Mr. Jones objects to the curriculum of our present institutions, and contends that what is wanted is one comprehensive system, which includes the amalgamation of the present colleges in some form or another. Very few will agree with all the conclusions of the author, but all will admit that he has detected some blemishes, and that his suggestions for improvement are worthy of attention. The sketch of the various institutions is not the least valuable portion of the book, and we trust Mr. Jones or some other brother will soon write a full and reliable account of these. The various colleges have done excellent work, and are doing such work. At the present moment, notwithstanding all defects, they are manned by some of our strongest brethren, and what is wanted is a thorough rousing of the churches with regard to the great necessary qualifications for the work of the Christian ministry. Though our system might be made "faultily faultless, icily regular," yet without the right spirit, and the true enthusiasm, all would be vain.

THE ENGLISH CHURCH IN THE SIXTEENTH CENTURY. From the Accession of Henry VIII. to the Death of Mary. By James Gairdner, C.B. Macmillan & Co.

THE period with which Professor Gairdner deals in this volume—the rise of the Reformation—is one of the most important and critical in English history. The work could not have been committed to wiser or more competent hands, and it is a source of satisfaction that the accomplished author was permitted to complete the task before his lamented death. It is no dry chronicle of the events narrated, but a sound and suggestive appreciation of their inner meaning and value. Henry VIII., though he was undoubtedly an instrument in the hands of Providence, and accomplished for England a momentous work, was no saint, and there is in these pages no attempt, such as was made by Mr. Froude, to whitewash his character. He was, doubtless, arbitrary and despotic, unable to brook opposition, and resentful of the Papal tyranny on grounds which were often selfish rather than patriotic. His suppression of the monasteries and the use he made of their revenues must not, however, as Dr. Gairdner implies, be wholly condemned; for these institutions had served their purpose, and fomented both civil and religious disorder. Professor Gairdner does not like the word "Protestant" as a designation of those who accepted the Anglican Reformation, and only uses it for want of a better. In our judgment, it is a useful and necessary word. Henry VIII., Wolsey, Thomas Cromwell, Edward VI., Protector Somerset, and "Bloody" Mary, towards whom Dr. Gairdner leans with far too favourable a judgment, are presented in life-like colours. We are less satisfied than Dr. Gairdner with the result of the struggle which established the Anglican Church as we now know it. He tells us that "In the Thirty-nine Articles, and in the English Prayer-book itself, the final results of the Reformation were embodied, so far as doctrine and devotion were concerned; and it would be difficult to over-estimate their value. No formularies were ever drawn that give so much liberty to the human mind. Truth had been well tested

by martyrdom on either side before they were finally adopted; and while they repudiated the exclusiveness of Rome, they raised no barrier to the freest thinking consistent with belief in revelation. They constitute a more real catholicism than that of the Council of Trent. But this result was allied with a political change quite as marked, and even more far-reaching. For it destroyed the old *imperium in imperio* altogether; and this, not in England only, but ultimately all the world over. The King was declared to have the supreme government within his own realm of all causes, alike ecclesiastical and civil. It was a new principle that Henry VIII. introduced into politics, involving new responsibilities to him and his successors, that the civil ruler was charged with the care of national religion no less than with the national defence and administration. But this principle has survived to the present day, and will remain. Men may secede from the Church of England as they please, but it remains a national trust, reflecting, as it must always do, the religious feeling of the nation." From this judgment we, of course, so far dissent as to deny that the civil ruler is responsible for the national religion, and modern opinion is coming more and more to our position, though various causes prevent its unfettered expression.

OF MR. ARTHUR STOCKWELL'S publications, by far the most important is *TOWARDS THE SUNRISE*; or, A Voyage to the Antipodes. By the Rev. J. G. Greenhough, M.A. We have all heard a good deal about Mr. Greenhough's tour to the East, and have read in different papers his letters of travel to Ceylon, to Australia, and New Zealand. He is a keen, shrewd observer, overlooking little of interest either in natural scenery, in the streets and buildings of a city, or in social and religious life, and his observations are always shrewd, sensible, and outspoken. Some of his judgments in regard to colonial life have been challenged. If a tithe of what he says as to the indifference of Protestants in our Australian colonies with regard to the aggression and the steady, persistent progress of Romanism be correct, he has raised the alarm not a day too soon. *THE EPIC OF GOD*. By A. Moncur Sime. With Introduction by the late Professor A. B. Bruce, D.D. There have been, as Mr. Sime reminds us, four great epics which stand out from all others—the "Iliad" of Homer, the "Aeneid" of Virgil, the "Divina Commedia" of Dante, and the "Paradise Lost" of Milton. He contends that there is a greater epic than any of these—the Epic of Christianity. It is a somewhat bold thing for a writer to challenge comparison in any form with the greatest poets of our race, though in substance Mr. Sime's contention is unquestionably correct. He unfolds with considerable beauty and force the story of Divine love, and enlarges, in a winsome and convincing style, on the reverence, self-sacrifice, and service which that love begets, and which unquestionably we all owe to our Lord. His thinking is somewhat unequal; his style thoroughly unconventional. Often we come across sentences which are luminous and beautiful, and these give to the book its value. *THE DIARY OF A SOUL* is by an anonymous author, probably a minister, and deals with themes of deep and abiding moment, which would suit any year as well as 1901. Here and there the style is strained, but there are many thoughts which could without difficulty be worked up into elaborate and telling sermons. *JUST IN TIME* gives us the experience of a Wesleyan missionary, Mr.

W. Sampson, commonly known as "the Cornish man on fire." In the series of "Popular Stories" the sixteenth volume is £50,000, AND OTHER STORIES, by J. Dodd Jackson. They have a strongly religious bent, and in interesting and diverse ways enforce the great laws and facts of life.

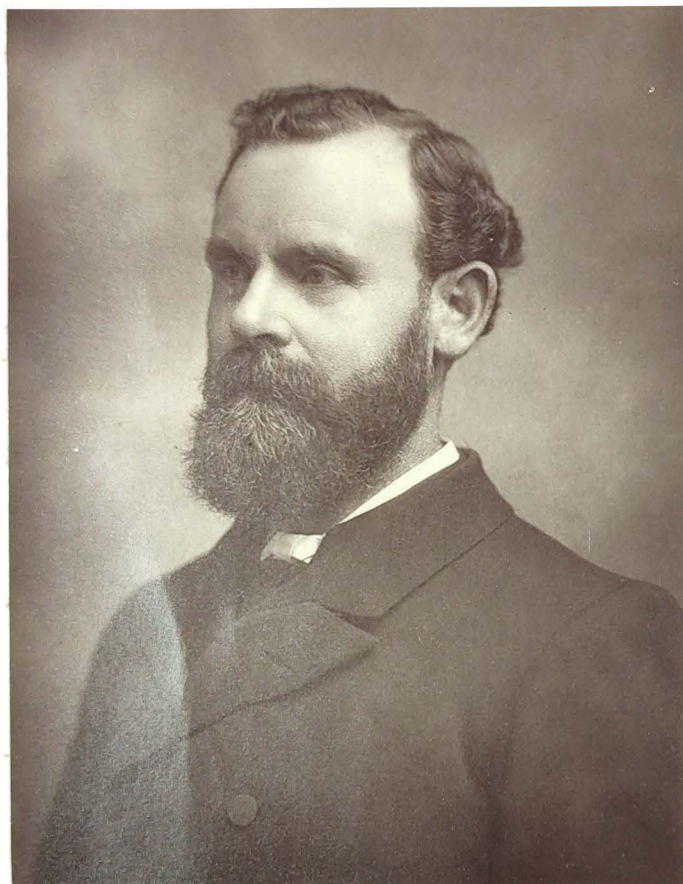
**DRINK, TEMPERANCE, AND LEGISLATION.** By Arthur Shadwell, M.A., M.D.  
London: Longmans, Green, & Co.

OF writing of books on the temperance question there is no end, for, unfortunately, the evil which has to be suppressed is ever with us. Dr. Shadwell's position cannot meet with universal approbation, and many temperance reformers will brush aside his statements with considerable impatience. Yet, whether we agree with his views or not, a frank consideration of them is imperatively demanded. He is not a total abstainer, and contends that there are cases in which alcoholic beverages are of decided use. Neither is he an advocate of prohibition, but of strict and stringent regulation. The historical part of the work gives a decidedly interesting account of the drinking habits of our countrymen from early ages, and proves beyond dispute that there has been—especially during the last century—a remarkable decline of drunkenness, greater than most of us are aware of. The central part of Dr. Shadwell's contention is "the principle of self-responsibility," carrying with it, of course, the kindred principles of self-reverence and self-control, on which, he thinks, there has been far too slight insistence, and of which too little has been made by those who advocate more drastic measures. He is not, however, among those who hold that legislation is powerless, but, on the contrary, proves that the "Licensing Acts," under Mr. Gladstone's Government (1872 and 1874), have been among the most beneficent placed on our Statute Book. And there are various reforms he would gladly welcome. He would punish severely all habitual drunkards, would have public-houses so controlled as to be "model public-houses," after the Rev. Osbert Mordaunt's plan in Warwickshire, and would put down gambling and betting, which he regards as the greatest blot on the liquor trade. Other measures are more necessary than those advocated by Dr. Shadwell, but their adoption would take us a considerable way in the path of progress. His tone towards those who differ from him is too dogmatic, and at times slightly contemptuous.

**GREAT MOTTOES WITH GREAT LESSONS.** By G. Currie Martin, M.A., B.D.  
London: H. R. Allenson.

IT is often said that the man who invents a new pleasure deserves a peerage; and certainly, so far as children are concerned, Mr. Martin is entitled to a more substantial reward. He has got hold of a capital idea in selecting the mottoes of great families, of towns and institutions as texts for addresses for children. The thoughts embodied in such mottoes as "Always to the Best," "God Helping," "God Willing," "Semper Eadem," "No Palm without Toil," etc., are fruitful in suggestion both for the guidance and the delight of children. There is nothing weak or sentimental in Mr. Martin's addresses; he is a strong, clear thinker, swayed by an earnest purpose, and has at command an unusual amount of illustrative matter in incident, story, and simile.





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THE  
BAPTIST MAGAZINE

SEPTEMBER, 1902.

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**THE REV. JOHN EWEN, OF STREATHAM.**



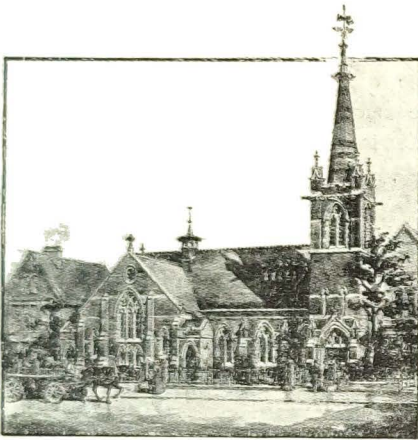
It is sometimes said—more frequently implied—that we do not send our best men to the Foreign Mission field. This is one of the many cheap libels on our Missionary Committees, and a cruel reflection on a band of men and women who deserve the reverent regard of the Church and the race. The subject of our sketch, a cultured man of affairs, and, withal, of deep and simple piety, is a living contradiction of this criticism.

Mr. Ewen is a Scotsman, and has many of the striking and salient characteristics of his race. Born in breezy Aberdeen, he was, like most Scotch lads, brought up on "parritch" and the Shorter Catechism. Though born in the Established Church of Scotland, he frequently attended worship in the Evangelical Union churches, and, indeed, it was here, and under the ministry of Dr. Stewart, that the great spiritual change of his life occurred.

From his early years in the Sunday-school, Mr. Ewen, like many another coming missionary, had a dim longing to go to the heathen; but subsequent events ripened his desire into a quiet passion for the work. So far, however, his way was not clear. He had crossed the border, and entered into business relations in South Shields, where he united with the Presbyterian Church, of which Rev. Jas. M'Kenzie was the minister. Here he threw himself heartily into the aggressive work of the Church, and, under Mr. M'Kenzie's guidance, began preparation for the Arts Course in Glasgow University. Before long, however, Mr. Ewen's name was brought before the late Dr. Andrew Bonar and Dr. Duff, with the result that he was sent out to Santhalistan, at twenty years of age, as a lay missionary, by the Free Church of Scotland. In Santhalistan Mr. Ewen came into intimate contact with Dr. Phillips, a distinguished American Baptist missionary, and it was this intercourse combined with New Testament study that led to the resignation of his position and his subsequent baptism by the Rev. S. Newnam in Edinburgh.

Mr. Ewen now entered Bristol College, taking the usual course in Theology, Classics at the University College, and Medical Studies at the British Medical School and Infirmary. The tutor who influenced him

most was the Rev. J. G. Greenhough, M.A., then one of the professors; his lectures on "Church History," and "Mental and Moral Science" being invaluable. In the autumn of 1879 we find our friend returning to India, splendidly equipped by natural gifts and acquired knowledge for his great work. His first station was Delhi, and as colleagues he had Messrs. James Smith, R. F. Guyton, and Dr. Carey. From Delhi he removed to Muttra, and then to Benares, the sacred city of the Hindus. Six happy, busy, and fruitful years were spent there, during which he had a severe attack of cholera, which nearly cost him his life. In 1888 he returned to England, and, in 1890, reluctantly severed his official connection with the Baptist Missionary Society, Mrs. Ewen's ill-health positively forbidding a return to India.



Ten years ago Mr. Ewen became minister of the church at Lewis Road, Streatham, and, in the face of difficulties that would have crushed a heart less brave and true, he has bravely maintained a singularly able, instructive, and effective ministry. As a preacher our friend takes rank with the best representatives of the Free Church pulpit of his neighbourhood. A careful student, with a philosophic turn of mind, a wide acquaintance with Eastern lore

and Western knowledge, warmed and coloured with the glow of a quiet passion, will make his ministry more and more soul-building and effective.

Mr. Ewen is an artist of no mean order, and has produced sketches and paintings in colours of Eastern and Western scenery, which, in the judgment of competent critics, have permanent beauty and value. He has also written much and well for the *MAGAZINE* and *Missionary Herald*, is the author of a "Handbook to Benares," which has had a large circulation, besides "India: Sketches and Stories of Native Life." These books are not mere compilations, but are the result of an alert, versatile mind, and facile pen.

But with our friend, as with all true ministers, preaching is the passion of his life; and the handsome new church, now on the point of completion, in Streatham, and to be opened, we understand, during the present month, will furnish a platform, and will at last give fair play to a ministry which, we predict, will be fruitful in all that is highest, holiest, and best in human life. This noble enterprise has the sincerest good wishes of all who know the man, his church, and his work.

Z. T. DOWEN.

## THE STRENGTH AND GLORY OF THE CHURCH.

BY THE REV. ALEXANDER MACLAREN, D.D.\*



CANNOT refrain from expressing a hope that my friend Mr. Williams will not be spoiled by this noble edifice, with the Gothic aisles and clerestories, painted windows, and variegated columns which we are promised—and that they may never abate the directness and simplicity of his preaching, or the fervour and warmth of his congregation. In the midst of our congratulations I think we ought to remember, too, that there are very real dangers which beset a congregation which engages in such a task as this. The first step to the degradation of an idea is its embodiment in a visible form. We cannot do without institutions, but they are apt, unless carefully watched, to become the most formidable foes of the principles which they embody and the spirit to which they owe their existence. The soul needs the body to work in, but the body tends to sensualise and limit the spirit. As in all institutions, so in the Christian Church, these forms tend to become the tombs rather than the temples of the truth. These organisations tend to become a mummy rather than an embodiment of the spirit. The visible church, we might almost say, is the strongest foe of the spiritual communion of saints; and if these things be true in general, as unquestionably they are, they are especially so now, and perhaps never more so in the whole course of our history than at present. We are apt when engaged in the outward business of the house of God to fix too much attention upon it, to the detriment of the spirituality of our own religious life, and we are apt to attach an undue and disproportionate importance to the mere outward building in which we are gathered. If with the nobler structure there come a truer, purer, simpler faith—a more intense, entire, and fervid love, a deeper consecration and a more burning zeal, then all is gain; and there is no reason why it should not be so. But if there be not, then the dingiest upper room and the poorest barn are better than the noblest structure that we can ever rear. It is He, and not the carven timbers and the jewelled stones which we may bring, that makes the place of His feet glorious. Therefore, instead of spending your time upon a reiteration of principles which you all know as well and love at least as fervently as I do, perhaps you will allow me to draw your attention for a moment or two to loftier thoughts.

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\* Report of a speech by Dr. Maclaren delivered at the laying of the Cornerstone of the Causton Street Baptist Chapel, Accrington, Whit Monday, 1872. Our friend Mr. Ewen's congregation will be especially grateful for an opportunity of reading these wise words of our greatest preacher as they enter their new building, as we have pleasure in reprinting them.—[ED.]

Let me remind you of the one true strength and only foundation upon which the Church of the Living God must ever be built. I think with St. Augustine, "Where Christ is, there is the church," and where Christ is not no congregation of individuals nor accumulation of resources, nor splendour of worship, nor purity of doctrine, nor zeal and earnestness can make up for the lacking. His presence makes a community; without Him it is at the best but a mob. The Jewish polity expressed the formal unity by that one seven-branched candlestick that stood in the midst of the sanctuary. The Christian community is a more real unity, because the single lights of the seven churches are gathered into one by "Him that walks in the midst thereof"; and it is "Christ with us," Christ only, Christ always, Christ in each of us, that makes the bond and power of our association. He is the only teacher; without Him our words are nought. Let no dependence on the most loved and trusted voice obscure for you the great truth, "One is your Master, even Christ, and all ye are brethren." It is from Him that we draw the power for all our work. We are partakers of a mystical and real spiritual life derived from Him, which alone makes us competent for the service of His Church, and that derivation of strength comes only by the closeness of our individual approach to our living Lord and Master. We are tempted to forget this—tempted by the sensuousness of our nature, by our occupation with our external organisations, forms, methods of labour. We are tempted to forget that the sole power which we have for all our work is the closeness of our individual adhesion to the living Lord. If He flow into us we shall have life in the Lord; the river of water will flow forth from us. If He be with us we shall have life and strength, and without Him all that we do to-day will be nothing, and our brightest hopes will end in disappointment.

Let me further remind you of the great and purely spiritual purposes which we have in view if we rightly conceive of our work. We are laying the foundations of a home for a Christian community, of a school for Christ's people, of a centre of influence on the world beyond, and of what I may venture to call an outpost—a fortress in the war of truth and principle. We are laying the foundations of a home for Christian people, of a school for Christian souls. I need not dwell upon these aspects of our enterprise. The social element in the Christian Church is one that needs far more extensive development and greater study than it has yet received amongst us Nonconformists, but I desire rather to touch upon the other subjects I have referred to. Here we are seeking to plant a centre of action on outlying sin and unbelief in the world about us; and what I would urge upon you is this—determine that the evangelistic work you hope to do here is not the primary work of the Church, nor can it be done except as a consequence of that to which I have already referred. It is no use our endeavouring to convert the world unless we ourselves have drunk deep of the spirit of Jesus Christ our

Master. We may be earnest and diligent in the use of means proper to that end, but unless there precede and accompany them our own personal consecration and the growth of our spiritual life, then all those means will be "as sounding brass and a tinkling cymbal." The Church is mighty for the evangelisation of the world when she is filled with the spirit of her Master.

We are planting what I venture to call a garrison and outpost in the war of truth and of principle. I speak to Nonconformists, and I say to them whilst there are incomparably loftier and nobler aspects of our work, yet in this day and in the present crisis, this phase of it is not to be forgotten by any who would not be traitors to their Lord and Master. To us in the providence of God, and in conjunction with the members of the other Free Churches in this land, is given the honour to bear witness to some of the loftiest principles of God's truth, the absolute spirituality of His kingdom, the entire dependence of it for its propagation on the willingness of Christian men; the autocracy of the Christian Church, the control by believing souls alone of the operations, discipline, and organisation of that community, and the right of the Christian community alone to contribute of their substance to the spread of Christ's kingdom. These principles are laid in our hands, and are to be extended by our articulate witness, by our faithful adhesion to them, by our honest love of them, by our permitting them to regulate our lives as citizens and members of a commonwealth, by our demanding the application of them in the relations of the nation, in corporate bodies, as well as in individual life. By education, and still more, I take it, by showing that a Nonconformist church can provide for the maintenance of the minister; for the harmony of the Christian society, and for the evangelisation of the outlying masses, we have to bear our witness to that truth, "My Kingdom is not of this world."

No unimportant part of this conflict depends upon the harmonious and vital action of our individual churches. We are constantly told that we Nonconformists sacrifice the independence of the teacher. I do not care to reply that the independence which to common eyes looks like dishonesty is better sacrificed and made impossible by the polity of the Church. I do not care to reply, as we easily might, by a *tu quoque* of a very obvious kind; but this I say, that the church at Accrington is not the place where such calumnies can be proclaimed with much prospect of acceptance, for most of you know that my friend the pastor has as much of his own way as is good for him, and some of his friends sometimes think a little more! I rejoice for my part, rejoice in this, that here, in a church which embodies the very dissidence of Dissent and the democracy of the Baptist denomination, stands a man who, taking counsel of God and His good Spirit, speaks the truth in love, no man daring to make him afraid. Go on in that path, and show that the independence of Christian ministers is secured by the confidence of those whom God has set over them, and that we, with diversity of operation, are actuated each to please the other by one Spirit Who "divideth to every man severally as He will."

We as Baptists may thank God for the special advantages we enjoy in that our plain and direct view of the Christian ordinances sets us free from the taint of priesthood and sacramentalism—and that we regard the pastor as only the teacher, the guide, and helper of his brethren. Our hands are clean, and we at all events can lift up our voices against that widespread and destructive error of degrading the Christian minister to the level of a priest. To us the preaching of truth is our only weapon: to us the faith of the penitent and clinging soul is the only bond of union with Christ and the only channel of salvation: and therefore to us there are no sacrificing priests in Christ's Church, which is a kingdom of priests, but ministers who have to build up the life of believers and to offer to all men the gift of life by faith in Christ Jesus.

And, brethren, let me remind you all that the true foundation can be built upon, the true strength derived, and the purpose of our association secured, by one means alone—lofty, calm, constant communion with that Master whose Spirit is with us all if we wait upon Him. The river that fertilises and freshens tracts of land, that flows on and broadens to the great ocean, has its rise high up in the mountain of God, and is fed by the untrodden snows that live upon that lofty peak; and if we are to come down into the world with blessings in our hands and life flowing from our lips, it must be because in the secret place of the Most High we have individually learnt the power of His Spirit and received the baptism of His Christ. I pray that the fair ideal history of the ancient church may be more and more fulfilled here, that with great power witness may be given to Jesus Christ, that the multitude of those that believe may be of one heart and of one soul, and that great grace may be upon them all. "Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone, in whom all the building, fitly framed together, groweth unto a holy temple in the Lord."



"THE Temple Bible" (J. M. Dent & Co.) now includes 1 AND 2 CHRONICLES, edited by Ven. Archdeacon Eames, D.D.; and the PSALMS, edited by A. W. Stearne, D.D. The brief introductions and the explanatory notes are in both cases good. Archdeacon Eames has performed a difficult task in dealing with the sources of the history, and the relation of the Chronicles to Samuel and the Kings, with such great tact. His vindication of the authenticity of the books is decidedly strong. Dr. Stearne is equally frank and judicious, and his remarks on the spiritual value of the Psalms and on the Messianic hope are marvels of brief, terse, and suggestive discussion. His statement of the theme of each Psalm deserves special mention. "The Temple Treasury," a Biblical Diary, compiled with References, is a piece of judicious and sympathetic work. Old Testament Scriptures are compared with New in a most helpful manner.

## OUR RELATION TO CHRIST, AND HIS TO THE FATHER \*

BY THE REV. J. R. BAILEY, OF ECCLES.



WE believe that Jesus Christ was the Divine Man; that He not only knew more about God, and lived in a closer communion with God, and had a larger measure of the Spirit of God, than any other man that ever breathed, but that He *was* "God manifest in the flesh"; that His birth was an advent, and His life an incarnation; that His putting on of this robe of human flesh was a *κενωσις*, an emptying of Himself, an act of condescension towards the sinful race of men performed for the express purpose of raising them out of their sin and wretchedness, restoring in them that Divine image in which God first made man, and making them sharers in the very life of God.

We believe that this was Jesus Christ's claim for Himself, and that He abundantly justified, and is still ever justifying, His right to make such a claim. We believe that on no other theory of His nature and origin is it possible to account for One who infinitely transcended and transcends all other men in holiness, in goodness, in love—in the purity and perfectness of His example, the sublimity and spirituality of His teaching, and the marvellous spell He has cast over the hearts and lives of men. We believe, further, that if God did not manifest Himself to men in the person of the ideal man, the eternal Word of God has never found clear and perfect articulate expression in human history; that if God has never stooped to man that He might lift man up to God, the Divine wisdom and power and love *have not done all that was possible to them* for the rescue and redemption of mankind; and, inasmuch as such a conclusion would lay an unspeakably greater burden upon our faith than the belief that He to whom all things are possible did once in time tabernacle as a man with men, we are persuaded that the Incarnation is a fact of history. But if it is a fact of history at all, it is *the greatest fact* of history. It comes to us, to begin with, as a revelation from without; it abides with us presently as a spiritual truth attested by our spiritual consciousness. And, perhaps, to a greater number of thoughtful and reverent minds than ever before it is to-day not only one truth among many, but *the truth of truths*:—

"The fountain-light of all their day,  
A Master-light of all their seeing."

Starting, then, as our thinking in these days must, from such a standpoint, we shall be in no danger of misunderstanding the many passages in which our Lord is reported to have used language which seems to identify

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\* Address to students and ministers delivered at the Manchester Baptist College, July 3rd, 1902.



His followers with Himself, and declares that they stand to Him in a relation similar to that in which He stands to the Father. If Jesus Christ had been as much afraid as the bulk of theologians seem to be of admitting that every truth must have a greater number of sides than one, and that, therefore, anything approaching to a complete statement of it must wear the appearance of self-contradiction, He would scarcely have permitted Himself the use of such language as I have just referred to. It might have seemed to Him perilous thus to teach that there is any ground of comparison between the two relations. And yet, if many of the sayings attributed to Him in the Gospels, especially in the fourth Gospel, are His even germinally, and do, in any degree represent His mind on the matter, it is evident that He did not shrink from, but took a peculiar delight in, the assertion of a *parallelism* between the two relations so close as to be almost a declaration of *identity* between them. Let me repeat to you a few only of the passages, taken here and there from the Gospels, which I have in mind: "Whosoever, therefore, shall confess Me before men, him will I also confess before My Father which is in heaven." "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me." "He that heareth you heareth Me; and he that despiseth you despiseth Me: and he that despiseth Me despiseth Him that sent Me." "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me." "If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments and abide in His love." "In that day ye shall know that I am in My Father, and ye in Me, and I in you." "And the glory which Thou hast given Me, I have given unto them that they may be one, even as We are one; I in them, and Thou in Me." "As Thou didst send Me into the world, even so sent I them into the world." And now comes the most wonderful of all: "Even as the Father hath loved Me, I also have loved you." Such utterances are scarcely likely to have been imagined and invented by an evangelist, who was, above all things, bent—as some would say the fourth Evangelist was—on vindicating and upholding a preconceived theory as to the person of Christ—the theory, namely, of His unique Divine Sonship. The frequent repetition of such language as ascribed to Him, and the danger of its being misunderstood, as if it involved a lowering of His Divine dignity, and a dimming of His God-like glory, are evidences that He did actually utter words like these; that they were not put into His mouth by an idealising biographer. And the fact that such utterances occur not in one Gospel alone—I have quoted from the first and third as well as from the fourth—strengthens the case from internal evidence for their genuineness.

Supposing them, then, to have been, in one form or another, actual *λογια* of Jesus, I want to say this about them, to begin with, that if you and I could sufficiently rid them of the familiarity which invests them for us, if we could assume towards them the attitude of mind of a

student of them who should approach them for the first time, we should feel that they are among the most surprising, and, from an *à priori* point of view, *unexpected*, of the sayings of Jesus, paradoxical as so many of His sayings are. You and I would not have been brave enough for the origination of such speech as this. We should have deemed it daring to the verge of blasphemy. Must we not see, then, that, in proportion to what would have been *our presumption* in venturing to originate such a conception of the relation in which Christians stand to Christ, if it *had* originated with us, *is* the condescension of our Lord in insisting upon it, over and over again as He does, that there are ways and senses in which *we are to Him what He is to the Father?*

And yet, though such utterances as those I have quoted are the language of condescension, they must be also the language of truth. It was not only or chiefly because He loved His disciples, and wanted to encourage and cheer them, and to nerve them for their life and work, that the Master spake of them, and spake to them, thus. It was because there ~~are~~ *are* senses in which it is *profoundly, if also mystically, true*, that He dwelt thus on the similarity, the almost identity, which subsists between what His followers and friends are to Him, and what He is to the Father. We cannot think too much or too tenderly of the gracious *manner* in which the correspondence between the two relations was emphasised by our adorable Lord, providing we do not think too exclusively of it, and lose sight in our gratitude, because of His wonderful *words*, of the still more wonderful *fact* which they make known to us. "As the Father hath loved Me, I also have loved you." "As the Father hath sent Me, even so send I you." Evidently a relation thus set forth involves those of whom it is predicated both in privilege and in responsibility of the sublimest and most sacred description. Let us look now at some of the things which must be true as resultants, if it be accepted as premiss that *we are to Christ what He is to the Father.*

First, then, *with what wondrous and unspeakable love He must love us.*

We may endeavour in many ways to image forth to ourselves that love "which passeth knowledge," to which we owe our deliverance from sin, the peace and joy which are ours in the measure in which the life we are living in the flesh is a life of faith upon the Son of God, and "those immortal hopes which make us men." But, surely, to whatever lofty heights our imaginations may soar, and whatever help we may receive from analogies drawn from that human love which, in its highest reaches, is only to the love of Christ "as moonlight unto sunlight, and as water unto wine," surely, I say, we can in no way so truly bring home to ourselves the thought of its fulness, of its inexhaustibleness, of its warmth, of its particular care for us and interest in us, as by the endeavour to grasp the truth that as the Father loved His only begotten Son, so—with the same kind, and the same intensity of love—does Christ love us. You say: "But it is alto-

gether impossible for us to imagine how the Father loved the Son. Such things are too high for us; we cannot attain unto them." Just so; and therefore we are brought to this, that the very loftiest and completest conception of *what the love of Christ to us men is*, is, if I may so say, the conception of that love as inconceivable by us, not, indeed, in its nature, nor in its manifestation, nor in its results, but in its dimensions, in its magnitude, in its infinite perfection. "To know the love of Christ which passeth knowledge"—that is to say, so to know it as to know that it does pass knowledge, was, to the mind and heart of the Apostle Paul, the furthest and highest peak to which human thought can soar. And so, for us also, it shall be enough, and more than enough, when we would learn *how*, with what quality of love, and in what measure Christ hath loved *us*, and loves us still, to hear Him say: "Even as the Father hath loved Me, I also have loved you."

We are to Christ what He is to the Father.

Then, secondly, as *He was "God manifest in the flesh," so is He re-incarnated in those who are His true disciples.*—This, it appears to me, is the great idea underlying the Apostle Paul's metaphor or parable of the body and its members. Of course, that figure, as employed by the Apostle, has for its chief purpose the inculcation of the interdependence of the members of Christ's Church, and the indispensableness, even of the poorest and humblest of them to the well-being of the Church as a whole. But when the Apostle winds up his description with the personal address to his readers: "Now *ye* are the body of Christ," it becomes evident that the conception which is moulding his thought is that of the Church as the continuous incarnation of the risen and glorified Redeemer in the world of men, even as the Man Christ Jesus Himself was the incarnation and image of the invisible God.

"The Lord Jesus Christ," to quote the language of another, "the Lord Jesus Christ still lives on earth. The human body, in which the Word was made flesh, and dwelt among us for a while, passed away into the heavens. But the Eternal Word, having come down into this world, *abides* in it. He has made unto Himself another body, which lives in the world by Him, and in which He lives to do the will of Him that sent Him and to finish His work. In the most real senses in which a living body may exist—*i.e.*, a body which lives by the indwelling soul, is built up of many members that share one life to which all again contribute, and then both manifests the spirit and does the will of Him whose body it is—in these most real senses the Church of Christ is His body," the body which He has taken to Himself in a second Incarnation.

Now, this putting of the matter is not mere speculation or fancy. It is a statement of truth which has, or should have, a most powerful *practical* influence upon our ideas of, and relations to, both the Church, and its living Head.

If, indeed, the Church is the Body of Christ; if we are to believe that

as He was the Incarnate Son of God, so *it* is the re-incarnation of Him, what lessons may we not learn as to what the Church of Christ should be? how pure, how unwearied in His work, how closely knit together by the consciousness of His indwelling, how obedient to the will of Him who is its Spirit and Life!

If, indeed, it be true that the Church is Christ's Body, are not the schisms and factions which rend it so many open wounds in that body, which put Him to greater pain than the prints long ago in His hands and feet and side? Let us get this idea of the Church firmly fixed in our minds, and we shall need no further enlightenment as to its nature and function, and the marks which ought to characterise it. We shall see to it that we are doing our best to make each his own little section of the great Christ-body as worthy as it can be made of Him whose name it bears. And we shall seek in every possible way to realise and promote that spiritual unity which ought to subsist between ourselves and all other sections of that Body—that unity of the Spirit which, and not any merely external uniformity, is the bond of peace and the condition of progress, and of final victory.

We are to Christ what He is to the Father. Then, thirdly, as He was the *Revealer of the Father to men, so are we set in the world to be the revealers of Christ to men.*—It seems a stupendous thing to say of men so frail and imperfect, and largely unspiritual as we are, but it is the sober, literal truth. "I am the Light of the world," said Jesus. But He also said to His disciples: "Ye are the light of the world." He had shone upon them; it was for them to shine upon others. Their minds and hearts had been quickened and illuminated by their contact with *Him*. The minds and hearts of others were to be quickened and illuminated by their contact with *them*. He had made known to them the Father; they were to spread the knowledge of His Name. "He that hath seen Me," He said, "hath seen the Father." And so it was to be true of His disciples, that those who beheld them, and heard them speak, should take knowledge of them, that they had been with Jesus.

Is it not true that the common run of men judge of religion, not so much by its precepts and ideals, as by its representatives; that a concrete example, of one kind or the other, has often infinitely more to do with the estimates they form of what Christianity is, than any amount of abstract exposition of its truths and principles; that the world which knows not Christ gets its notion of Him from what it sees in so-called Christians? That is a view of things which, if we are faithful preachers and pastors, we are always laying upon the hearts and consciences of our people. May I be permitted to say that it is also a view of things which we are under a manifold deeper obligation to take home to ourselves? If a private professor of religion repels men from Christianity by his misrepresentation of the Christian spirit, how unspeakably greater must be the possible harm done to the cause of Christ by a distant, proud,

selfish, un-Christlike behaviour on the part of a Christian minister! The world is not going to be conquered by eloquent preaching. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal." The best sermon is a noble, self-denying life. The most convincing "Christian evidence" is a truly Christian man. Let us ask ourselves what sort of Christ men would come to believe in, if they were to take our lives as embodiments and exponents of the mind that was in Him? When they look at us do they get any glimpse of the Christ as He truly is? Are they likely to be attracted by, won for, melted into submission to, such a Christ as we exhibit to them? Is the Christ they see in us only *the Christ of the creeds*, the Christ of mechanical theologies, the Christ of mediæval tradition? Is He the *ecclesiastical Christ*, the Christ of unwarrantable assumptions and rival Church-systems, the conventional Christ of the stained-glass window, or the middle-class Christ of the comfortably-cushioned pew? Or is He the carpenter's son, the Teacher of the Mountain and the Lake, the Friend of those who have no other, the Binder-up of broken hearts, the Babe of Bethlehem, the drooping, dying Sufferer on Calvary? Is He the Christ of well-nigh 2,000 years of Christian experience? Is He the Christ, who though misrepresented by His followers, betrayed by those who bore His name, denied by those who were called to confess Him, wounded many and many a time in the house of His friends, has set up His throne in myriads of hearts, has become the supreme in-dwelling influence in the life of the race, and is to-day the One Hope of a sin-stricken, struggling, weary world?

To see the Christ was to see God. To know Him was to know the Father. Is it in any degree true that to see us, and to know us, is to see and know the Christ? Or would it be the worst calamity that could befall a man that He should gather His idea of the Christ from what He observes in us? It would be an awful thing—a thing which even if God forgave it us we could never forgive in ourselves, if you and I, wearing Christ's name, professing discipleship of Him, and being looked upon by our fellows as interpreters and exponents of His life and work and message, should so horribly distort the image and reflection of Him in ourselves, as to hide from men His beauty, to change His winsomeness into repulsiveness, to cause even if it were only a single soul to turn away from Him and reject Him. From a possibility so dire may the good Lord in His mercy deliver us, by making us day by day in all points more like unto Himself, even as He was made in all points like unto His brethren! And seeing that we are called to be revealers of the Christ to men, even as He was the Revealer of the Father that sent Him, let our prayer to Him be ever this:—

"One with Thyself may every eye in us, Thy brethren, see  
The gentleness and grace that spring from union, Lord, with Thee."

We are to Christ what He is to the Father. Then, fourthly, *as He was*

sent by the Father to achieve the work of human redemption, so are we sent by Him to continue what He has begun.—The Acts of the Apostles, which is the record of the early history of the Christian Church, and which we owe, probably, to the same hand as that which has given us the third Gospel, thus opens:—

“The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which He was received up.” Why “*began*”? The Gospel according to Luke is one of the longest and fullest of the four. It tells the story of the *close* of the earthly life and labours of Jesus. It brings the narrative down to the point at which His Resurrection-life culminated in His Ascension. Then, why “*began*”? Because the Evangelist truly regarded the personal ministry and work of Jesus during the brief years of His earthly life as only the initiation of what others were to continue, only the laying of a foundation upon which others were to build. The Acts of the Apostles, then, was to be the story of the *continuation* of the work which the Lord Jesus Christ had begun—of the building of the first rows and tiers upon the foundation He had laid. There is no pause in the history, no break in the sequence of events. As the Father had sent the Christ, *even so* had He sent His disciples. And so the work went on, making “the increase of the body unto the building up of itself in love.”

“It is the life of the same Lord, still present, though not in bodily form, still at work in the world; fashioning His Church, irradiating it with His Divine glory, quickening, and nourishing, and arming it for His Divine and redemptive ministry, that is mirrored in the Acts of the Apostles, and the Epistles.”

And what was true of the early Church is no less true of Christian men and Christian ministers of to-day. They are sent by Christ as His servants, ambassadors, agents, to *carry on* the work which He was sent by God to *inaugurate*—the work of winning men back to their forsaken allegiance, and restoring them to their forfeited place in the household and Kingdom of God. Christian men and women are the channels along which the saving, healing, convincing, and converting power of the Spirit of Christ is to flow into the hearts and lives of those around them. Like Paul, in our measure, we are set to “fill up that which is lacking of the afflictions of Christ for His body’s sake, which is the Church.” And in proportion as we have caught the spirit and mastered the secret of Jesus, will the burden of souls rest upon us, even as it weighed upon His heart.

“Even so send I you.” We are not here by accident, or at the bidding and dictate of any blind chance or fate. We are here because we have been sent, and we have been sent to fulfil a Christ-given, God-ordained purpose—that, namely, of being the voices through which Christ, the Eternal Word, still speaks to men, the hands which He, the Great

Physician, still lays upon men in healing, the lives through which His fountal life still flows to men, and makes *their* lives anew. And we are only truly saved by Christ ourselves in proportion as the love, and pity, and compassion of the Christ brood in us over the sinful world around us, as we share with Him in His crowning desire and endeavour to draw all men unto Him, as the supreme desire and prayer of our hearts is that He may at length "see of the travail of His soul and be satisfied."

We are to Christ what He is to the Father. Then, lastly, *if we are faithful we shall share in His victory and reign, even as He has been exalted to His Father's right hand on high.*—"To him that overcometh" is His promise, placed on record in the Book that completes and closes the canon of the written Revelation—"to him that overcometh will I give to sit with Me in My throne, *even as* I also overcame and sat down with my Father in His throne." It is the old voice, the familiar tone, the same loving identification of His people with Himself which He so often established between His disciples and Himself during His earthly life.

We often say that "Heaven would not be Heaven to us but for the presence of Christ in it." Do not such words as these go to prove that Heaven would not be Heaven to Christ Himself were He not surrounded in it by those whom He so loved that He gave Himself up for them?

One with Him as He is one with the Father, He loves us as His Father loves Him; He incarnates Himself in us as He Himself was the Incarnate Son of God; He bids us reveal Him to men as He revealed the Father to men; He summons us to continue in the world the work the Father gave Him to do; and He will share with us His glory and His throne.

"Father, I will that where I am they may be also," such was His prayer for His disciples in all ages of the world. And, surely, with such a prayer from such prevailing lips as our warrant, *we* may say:—

"Since Christ and we are one, what should remain to fear?

If He in Heaven hath fixed His throne, He'll fix His members there."

With two practical suggestions easily arising out of the theme of our meditation this morning, I bring to a close a paper which contains nothing new and nothing original, which I have intended to deepen devotion rather than to provoke discussion, and which may, I trust, at all events have *reminded* us of certain aspects of truth which it were well for us to keep ever before our eyes.

First.—If we find it difficult sometimes to obey the injunction to love all men; if men seem to us oftentimes unloving and unlovable; let us fall back on this reflection, that if we cannot love them for what they are, we may, at least, love them for what they may become. There is a possible Christ waiting to be born in every man. And it was when speaking of what we may do for the neediest and lowliest for His sake, that He said: "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me."

Secondly.—If there is a possible Christ in every man, there is the actual Christ in every Christian man, however poor and humble he may be. Let us beware of despising or neglecting him, lest we should be found to have despised and neglected the Christ Himself, for did He not also say : “ Inasmuch as ye did it *not* to one of the least of these My brethren, ye did it *not* unto Me ” ?



## MEDITATION.

REV. THOMAS PHILLIPS, B.A.

**M**EDITATION, which literally means the act of pondering, has acquired a special significance. It means the quieting of all the activities of the soul, the silencing of all the voices and noises of the world, that a man may come face to face with God and his real self. It is not thought in the ordinary meaning of the word ; it is thought directed on God and on self in the light of God. It is not reasoning in the sense of making use of the known to reach what is unknown. Logic has no place in it ; it is seeing God, not arguing about God ; it is regarding self in the light that falls from the unseen world, and wondering at its powers, rather than reasoning about its nature. It is not study ; it is not the greedy accumulation of facts. It is to be open-eyed, and open-hearted, and open-souled to God and to the great facts of the unseen world. As the flower is open to the light, as the shell is open to the sea, so is the man's mind open to God. But it is not reverie ; it is not letting the soul float away in beautiful but flimsy day dreams. It is the soul fixed—fixed on God. It is letting God do what He likes with our thoughts ; but it is not letting our soul do what it likes with itself. It is keeping the soul fixed in such a position that God can mould and guide it. It is not prayer. Prayer is man speaking to God. Meditation is God speaking to man. I picked up the other day a dictionary of provincial words, and was delighted to find that muse meant to listen. To muse or meditate is to listen ; to hush the clamours of sense and the din of the world ; to silence the voice of self-will ; and in quietude to listen to the words of the eternal God.

In meditation, then, there must be isolation from the cares and demands of the world, and the rest of the senses. Better that the eyes should not see nor the ears hear. According to the Bible, the time for meditation is the cool of the day and the silence of the night-watches. The cool of the day, the holy eventide, when Nature lushes all her voices, so that man may turn to his God without being disturbed. The night-watches, when the darkness shrouds the things that would distract our attention. All things must be suspended, except the Godward side of man, and that must be open to the inspiration and influence of



the Almighty. When the organist wants to produce a particular note, he pushes back all the stops except one. So, in meditation, we push back all the stops except one—the one that makes God speak.

1.—*Meditation Delivers us from Slavery to the Outside World.*—We are all slaves. Most of the deeds we perform we do, because we are compelled by outside circumstances. The artizan works not because his love of work is so strong that he cannot help working, but because he is chained to his labour by the bills of his grocer, and baker, and rent collector. The manufacturer makes his articles, not because he loves them, but because the demands of his home and family urge him, or the desire for wealth whips him on. Take one week, or even one day, and paint out ten deeds which a man did spontaneously on his own initiative, and not because circumstances called. We proudly call ourselves the heirs of all the ages in the foremost files of time. But we are slaves all the same—not the slaves of man, but the slaves of the world.

This slavery is still more signal and flagrant when we come to deal with man's intellectual life. A young man who reads extensively is very often the slave of the books he has read. He can give you this and that author's opinion, but he has not dared to form his own. The reading of to-day is the cause of incalculable harm, when it ought to be the source of priceless benefit, because we allow ourselves to be the slaves of the books we read. The authors order, and whip, and bandy us about as if we had no wills or brains of our own. Then we are often the slave of the opinions of the circle in which we turn. It is fatally easy to have one's life determined by others; it is a stubborn difficulty to master and determine one's own life. We are slaves—enslaved by the objects that occupy our senses; enslaved by the attractions that lure our desires; enslaved by the books we read and the opinions we hear.

The great task of life is to become free—to grow to be our own masters. One of the greatest helps towards this is meditation. As we have seen in the introduction, in meditation we free ourselves from the seen world, we isolate ourselves from our fellow-men, we are delivered from the storms of passion and the murmurs of self-will. To listen to God we have to become free from the objects to which we are generally enslaved. While a man is face to face with God he is free—he is his own master. In the atmosphere of meditation his chains fall off his soul.

Most readers are familiar with the pathetic poem called "The Slave's Dream." After a hard day's toil he falls asleep, and once more he is free. For a short time, anyhow, he gets the taste of freedom. What the dream-time is to the slave is what an hour of meditation ought to be to us. As we listen to God, we are superior to the movements of the world and the tides of fortune. As we yield to the lures of the world we become slaves and puppets. As we look God in the face, we become

masters and men. Meditation delivers us from slavery to the outside world.

2.—*Meditation Counteracts the Insincerity that comes from Routine.*—At the beginning of our Christian life, every word is full of meaning, and every deed full of significance. But the force of habit is felt in religion, as in every other department of life. We get accustomed to the most solemn facts, and speak of them with as little reverence as we do of the pettiest prattle of the town. We get used to the great words of our religion; and, as use wears away the inscription of the coin, so it wears away the meaning of our religious phrases. Take two instances: Grace before meat is often said by genuine Christian men with such empty, abrupt formality, that is palpably insincere. Then the phrase, "For Jesu's sake"—a phrase which enshrines the holiest truth of Christianity—is often uttered by the best men as if it never meant anything at all. The fact is, no Christian is perfectly sincere. Routine and habit tend continually to enter our religious life and make us insincere.

Now, meditation is indispensable, as the best means to counteract this insincerity which creeps so stealthily into the best of lives. Our ordinary lives are so busy that we do deeds whose prolific results we do not gauge, and we utter words whose full significance we have no time to comprehend. But, in meditation, we slow down, we quiet our froward hearts and bustling life, we look God in the face, and catch the meaning of the words we use so lightly. Last autumn I saw the ruins of Maidwell Hall. It was burnt down some time ago, although the towers erected in anticipation of fire were full of water. But it was a severe wintry night, and the water was frozen, and the hall was reduced to ruins. So it is with many a Christian in the hour of temptation. The fire breaks out, the man's life is stored with religious truths which ought to put the fire out. But, through routine, the truths are frozen, and the man is ruined. Sometimes the world is startled by the fall of a middle-aged man, who was distinguished as a Christian worker. But his fall is easily accounted for; his life has become a routine; the water in the towers has become frozen, and there is nothing that can put the fire out. Meditation thaws the frozen truths, and regenerates the words which routine has murdered of their meaning. If our interest is slackened, and our enthusiasm cooled, let us meditate on the grand commonplaces of our faith, for it is meditation that undoes the sad effects of habit and routine.

3.—*Meditation Creates New Spiritual Power.*—Thought creates. If a thought settles down in a mind—if we allow it to roam about in our soul, make itself at home, and take complete possession—if we brood over it—it is bound to blossom into action. The things we do are the things we think most about. As the seen world is the expression of the unseen Spirit, so are our visible deeds the outcome of our invisible thoughts. As spirit creates matter, so thought creates actions. From this truth two

facts spring. The way to do a thing with promptitude, efficiency, and grace, is to think much about it, for much thinking leads to strong-doing. The second truth is this: if we waste our time in thinking about light and petty things, we shall fritter away our life in insipid and unsatisfactory trivialities. But, if we set our minds on things of high dignity and solemn worth, then shall our lives be elevated with nobility and invested with worth. Thus, again, meditation becomes a most important help to character, for, as we think of the highest, as our minds dwell on God, will our lives become the noblest and our deeds shine with the divine.

4.—*Meditation Makes God Real.*—Things and beings grow real as we dwell on them in thought. Our daily life compels us to dwell on the world and its affairs, and the sad outcome is that our work and our business, our profit and our wage are more real than God. We have to pick our way, and, therefore, our eyes are directed on the ground. The result is, we forget that there is a heaven above us. We need to meditate; and, as we meditate, star after star of glory gradually appears, and God becomes all in all.



## THE CONTENTS OF TIME.

### III.—HELL.



**C**ERTAINLY, we think, Christ has placed alongside of, and contemporaneous with, the paradisaical place of the dead (as reckoned dead on earth), the place of present torment, the hell of the lost.

He has placed these alongside of, and contemporaneous with, the earthly life of the brethren of Dives. He has also declared that the sentence on those lost ones has irrevocably passed.

To the present generation of men this continuous judgment and Paradise and Gehenna are in their future, but it is the future of that same time which will be present to the generations following. There is now the present gain to those who are with Christ; there is the present suffering of eternal fire, the torment day and night for ever, until Time, with its alternations of day and night, shall be no more.

The possibility of communication between those on either side of the gulf is a mysterious feature in the description. What is the nature of the gulf?

Is it not the fixed abyss of the radical difference of type, for to each the place assigned is his own place? It is the fit place, corresponding to his adopted bent, his loves, his habits.

Out of these fixed characteristics come the freedom and the joy and the instinctive confidence that transform the judge into the refuge, and that decides the passage on His right hand into the Paradise of God as the true road. Out of these also come the fear, the shrinking shame, the

agonising knowledge of loss, and withal the hard absence of sympathy with the thorn-scarred brow that hides altogether the Saviour in the Avenger, and that hurries as with a blasting wind the flight across the fated gulf to the lurid darkness of Gehenna. Christ's alternatives are here—either to enter into life, even though maimed or blind; or, as having held fast to the besetting sins, to be cast into the eternal fire.

Is it altogether fanciful to seek to realise what may be involved in the language used throughout Scripture descriptive of the character of the opposing hosts?

*Here* are the children of light. They walk in the light. They are shining lights in the likeness of the transfigured Christ. They are light, and to walk in the darkness, to hold communion with darkness, is a spiritual impossibility to them. *There*, in the kingdom of darkness, the contrary of all this prevails.

Why should we not conclude that, in this instance, as everywhere in God's marvellous scheme of things, symbol and truth are alike fact: the material conditions and the spiritual essence answering to and fulfilling each other in their respective relations.

Between this light and that darkness, the gulf! The existence of the closely adjacent regions of air and water in actual contact, yet evermore distinct as related to possible life, gives a hint of the possibility. But between light and darkness lies the twilight of imperfect light and of unadjusted sight—a veritable prohibitive gulf in this position.

Is not this the region of doubts, of false hopes, of haunting dreads, of scoff and unbelief? It is a borderland uninhabitable by those established in grace, unattainable by those who have left hope behind.

The happy company in white may glance across, to remain blessedly ignorant of the horror veiled in the blackness of darkness beyond. The hopeless denizens of that place of horror are tormented by the dazzling glory and brilliance of the forbidden land of light seen afar off.

And meanwhile on earth not only have they Moses and the prophets, but they also have One risen from the dead. Will they, therefore, hear?

#### IV.—THE ANGEL.

“He sinneth from the beginning.”

Our gaze is turned back as we read to that dim beginning of Time when, as we gather from the dispersed notices in Holy Writ, there occurred a vast cleavage among the habitants of heaven. The angelic host, hitherto glorious because faithful, is split asunder by a new power of evil that has developed into defiant rebellion.

The cause of this malignant outburst is nowhere definitely expressed. The beginning of Time is the only beginning of which we have knowledge to which the statement can be conceivably referable.

The ministering relation of angels to the human race, their sedulous attendance on the Babe of Bethlehem, the readiness of their cohorts to fly to the Saviour's rescue, the tender and consoling ministrations to Him in

the Garden of the Agony: these things are virtually evidence of condemnation passed by them on the disinherited, outcast ranks of Satan and his horde.

Was their appointment to this ministry the occasion of Satan's rebellion? Was his pride aroused and his envy excited at the prospect of assisting this new favourite of the Creator to a place nearer the Throne than that he himself occupied? In short, was this thing the test of hitherto untried angelic fealty?

It is indeed with reason that the angels desire to look closely into mundane affairs. Not only the fate of men, but the fate of their fellows in past life and service, is also being wrought out at the same time here.

The whole course of Satan is so intimately associated with that of the human race that the idea evolved is that of a foregone Divine appointment in order that by one great demonstration the almighty power and love of God might be set forth as an eternal and indisputable truth. The purpose secured by it is the establishment of both men and angels in immovable faith and in the favour of God.

That Satan is cast out of heaven may be reasonably taken to mean, in other terms, that he is deprived of his privileges as a denizen of the eternal world, and is exiled and degraded to the time-sphere to do his worst as pitted against his Creator's will. He shall serve God's purpose still. He shall become the rod of his great Master to the extent of his strictly limited tether. God's own shall not be touched by him to harm them. He shall simply create the dark, awful background that shall throw into strongest relief the grace and goodness, the utter loveliness, of the God he hates and decries.

And beyond the Time-sphere he can do nothing. It is one positive aspect of Christ's redemptive work that He was manifested to destroy the works of the devil.

All evil things are comprehended under this head. Wicked men are of their father the devil. Hell is his abode or condition. Darkness is his kingdom. He is the *father* of lies, in contradistinction to God, who is the God of Truth. The Divine statement credits Satan with being in himself the source of the evil he has diligently spread like a plague in the world of which he has assumed a manner of headship.

It consorts with God's plainly-evidenced intention of confining within set bounds the evil to which He had seen it distinctly best to allow large sway temporarily; it is in line with this intention, I say, that, *previous* to the destruction of the *last* enemy Death, there must have taken place the destruction by means of death of that arch-enemy who had had the awful power of death as the result and wages of sin.

The plague is thus stopped at its source and for ever.

#### V.—THE CLOSE.

In the symbolic description of the time of the end it is the great White Throne that occupies the forefront of the vision and dominates the whole.

The demonstration that has been made in the world of God's righteousness and faithfulness and consequent irresistible power, has in the course of its inception and growth made its indelible impression on the hearts and consciences of men. Whether to reconcile or to condemn, whether to save or to destroy, is all one from the Divine side of things.

The main object of God has been creation to endless life, attainable only as His desire meets with free choice on the part of the creature. In order to this, therefore, His second object has been the establishment of the creature in the knowledge of His absolute goodness and truth so that he can never again wander outside that safe pale of knowledge in search of any contrary, impossible truth. On the whole life of this creature is henceforth branded the name of his God, the name of the city of his God. He could only laugh incredulously at any other shadow of a claim that might be proposed for his wavering allegiance. God is all—in all. For evermore He is enthroned in the affections, and therefore in the wills, of His faithful subjects. The foundations of His throne are unassailable, immovable. "True and righteous are Thy judgments, O Lord God, the Almighty."

The universal ascription of praise to God and to the Lamb is lodged at the core of every living soul, ever ready to spring in song from the lip. These are judged worthy of eternal life.

The converse holds true. All alike, willing or unwilling, recognise and submit to the eternal Judge. Not a grain has fallen unharvested. Not the least guilty has escaped. The loss of life, the lack of life, is the perishing, the destruction, the eternal punishment, the execution of a sentence of which there shall be no reversal, the infliction of a death from which there shall be no resurrection—the second death, the soul's death.

The restitution of all things has included two modes of action by the fire of God's hatred of sin. There has been the cleansing by fire—the transmutation into gold. The soil and the stain and the disease have been extracted by exposure to the wondrous chemistry of the rays of the Sun of Heaven. They are bleached as no fuller on earth could whiten them.

There has been, too, the destruction of the hopeless residuum by the consuming, eternal fire. The contents of Time (apart from the sufficiently glorious achievement of the creation of the perfect man) are resolved into their original elements. They are again in God's hands for use.

Behold the glorious end, the emergence of a new race—new heavens—new earth—wherein dwelleth righteousness!

CAROLINE E. WHITEHEAD.



THE CRITICAL REVIEW of Theological and Philosophical Literature, edited by Principal Salmond, of Aberdeen (Williams & Norgate), is always welcome. Such expositions and appreciations as are found in the July issue on Lotze's "Philosophy and its Theological Influence," by Dr. H. R. Mackintosh; of Principal Fairbairn's "Philosophy of the Christian Religion," by Dr. Somerville; of "Contentio Veritatis," the "Dictionary of the Bible," and the "Encyclopædia Biblica," by the Editor, are full of light and leading.

## "BAPTISM" IN THE NEW BIBLE DICTIONARY.

**N**O praise can be more than adequate for the new Bible Dictionary sent forth under the editorship of Dr. James Hastings, of Edinburgh. It is a mine of scriptural and theological knowledge nowhere else available, and it fills a place in the Bible student's equipment that has long been empty. In spite of the indecisiveness of modern criticism of the Old and New Testaments, the Editor has wisely ventured to include in the work a series of articles on Biblical Theology that alone make it unique in usefulness. It is also invaluable for its discussions on the functions and offices sustained in the Apostolic Church. Only on June 29th of this year, the Archbishop of Canterbury, preaching in London on behalf of the Fund for the Poor Clergy, assumed that episcopacy had its basis in the New Testament. The fallacy of this position is nowhere better disclosed than in the numerous articles of the dictionary on such terms as "Church," "Elders," "Presbytery," "Church Government," etc., mainly by Church of England writers. The volumes are a splendid armoury for the conflict between traditionalism and primitive simplicity of organisation in the Church. Thus the apostolicity of congregationalism, in spite of weak and belated efforts to import episcopal functions, is proved and confirmed by the latest scholarship. The article on "Baptism," by Dr. Plummer, Master of University College, Durham, which forms the subject of this brief note, however, is an attempt to withhold the final consequences, for present-day Christianity, of the most thorough investigation of the subject as taught in the New Testament. No discussion in the four sumptuous volumes, except, perhaps, that on "Sacraments" by the same author, shows such a deliberate attempt in view of the light to remain and keep others in the darkness. It would instruct and convince anybody who is not clear on the doctrine of Christian Baptism to study in detail this most interesting production, and if one could make a suggestion, it might fitly be utilised in our colleges. While it is the object of this paper to give consideration to some parts of its teaching, in so doing it should be understood that there is no desire to lessen the inestimable value of the Dictionary, rather by way of contrast its usefulness and reliability are more clearly demonstrated. It was, perhaps, too much to expect that the writing of the article should have been given into the hands of a Baptist scholar—two of whom, at least have been employed in the work of the Dictionary,—yet it will not be considered on our part a wise thing to let the matter of the article pass unchallenged and without criticism. The word *βαπτίζω*, it is admitted, usually means "immersion," and this presents the first and no small difficulty for the introduction of "sprinkling." But an argument that seems to hold good is apparently found in the ceremonial use of the word in the Gospels, in Luke vi. 38 and Mark vii. 4. These two verses constitute the etymo-

logical citadel for the pædo-Baptists in the whole of the New Testament. And it must be granted that if βαπτίζεν does in these instances mean anything less than immersion, they have a strong ground. As the same custom is under reference in both passages, the consideration of one text will be enough. The American revisers come to our help, and give the reading "bathe" in both places, instead of "wash," as the correct rendering both of the word and the custom. And why so in respect to the custom? The answer is supplied by one of the foremost scholars of the Episcopal Church. The words in Mark vii. 3, 4 should be quoted: "For the Pharisees, and all the Jews, except they wash (νίψονται) their hands diligently, eat not, holding the tradition of the elders; and when they come from the market place, except they wash (bathe, A.R.V.) (βαπτίσονται) themselves, they eat not." Professor E. P. Gould says: "The contrast between this (verse 4) and the preceding case (verse 3) is indicated by 'from the market place.' In the market place they would contract special defilement, owing to its being a place of public resort, where they would meet all sorts and conditions of men. The case required the washing of the whole body. For instances of such washings, see Lev. xiv. 8, 9; xv. 5, 6, 8, etc., etc. Moreover, Edersheim says that immersion of things washed was the Jewish ritual provided in such cases." This, if it were necessary, conclusively shows that the word in no instance in the New Testament has any other meaning than immersion. Dr. Morison's argument that immersion was impossible does not alter the meaning of the word, does not state the custom, rests upon no authority whatever, but rather takes away the entire force of the contrast in these verses.

The hottest part of the contest in this inevitable controversy within the Free Churches and with Episcopacy will not be round the question of immersion, but regarding the doctrine of Christian Baptism. While it is at one moment admitted in the article that "the recipients of Christian Baptism were required to repent and believe," there is no inclination to abandon infant baptism. Every supposed available text is mustered to maintain this position: Mark x. 14; John iii. 5; Matt. viii. 3. Yet there are such contradictions as these: "It is probable that all that is said in Scripture about baptism refers to the baptism of adults." "At baptism the infant receives remission of the guilt of original sin, admission to the Christian community, and a title to the heavenly gifts to be appropriated afterwards." "Scripture teaches that baptism, rightly administered to those who are qualified by repentance and faith to receive it, has various beneficial results." "They are mainly (1) Regeneration or New Birth, (2) Divine Affiliation, (3) Cleansing from Sin, (4) Admission to the Church, (5) Union with Christ, (6) Gift of the Spirit, (7) Salvation."

How can these contrary declarations in the least be understood? Why are such tremendous results attached to the simple ordinance? There



is the tacit assumption that the ordinance contains something *in itself* apart from the qualification of the recipient's appeal by faith to God, something that is not of faith and repentance, but in addition to and practically independent of these. Herein lies the whole heresy of the doctrine of baptism, whether of infants or of adults, from which there is no attempt to escape made by the learned writer of this ingenious article. Compromise between ecclesiastical custom and scholarship, between truth and superstition is evident from beginning to end.

The holy command obeyed beneath the eyes of Christ in the waters of "Ænon near to Salem," and perpetuated through apostolic days, was always a confession of discipleship and the symbol of spiritual experiences through which the candidates had passed. It did not bring to them any sacramental efficacy, but *they brought to it* the consecration to the Saviour of their pardoned lives. In the act of immersion they proclaimed their Christian discipleship. Baptism, whether of children or adults, whether by the clergy of the Episcopal Church or by the evangelical denominations, has not the least foot-hold in the New Testament unless it is preceded by personal faith in the Lord Jesus and personal decision to love and serve Him. If baptism is frittered down to a "dedication" of the young, it cannot and does not displace or fulfil the ordinance of the Saviour. In this form, as often presented, it is the evangelical adaptation of an obsolete superstition. If, on the other hand, baptism is exalted, whether by immersion, as in some ritualistic churches, or by sprinkling, to a position of supreme spiritual importance in itself, then it usurps the throne of truth and makes salvation depend upon the magic performance of the priest and the superstitious acquiescence of the recipient. This is paganism, contradiction of the mind and will of Christ, and a perversion of the simple and beautiful ordinance of the Apostolic Church.

FRED. J. KIRBY.



THE PENTATEUCH IN THE LIGHT OF TO-DAY: Being a Simple Introduction to the Pentateuch on the Lines of the Higher Criticism. By Alfred Holborn. Edinburgh: T. & T. Clark.

MR. HOLBORN was engaged by the Sunday School Union some time ago to deliver a series of lectures to teachers on the difficulties raised by the Higher Criticism, especially in regard to the Pentateuch, and the best means of their solution; and this work contains the subject of these lectures. The position taken may be inferred from the following extract: "There are four or five main sources of the Pentateuch, documents compiled at considerable intervals of time and in different places, which have been gradually combined, together with various editorial explanations and addenda, to found the present book." Mr. Holborn has read widely and to good purpose, and is as successful in his aims as perhaps it is possible to be at present. He writes with moderation and care, and his book should certainly prevent the alarmist feelings which have prevailed in many directions.

## HYMN.

“Who through Him are believers in God.”—1 PETER. i. 21.

To Thee, Lord Jesus Christ, I owe  
 My faith in God—Thy God and mine;  
 For, knowing Thee, I came to know  
 Through human love the love Divine.

The stream has led me to the fount  
 Of life, and light, and every good.  
 Its source I trace and joyful mount  
 From Sonship up to Fatherhood.

I walk with Thee and leave behind  
 The maze of doubt that once I trod:  
 What joy to cling to Thee and find  
 That faith in Thee is faith in God!

Thy wisdom cometh from above,  
 Thy power is veiled omnipotence;  
 Thy tears my Father's pity prove,  
 Thy care His gracious providence.

To hear His word, to feel His grace  
 Break on my spirit like a tide,  
 To see His glory in Thy face—  
 What can I know of God beside?

Lord Jesus Christ, God manifest;  
 Of all my need Thou art the sum.  
 My faith in Thee has brought me rest  
 In God, my soul's eternal home.

W. E. WINKS.



## SUNDAY MORNINGS WITH THE CHILDREN.

### IX.—GROWING.

“For he shall grow up before him as a tender plant.”—ISAIAH liii. 2.



WE apply those words, boys and girls, without any hesitation at all, to Jesus Christ. Jesus Christ did not come into our world a full-grown man. He *grew up* before God. There were people who expected that He was going to come a man direct out of heaven—that He was going some day to appear suddenly in their temple a mighty warrior, armed and ready to lead His people forth to victory against His foes. But you know He did not come in that way; Jesus came into the world as we all came into it—He came a little child, came with a child's frail body, with a child's mind, with a child's ignorance and with a child's helplessness. He had to grow as we have to grow; He had to take food and air and exercise to make His little body grow to be a man's body, and He had to learn things from His masters and His teachers in His

lessons at school; He had to observe things, so that His mind might grow. And then He had to love and to obey His parents, and, above all, He had to love God and always be ready to obey God, so that His soul might grow. We read that "Jesus increased in wisdom and in knowledge and in stature and in favour with God and man." So, you see how true it is that "He grew up before God as a tender plant." And you boys and girls, when you think about that, ought to be very glad and very grateful to God, because you see what kind of a Saviour it is you have. You have a Saviour who understands you: you have a Saviour in heaven who was once a little child; who had a child's thoughts, a child's feelings, a child's difficulties, a child's perplexities about things, and a child's ignorance and weakness; and so it is not only grown-up people, but also you little boys and girls, who can say, "We have not a High Priest here who cannot be touched with the feeling of our infirmities, but One Who in all points was tried as we are, yet without sin." "He shall grow up before Him as a tender plant."

Now, have you ever thought how a plant grows? When you take a cutting, or a little sapling, or a little plant of any kind and put it in your garden, what has that little plant to do in order to grow and to become strong and flourish? Well, it has to feed itself, hasn't it? And it does that—every little plant does that—in two ways. It feeds itself first of all by means of its roots. In the soil there are certain things that the plant requires—certain salts, chemical properties, that go to nourish its life; and by means of its roots it takes these things out of the earth and appropriates them—that is, takes them all into itself, and turns them into form and beauty.

Well, now, that is how Jesus Christ grew. He took very much for His growth out of the world in which God had planted Him. I am sure Jesus got a great deal from his father, Joseph, and a good deal more from his mother, Mary, and I have not the least doubt that Jesus got a good deal out of His little friends and companions and out of His teachers and out of His books. He got good out of most things; He found "tongues in trees, books in the running brooks, sermons in stones, and good in everything," and so He built them all up into his beautiful, lovely character. And that is what we must do. We must remember that God has put every one of us here so that we might nourish ourselves with the best that is in the world; we must put our roots out, and we must get out of the world the things that will help to build us up and make us strong.

But then there is a second way in which the plant grows; it nourishes itself in another way. In what way is that? Well, now, every little plant feeds itself, not only by its roots, but by its leaves. There are things in the air that the plant wants, and it cannot get hold of these things with its roots; it has to put out its little hands, and the leaves are its hands. They are all covered with little cells, and the little plant puts out these little hands and takes out of the air the things that it wants—the things that will give it strength, that will make it beautiful, that will make it grow. And Jesus Christ grew in this way. He got very much out of the world, but He got a great deal more out of the world above Him. You know how He got it. He got it by prayer, by meditation upon God, by communion with God; and so He was not only nourishing Himself with the things that were on the earth, but He was reaching out to the heavenly things. And thus Jesus grew up like

a tender plant before God, a plant in which even God Himself could take delight.

Well, now, you grow in these ways. Take all the good you can out of your surroundings, your home, your friends, out of the beautiful world in which God has put you. And then, by prayer, by reading God's word, by thinking much about God, and having fellowship with Him through Jesus Christ, you, too, will "grow up before Him as a tender plant."

D. LLEWELLYN.



## NOTES AND COMMENTS.

**T**HE EDUCATION BILL—MR. BALFOUR'S DESPAIR.—The principle, though not the details, of the seventh clause of the Education Bill has been affirmed by a very heavy majority in the House of Commons, the remainder being left over to the autumn session. It is well that we have got so far and no further, for the clear issue is raised, which no compromise in other matters can affect, that denominational schools are to be jealously guarded for the proselytising purposes of the denomination to which they belong, but are henceforth to be paid for out of the public purse. So much even Mr. Balfour admits, but he affirms that after careful and prolonged thought he has come to the conclusion that the system of denominational schools must be continued, and that there is no plan even conceivable by which the public can have the control of the schools and at the same time the interest of the denominations be preserved. Hence all amendments which in any way touch the sacred principle of sectarianism have been steadily voted down, sometimes by small majorities and sometimes by large, and the principle finally fixed that on all questions of management, including the appointment of every teacher in the school, the Church shall have four votes and the public two. Until now there has been a rough sort of public control exercised by subscribers to Voluntary schools, who, no doubt, have often prevented the grosser forms of sectarian tyranny and bitterness by the fear that excuses might be found for withdrawing subscriptions; but henceforth that minute but wholesome restraint will pass, and at the best the public will pay and protest where subscribers protested and wouldn't pay. Never, surely, within modern times, has any Minister been so much the puppet of the clerical party as Mr. Balfour, nor has any party majority in the House of Commons been so unwillingly dragged at the heels of a Minister pursuing an unpopular and unprincipled end as the present supporters of His Majesty's Government. Many of them see that, instead of the great educational advance which the facts of our national life had been calling for ever more urgently, national education is to receive the severest blow which has been given it for half a century; that all the experience of the past is to be ruthlessly thrown aside in discarding the men who have laboured unselfishly and patiently and successfully in our Board school system, and in bringing their work down to the Voluntary school level, and all for the sake of pleasing a coterie of clergy who dare not trust the people, who are thoroughly antagonistic to Protestantism, and who wish at the public cost to displace the simplicities of the Bible, not only by the metaphysical subtleties of the Athanasian Creed, but by the rank priestism of Romanising Anglicanism.

THE EDUCATION BILL—THE VOICE OF THE PEOPLE.—The Nonconformist and educational protest against the Education Bill has been reinforced wherever the opportunity has been given by the citizens' protest. At Beckonham, where Toryism feels itself safe, the unsectarian party has almost swopt the board at the recent School Board election, and has gained complete control of the schools. But a still more remarkable victory has been won in the Parliamentary contest at Leeds, where a Conservative majority, which election after election had steadily increased until it was over 3,000, has suddenly vanished as by a magician's wand, and given place to a Liberal majority of nearly 800. We are all the more delighted that the new member—Mr. Rowland Barran—is a Baptist, the son of our good friend, Sir John Barran, who will worthily maintain our traditions by the side of Mr. White; but the great significance of the victory is that from first to last the Education Bill was the central point of controversy in a town where the School Board and the Town Council have been in violent opposition, and that just there the Government has received a tremendous blow and a warning as to what it may expect in any general appeal to the country. So clearly has the Government seen the meaning of the election that in the reconstruction of the Cabinet only such men as had enormous majorities at the last election have received appointments which necessitate a fresh appeal on their part to the confidence of their constituents, while the Education Department itself has been put under the charge of a peer who has already proved his incompetence for administrative work at the Post Office. The triumph at Leeds is a Baptist triumph in more senses than one; to a most excellent candidate, who had mastered the points at issue, and laid them plainly before the people, must be added the advocacy of the most enthusiastic and gifted opponent of the Government's policy, Dr. John Clifford. He went down to Leeds not expecting that it was even remotely possible to win the seat, but with an infectious fervour and conviction that won votes everywhere, and turned the lukewarm and fearful into ardent believers and courageous labourers for the cause. *Si sic omnes*. Will the leaders lead? Will those who on Union platforms have talked bravely of universal School Boards and the like take the lead now, and marshal the hosts and inspire them for the fray? In more than one quarter we have seen it said "John Clifford won North Leeds." Let there be no sulking in the tent, no holding back from the service and sacrifice necessary, and many such blows shall be given, and with such effect that "the strongest Government of modern times" must yield its place to better men. P.S.—The election at Sevenoaks has resulted in the reduction of the Unionist majority by nearly 4,000 votes! Mr. Beaumont Morice, LL.B, is also a Baptist. We hope to see him in Parliament before very long. His brave fight must help to defeat this unjust Bill.

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THE EDUCATION BILL—THE NEED OF THE HOUR.—Now that Parliament is up, and for ordinary folks the holiday season is nearly over, the time has come when beyond all the work that may still be done in pulpit and on platform and by the Press to broaden and multiply the light, the patient and thorough organisation of our forces must be carried through, and Nonconformists everywhere must face the issue and be prepared without bluster, but with unflinching resolution, NOT TO CONFORM. The Free Church Federation has

appealed to the Free Church Councils for direction at the present crisis. There should be no doubt as to the answer. In every centre let it be said: "The work of organisation has begun; the ministers and deacons of our churches are all of one mind; after earnest thought, friendly counsel, and fervent prayer, they have determined to stand shoulder to shoulder; they will not pay the rate; and every day finds new adherents to our band of stalwarts. Unite us with our like-minded brethren throughout the country, give us the best advice that legal knowledge and wide experience can supply, and rely on us to do all in our power to help wherever help is needed." Meanwhile let the issue be placed plainly and continuously before the public. Aroused and enlightened, the nation has little liking for the priest; and in Parliamentary elections, in School Board elections, and especially in Town Council and County Council elections, let the work of educating the constituencies be thoroughly undertaken, the views of candidates clearly ascertained, and the local elections fought on the question of an unsectarian majority on the new local educational authority. Above all, let it be perfectly clear that we are not fighting for ourselves, that the cry "Church v. Chapel" is a gross libel on us and our cause, and that we are really fighting the great battle of liberty and justice for all.

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THE SHADOWS OF COMING EVENTS.—Sir Henry Fowler's brave words in which he warned the Government that a future Parliament would not only have the power, but would be bound to exercise the power, of reversing this obnoxious Bill was no empty boast. One Church paper, at any rate—the ablest of them all—admits that they foreshadow what Churchmen have to expect, and on this ground, as well as on grounds of justice, pleads with Churchmen to come to terms with their opponents. The *Pilot* deplors the short-sighted and unjust policy of the majority almost as keenly, though not for the same reasons, as we do. The following is significant: "All that the Opposition are now demanding can be obtained under a Liberal Government by making the figures four and two change places; and the majority of 41, by which the figure four was retained for the denominational managers and the figure two allotted to the representative managers, is hardly one which even 'a distracted Liberal party' need despair of breaking down. Sir Edward Grey's warning that when the fight in the House of Commons is over the fight in the country will begin may seem an empty threat, but those who, with Mr. Talbot, so regard it, misread, we think, the change that has come over politics with the ending of the war. Any way, whatever be the date of the Liberal return to office, we believe that the party will come back pledged to give the representatives of the ratepayers a predominant voice in the management of all schools which receive aid from the rates. If we are right, the denominational character of elementary schools depends on the life of the present Government, and so may not outlast the present Parliament."

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THE CORONATION.—To the joy of all, the King's health improved so rapidly that he was able to endure the fatigue and excitement necessarily incident to his coronation without any injurious effect, and the pageant and the solemn service were carried through without a hitch. The King's message to his people on the eve of the great occasion was nobly conceived, and its

recognition that for the second time his life had been given back to him and to the nation in answer to the earnest prayers of godly people touched a deep chord in many hearts. Our hope is that the delay, with all its irksomeness, disappointments, and monetary loss, will have done that for King and nation which no money could buy, and that into the public life there has come a more solemn sense of our dependence upon God, and the recognition of Christ Jesus the King of Kings and Lord of Lords. Of one other thing we may be sure: it has endeared our new King to us in a way which could not otherwise have been accomplished. He has borne himself bravely, simply, humbly; he has passed through the fire, and he is to us as the tried gold, while the affection of his people is to him a more real and substantial thing than ever before. The solemn acts of worship which made up the Coronation service must have found a heart ready prepared to feel their deep significance and to mean them with sincerest purpose. May long life bless our King, and his reign be glorious in virtue and in peace. Only second in the thoughts of all is the gracious woman who so bravely helped to bear the burden of the King's suffering and dread, and who at last was crowned at his side.

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**THE FOREIGN MISSIONARY CAMPAIGN.**—We are delighted that at last, after only too long delay, a thorough canvass of our churches is to be undertaken on behalf of our Foreign Missionary Society's work in order at once to bring income up to the level of expenditure, and ultimately to provide for urgent extension movements. We have always thought that a great opportunity was somehow missed at the time of the Centenary in not laying the emphasis of the appeal for increased regular income; but whether that were the case or not, we are persuaded that the resources of our churches are more than equal to the present demands, and that nothing but good can come to our home work from an awakened interest in the inheritance of Christ in heathen lands. Time, at any rate, has brought the worker. No one could speak or plead better on behalf of our Society than the Rev. Charles Williams, whose leisure from pastoral work has been so graciously placed at the services of the churches and of the Mission. He has personally visited many of our missionary fields. For long years he has taken an active interest in the work of the Committee. Wherever he goes, he inspires confidence and enthusiasm, and will receive a warm welcome. But more remains to be done. Nothing could be more true nor more essential than the call to united and special prayer which has been voiced by the Rev. T. Phillips, of Norwich. The ground lies fallow in many a Baptist stronghold, and only prayer can pulverise and cleanse the soil for the harvest of missionary zeal and devotion. Prayer without effort, and effort without prayer, are alike hopeless. But the first step is prayer. The softened heart, the power to sympathise, the willingness to know the deep human need, the appreciation of it, a due sense of the claims of Christ, of His crown rights, of His great purpose, of His saving power, all come to us through the gate of prayer. Brethren, let us pray; let us all pray, and God, even our own God, will bless us, and the day be hastened when all the ends of the earth shall fear Him.

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**WESLEYAN CONFERENCE—CASE OF DR. BEET.**—The interest of the Wesleyan Conference, so far as the Christian Church in general is concerned, centred

itself in the question whether or not Dr. Beet should be reappointed to his theological professorship at Richmond College, and, being reappointed, whether he should go back to his work free or in bonds. Everyone by this time knows that he is back at his post, but that on the one question on which he has broken away from Wesleyan tradition and standards he is to be absolutely silent in class-room and in pulpit. Dr. Beet's heresy from the teaching of John Wesley is purely one of Biblical interpretation. Does the Bible leave the natural immortality of the soul an open question? Dr. Beet's answer is in the affirmative, and there are many great names amongst Evangelical theologians who must be reckoned on his side, the late Dr. R. W. Dale among the rest. Some, indeed, go much further than Dr. Beet, and affirm that the doctrine of the natural immortality of the soul has been imported into Christian theology from Plato, and that "in Christ" alone is everlasting life. But we are to understand henceforth that the question is not an open one inside the Wesleyan Church. Man is by nature immortal; John Wesley said that the Bible said so, and nothing has arisen to lead the Church to revise his judgment. What then? On that ground, surely, Dr. Beet, holding such views and teaching such views as he did, ought not to have been reappointed, and the Conference would have been quite within its rights in refusing to appoint. But to reappoint and at the same time to muzzle him, to set him as an authoritative teacher of Wesleyan theology, but to extract a promise that on one point, which, however considered, must affect his whole view of Christian truth, he is to be absolutely silent, is surely utterly illogical and absurd. If there is any congregation to which a man should be able to say, "I have not failed to declare unto you the whole counsel of God," it is a congregation of young men preparing to be themselves ministers of the oracles of God; and if there are any Christians above others who need to see truth with their own eyes, and to be led to dare to see it though the heavens fall, it is those who are to be ambassadors of Christ to men. "If the clergy are bound down, and the laity unbound—if the teacher may *not* seek the truth, and the taught may—if the Church puts the Bible in the hand of one as a living spirit, in the hand of the other as a dead letter—what is to come of it?" We think that before very long Dr. Beet will again find such a position utterly and for ever intolerable.

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MEMORIAL TO THE LATE REV. SAMUEL HARRIS BOOTH, D.D.—The committee of the Upper Holloway Chapel have selected the design for the memorial tablet submitted by Messrs. J. Whithead & Sons, Ltd., the well-known monumental sculptors, of Rochester Row, Westminster. It is concave in shape, with a border of vine leaves. The inscription which is to be placed upon it, is as follows: "In loving memory of Samuel Harris Booth, D.D., founder and first pastor of this church, and for 21 years the honoured secretary of the Baptist Union of Great Britain and Ireland, who fell asleep in Jesus, April 7th, 1902, in the 78th year of his age. 'Remember them that had the rule over you; consider the issue of their life; imitate their faith' (Heb. xiii. 7). This tablet was erected by members of the church and congregation and other friends."



LORD ROSEBERRY ON READING.—I am often inclined to ask if the praise of reading could not be more limited and discriminating. At present the mere fact of reading, the mere fact of holding an open book on which the eyes are fixed, covers a multitude of sins. Fond parents are proud and satisfied if only they can see their children reading. A reading adult is an object of regard, a middle-aged reader is an object of veneration, but what does it all amount to? In many cases very little. All depends on the quality of the book and the intention or receptivity of the reader. I am not, of course, now speaking of newspapers. They are an object of reluctant homage yielded by every intelligent Briton. But the reading of newspapers is material and compulsory. I am speaking of the optional reading which receives from the human race a homage to which it is scarcely entitled, for the mere fact of reading merely to occupy a vacant mind is nothing; it may even be injurious. There is an immense amount of books in existence which the world might very well do without, even of books which may be called wholesome and unobjectionable, immense fens of stagnant literature which can produce nothing but intellectual malaria; and as a rule the reader has to wander in this mighty maze wholly without a plan, without discrimination, and without knowledge. He spends his years in munching crab-apples, unconscious of the immediate neighbourhood of the choicest fruits of the tree of knowledge. That is an incident which may well cost him his career; but, at any rate, every reader can exercise this amount of discrimination for himself. He can ask himself occasionally: "To what good shall I read this or am I reading this?" That is a test which is not without use, and which can be applied by everybody. If it be found that the answer is invariably relaxation and amusement, it may suggest to the reader that he must change his course. But for all that a great deal of literature would be justifiable if we had eternity to read it in, which is intolerable in view of the confined limits of life. I am, I know, on dangerous ground, for I have no time to expatiate and explain, and I would not be supposed for a moment to disparage reading, which plays so great a part in the happiness of life; but reading alone will not help you, not even the hundred best books, which will probably give you a gruesome literary indigestion.



## LITERARY REVIEW.

PERSONAL IDEALISM. Philosophical Essays by Eight Members of the University of Oxford. Edited by Henry Sturt. Macmillan & Co.

QUITE recently we received a valuable volume of essays on theological subjects from SIX Oxford Tutors, who, under the title *Contentio Veritatis*, made a gallant attempt to grapple with the most perplexing problems of religious thought, and to restate the articles of the Christian faith in language which can be accepted by students who have been trained by the processes of science, and are accustomed to its methods. The present volume, while inspired by a similar spirit, has a somewhat different aim. It is more philosophical, alike in its form and contents, and deals rather with the questions that may be said to hold the approaches to our faith than with that faith itself. The authors are members of the Oxford Philosophical Society, and the essays are, in a sense, the outgrowth of discussions at its

meetings. They may thus appeal to a smaller, certainly to a different, circle of readers. But their aim is of the first importance. That aim is, in a word, to develop and defend the principle of personality, as against Naturalism on the one hand, and Absolutism on the other; Naturalism telling us, "You are a transitory resultant of physical processes," and Absolutism, "You are an unreal appearance of the Absolute"—as if the Absolute and Infinite self-consciousness were alone convertible with Reality. Those who have watched most closely the course of philosophical speculation during the last twenty-five or thirty years will be the readiest to admit that immense service has been rendered to Christian faith by Monism and Neo-Hegelianism—see, *e.g.*, the *Essays on Monism* by our own Dr. Strong, of Rochester Theological College, and the *Gifford Lectures* of the late Principal Caird. But in the hands of less cautious and reverent thinkers, Hegelianism of every type tends to endanger the claims of the personal life, and to merge into something like Pantheism. It is therefore necessary—while admitting to the full the immanence of God—to distinguish between the Divine and the human, and to maintain the truth of personality alike in God and man. The writers of these essays agree in asserting a spiritual or theistic interpretation of the universe, the validity of our moral judgments, the high function and importance of the volitional side of human nature, the reality of our freedom, and the value and force of ideals. Dr. Sturt ably disputes Mr. Bradley's sceptical contention in his famous treatise, "Appearance and Reality," that error necessarily inheres in all finite thinking, that unless the universe is known completely all our judgments about it and its contents must be erroneous. There are, as he shows, limits to the possibility of error. Unexplored conditions can only affect the truth of a position or statement in so far as they are relevant. We need not wait for an adequate knowledge of the Absolute. "The truth of judgments concerning what is real is not logically dependent on the truth of judgments concerning 'Reality,' with a capital R." Mr. F. S. Schiller deals with "Axioms as Postulates"—postulates which, while suggested by instinct, are accepted by the intellect, because they are found to work. Their correspondence with the *real* vindicates our use of them as principles by whose aid we organise our knowledge and guide our life. Mr. W. R. Boyce Gibson discusses "The Problem of Freedom," and shows that our consciousness is a sphere of free agency in which the categories of physical science are out of place. Then follows a lucid and trenchant essay by Mr. G. E. Underhill on "The Limits of Evolution." Mr. Maret writes on "The Origin and Validity of Ethics"; while in a subsequent paper Dr. Bussell has a cheery essay on "The Future of Ethics," in which he shows that there is no reason to fear the abandonment of self-determination, and that Individualism alone can lead to Collectivism. The Editor takes as his subject, "Art and Personality," and no pages in the volume are livelier or more illuminating than his. The concluding treatise is by Dr. Rashdall, on "Personality Divine and Human." He here expands arguments used in his recent essay in *Contemptio Veritatis*, and has, we venture to think, made all philosophical and theological students his debtors. Personality, he contends, so far from being derogatory to the Absolute, gives us our only clue to its ultimate nature. God must be regarded as causative. As the supreme source of being and mind, He, too, must be Will no less than

Thought. The human mind, like all minds, is derived from the one Supreme Mind. To express the relations between the supreme Volitional Intelligence and other volitional intelligences, Dr. Rashdall has no objection to the fashionable phrases "partial communication to us of the divine thoughts," "partial reproduction of the divine consciousness," "limited modes of the universal self-consciousness," "emanations from the divine mind," and so on, provided that they are not used to evade the admission that the fact of such reproductions occurring must be regarded as no more due to the divine will than the first appearance and the gradual development of the bodily organism by which these reproductions are conditioned. "But I do not know that such expressions are any improvement upon the old Biblical phrase, that man was created by God in His own image and after His own likeness." "Personal Idealism" is, certainly, not light reading. No one need attack the volume who is not prepared to think, and to think closely and persistently. But those who fulfil this condition will have an ample reward.

GEORGE ELIOT. By Leslie Stephen. WILLIAM HAZLITT. By Augustine Birrell. MATTHEW ARNOLD. By Herbert W. Paul. London: Macmillan

A SUPPLEMENTARY series of "English Men of Letters" will be valued by all students of our literature who are acquainted with the thirty-nine volumes which appeared under the editorship of Mr. John Morley some twenty to five-and-twenty years ago. No similar series is either so comprehensive or so permanently valuable. But there is a decided incompleteness in a list which does not include, *e.g.*, George Eliot, Matthew Arnold, Tennyson, Browning, and Ruskin, and the time has come when the lack ought to be supplied. An admirable beginning is made with the volume before us. Sir Leslie Stephen was intimately acquainted with George Eliot, and has justly appreciated her writings, alike in their strong and their weak points. He rates them more highly than younger critics do, and half deplors the reaction from the contemporary enthusiasm they awakened. His sober criticism should do something to revive the popular interest in them. "Hazlitt" is still less widely in vogue, and to many even well-informed readers is little more than a name. He was neither so amiable a man nor so charming a writer as his friend Charles Lamb, and there was a good deal that was selfish and sordid in his character. Yet, despite the *Liber Amoris*, he was a genius of more than ordinary water. His essays and lectures, his notes of travel, his Shakespearian studies, his poetical and dramatic criticisms in general have secured a high and abiding place in English literature. Mr. Birrell's monograph has a humour, a raciness, and a charm which rivet the attention of his readers. Mr. Herbert Paul's "Matthew Arnold" is a lively and sensible study of one whose bright and fascinating personality could not be eclipsed even by his obvious limitations and his supercilious scorn of the Philistines. Mr. Arnold was as ignorant of theology as he was of the dissent which he so severely scolded and magnanimously undertook to enlighten! But he was a true poet, and as a poet he will be mainly remembered. The volume of selections from his poetry in the Golden Treasury Series is a cherished companion of men who differed from his philosophy and theology *in toto*. Mr. Paul knows his subject well, and if his criticism is at times too light and airy, and again somewhat pedagogic, we can overlook that fact in view of the care with which he has gathered all available

information, and made it possible for all of us to understand the influence of a man whose work was undoubtedly for the advancement of sweetness and light in every department of life.

**THE LAW OF GROWTH and Other Sermons.** By the Right Rev. Phillips Brooke, D.D., late Bishop of the Diocese of Massachusetts. London: Macmillan & Co.

THE announcement of this volume several months ago came as a pleasant surprise, and the expectations it raised are amply fulfilled. In our review of the Bishop's "Life and Letters," we were struck with the wealth of homiletic and expository matter scattered throughout the volumes; the notes, sentences, and paragraphs which form sermons in miniature. A more fertile mind than Dr. Brooks' we have rarely come in contact with, and the sermons now issued make it more than ever evident that his work was always on a high level. He invariably gave his people of his best. He had a wonderful facility in seizing on the essential principle of a text, and of presenting it in a striking and impressive light. Sometimes, perhaps, his interpretation is slightly fanciful, as is the very fine sermon on "Holy Life," based on Ps. lxxxv. 11, where he takes earth and heaven as representing the outer and inner life, the world of method and the world of motive, but even there his glowing imagination fuses all his thought into a beautiful harmony. His profound and many-sided sympathies, his rich humanity, his unconquerable faith in the Gospel, his lofty spiritual idealism allied with a healthy, practical realism gave to his preaching its unique power as a criticism of life, and an incentive to the highest, holiest manhood. There are three or four sermons here which will rank with the Bishop's best, *e.g.*, that which gives the title to the volume, the Law of Growth; Christ our Life; My Brother's Keeper; the Strength of Concentration (a remarkably impressive discourse on Samson); and the Danger of Success. Such a volume—valuable in itself—is all the more welcome because it was unexpected.

**THE SONG OF SOLOMON** (Cambridge Bible for Schools and Colleges). With Introduction and Notes. By Rev. Andrew Harper, D.D., Sydney. Cambridge University Press.

THE fascination exercised by the Song of Solomon has given a corresponding power to this small treatise on it. Of its kind nothing better can be imagined, and its value altogether transcends its size. It is at once lucid, sane and sympathetic, exact in scholarship, and rich in the fruits of intuition. Dr. Harper contends that there is a real and vital unity in the poem as against the theory of Budde, that it is a collection of love songs, sung at weddings by professional singers, though he does not regard it as, strictly speaking, a drama. He aptly compares it to Browning's *James Lee's Wife* and *In a Gondola*. He appreciates the Song highly, as fulfilling Milton's claim that "poetry should be simple, sensuous, passionate." The purpose of the poem which inspired the writer is the power, the everlastingness, the freedom of love between the sexes and its exclusiveness when it is real. He thinks of it as dominating the whole nature irresistibly, as enduring through all the chances and changes of life, as looking down with contempt upon all worldly advantage, and as permitting no dissipation among a number." There is thus a potent plea for the sacred-

ness of marriage, and a censure of polygamy, giving to the poem a high ethical value. The beauties of the Song are carefully pointed out—its felicities of expression and happy imaginings. “The spring of nature and of love has been caught and fixed in its many exquisite lines, as only Shakespeare elsewhere has done it, and understood—as we think it must be understood—it has that ethical background of sacrifice and self-forgetting which all love poems must have to be thoroughly worthy.” Of course, also, this pure human love is a type of the Divine, and the poem may thus shadow forth the excellence of the highest love. The writing of the Song is assigned to the latter part of the Persian period—say, about B.C. 400.

REVELATION. The Century Bible. Edited by C. Anderson Scott. Edinburgh and London, 34, Henrietta Street: T. C. & E. C. Jack.

THE Revelation of John has been a stumbling block to commentators in every age of the Church, and many a reputation has suffered loss in the attempt to unravel its mysteries. Not many reputations have been made by it, but unless we are greatly mistaken Mr. Anderson Scott will gain no small praise for his unpretentious, but sober and scholarly volume. He belongs neither to the Preterist, the Historical, nor the Futurist School. He sees in the book the symbolic and mystical expression of principles which are everywhere and always at work. The expression of the principles is peculiar—determined, in fact, by the laws and methods of Apocalyptic literature in general, and requiring a knowledge of that literature, of which there is a great mass, for its comprehension. In his introduction, Mr. Scott vindicates the Johannine authorship of the book, directly or indirectly, and assigns it to the reign of Vespasian after the fall of Jerusalem, about A.E. 77. Many problems force themselves upon our attention in the reading of the book, not all of which Mr. Scott even attempts to solve, but he succeeds in reproducing the psychological and religious atmosphere of the age in which it was written, and never darkens counsel with words without knowledge.

THE STUDY OF THE GOSPELS. By Rev. J. Armitage Robinson, D.D. Longmans, Green, & Co.

A DISCUSSION of so many controverted questions as are comprised in a literary study of the Gospels must necessarily be slight in a volume so small as this. But it is not by any means superficial. Canon Robinson will not, of course, satisfy advanced critics, who accept the representations of Schmiedel, Van Manen, Userer, and other contributors to the *Encyclopedia Biblica*, but the views he advocates are accepted, without demur, by the overwhelming majority, of reasonable-minded and reverent investigators. He describes with a firm hand the circumstances in which the Gospels originated, their date and authorship, their mutual relations, and specific characteristics. Mark's is the earliest Gospel (A.D. 60—65); Luke's (about A.D. 70); Matthew's (uncertain, but probably later); John's—and Canon Robinson contends forcibly and conclusively that it is John's—being last of all. The fourfold portraiture is proved to be consistent, harmonious, and complementary, every line needful and invaluable. This small manual should be of great service to ministers and teachers.

THE MAKING OF THE EMPIRE. By Arthur Temple. London: Andrew Melrose. MR. TEMPLE has re-written a work which has already passed through four editions, and is now brought down to the close of the Boer War, and "the Coronation of the King." It is the story of an Empire which is a hundred times larger than Great Britain itself (it was six times larger a century ago), and whose possessions are in well nigh every part of the world. Mr. Temple gives a good idea of the acquisition of the Empire and the means by which its enormous growth has been ensured. He sees that we have, at last, reached the limit of expansion, inasmuch as the world is well nigh parcelled out, and there is little unclaimed territory left. He commends a wisely generous policy, which has worked as a charm in Canada, whose story he tells with especial gusto. He is by no means despondent of seeing a contented and united South Africa under British dominion as the result of a similar policy. In common with the truest patriots, he would put down the traders in South Africa who ruin both the bodies and the souls of men by the sale of vile spirits, and would prohibit absolutely the liquor traffic in a land where its ravages are so patent and so appalling. We ought to note that Mr. Temple does justice to the part played by missionaries as Empire builders. He gives a capital photograph of James Chalmers, and makes sympathetic reference to the splendid work he did in New Guinea.

THE PILGRIMAGE OF THE LIFE OF MAN. Early English Text Society.  
No. LXXVII. Published by Kegan Paul & Co.

STUDENTS of Old English literature will be grateful to the Early English Text Society for a really good and useful edition of "The Pilgrimage of the Life of Man, Englished by John Lydgate, A.D. 1426, from the French of Guillaume de Deguileville, A.D. 1335." It is most carefully edited by E. J. Furnival, M.A., of Cambridge. The poem is of great length, and forms—it must be confessed—rather weary reading, seldom rising to poetic excellence, or touching "the music of the spheres," but it is of value as showing the religious thought of the age. Some scholars have supposed that it was the progenitor of the great spiritual allegories, which were so popular in our country in the fifteenth and sixteenth centuries, and suggested to Spenser "The Faery Queen," and to Bunyan "The Pilgrim's Progress." The poet asserts that life is only a pilgrimage, either to Jerusalem, or to Babylon. The way to Jerusalem had to be entered by a wicket gate, of which St. Peter held the key. But some pilgrims (the monks) had ladders by which they helped their friends over. The Austin Friars made wings, and St. Francis helped by knotted cords. There is one very evident divergence between John Bunyan and John Lydgate. The former regards the pilgrimage as spiritual by faith in Christ; the other as sacramental by faith in a church. John Lydgate's pilgrim comes to the river of Baptism, and there is a long discussion upon the necessity of the rite and its value in washing away sin. The Baptism is evidently immersion, and is administered on profession of faith. It is thus described:

"He hath my clothys fro me Rauht,  
And thre tyme he hath me kauht,  
And in the ryver plonygd me,  
Crossyd (as men myht se)."

As the pilgrim was about to be immersed a black bird passed from him. Then the pilgrim goes forward, and for some thousands of lines there is a disquisition on the subject of transubstantiation, although the word is not used. Nature protests; Aristotle is called in, and protests; but they are outargued. The pilgrim is told that to see it his eyes must be taken out and put in his ears, to which he objects, but at length yields. The discussions show that from the first substitution of the mass for the Lord's Supper it was recognised that we must give up every sense that God has given us for discerning truth, and make ourselves abject listeners to priests, if we would be good Catholics.

**WORDS TO CHILDREN.** Twenty-six Addresses to Children. By the Rev. Bernard J. Snell, M.A., B.Sc. London: R. H. Allenson.

MR. SNELL'S Sunday morning service has long been distinguished for its homely and sensible address to the children, many of whom are known to look forward to it with eager interest. Such a preacher as Mr. Snell cannot fail to be a favourite with the young folks. He understands and sympathises with them—places himself for the time being on their level (though this will doubtless seem very undignified to some people), looks at things with their eyes, and speaks so that he can be "understood" of them. But he, of course, looks at things in the light of his larger experience, and with a deep sense of children's true needs and interests. The wisdom of manhood is brought to bear on the aspirations, the difficulties, the limitations, the frequent mistaken notions, the bitter disappointments, and the unconscious possibilities of childhood. Such themes as making sunshine, the love and care of pets, good temper, the sin of lying, and play are ably handled. Such texts as Palm Sunday, Easter, Christmas, and Jesus' Boyhood show Mr. Snell at his best. He can tell forcibly the old Bible stories. His illustrations and anecdotes are mostly from his own observation.

**SAMUEL THE PROPHET.** By F. B. Meyer, B.A. London: Morgan & Scott.

ONE secret of the freshness of our friend Mr. Meyer's ministry is found in the fact that his preaching is expository, based on close, systematic, and consecutive study of that Divine Word, every part of which has some message to the soul of man. His biographical sermons especially have vigour, application to present day needs, aptitude of illustration, and a dominant ethical purpose, inspired by Christian ideals of life, and brought within the sphere of practical politics both in individual and social life by being connected with the Christian motive powers. Samuel is one of the grand characters of the Old Testament, and lived at a period when his influence was profoundly felt. What bright hopes and bitter disappointments, what a golden dawn, and what a dark, stormy sunset, he witnessed in the career of Saul—what tragedies in other lives also! The study in Mr. Meyer's hands, without any claim to profundity or originality, is powerful and fascinating. (By the way, the lines on prayer prefixed to the second section are not Browning's, and those before the epilogue are from Browning's "Saul.")

MESSRS. LONGMANS, GREEN, & Co. have added to their admirable Silver Library a new edition, in three volumes, of the HISTORY OF CIVILISATION IN ENGLAND, by Henry Thomas Buckle, which, if we mistake not, was first

issued in 1858, 1860, and 1861. It immediately attracted attention, and aroused adverse criticism, especially on the ground that it unduly emphasised the influence of physical laws on the character, opinions, beliefs, and life generally of men. There can be no doubt that its premiss and standpoint are too narrow, and that Buckle overlooked factors which must be reckoned with in any just analysis of the complex product he endeavoured to explain. His learning was immense, his research laborious, his intellectual sweep wide. His volumes have an encyclopædic character, which give to them an altogether exceptional value, and in reading them we are at times bewildered with the magnificent panorama of action in one sphere and another, and with the gallery of striking portraits—so strangely diverse in character with which we are everywhere confronted. The work can be read now with calmer feelings than it at first awakened, and we can distinguish more clearly between its history and its philosophy. We can also admit without the slightest detriment to our faith the truth of much that Buckle too aggressively and offensively asserted.

MESSRS. JAMES CLARKE & Co. publish new editions of Dr. J. B. Paton's small volumes, *THE TWOFOLD ALTERNATIVE* and *THE INNER MISSION*. The former is a temperate, scholarly, and forceful protest against materialism in philosophy and religion, placing due emphasis, moreover, on the spirituality of man's nature and on the worship due from him to God, who is a Spirit. The argument is strong and decisive. The four pointed papers which make up the latter volume deal with various aspects of the social duty of the Church. It is a healthy sign of the times that such work should be in demand. We strongly commend both volumes.

*SEEING THE KING IN HIS BEAUTY.* By the Rev. W. Griffiths, M.A.  
London: Elliot Stock.

THIS little book, a sequel to the author's former work, "Christ Come and Coming," gives a devout study of the laws and signs of our Lord's abiding presence among men. It is a suggestive statement of spiritual truth, and even if read apart from its special theory of a past advent, lays a much-needed emphasis on the continual and progressive coming of our Lord, whose glorified life is the hope for the to-morrow of humanity.

MR. A. H. STOCKWELL sends us *HOW JESUS HANDLED HOLY WRIT.* By the Rev. H. Rose Rae. Just the kind of book to place in the hands of young people. In its "Study of Jesus as a literary personage" (!) it faces the facts fairly, and must provoke serious thought on the supremacy of Scripture. It is an able discussion of our Lord's use of the Old Testament, and yet so clear and graphic that it may easily be followed by those who are not easily persuaded to deep thought. It is none the less valuable because it seeks to furnish materials for judgment rather than to pronounce, once for all, a dogmatic judgment of its own. *ASKED OF GOD.* By L. St. Clare. The two stories in this volume are somewhat conventional. The history of the misunderstandings between a husband and wife, who truly love each other though their dispositions differ, is a not uncommon experience. Religion is shown to be the best and only reconciler. Neither the characters nor



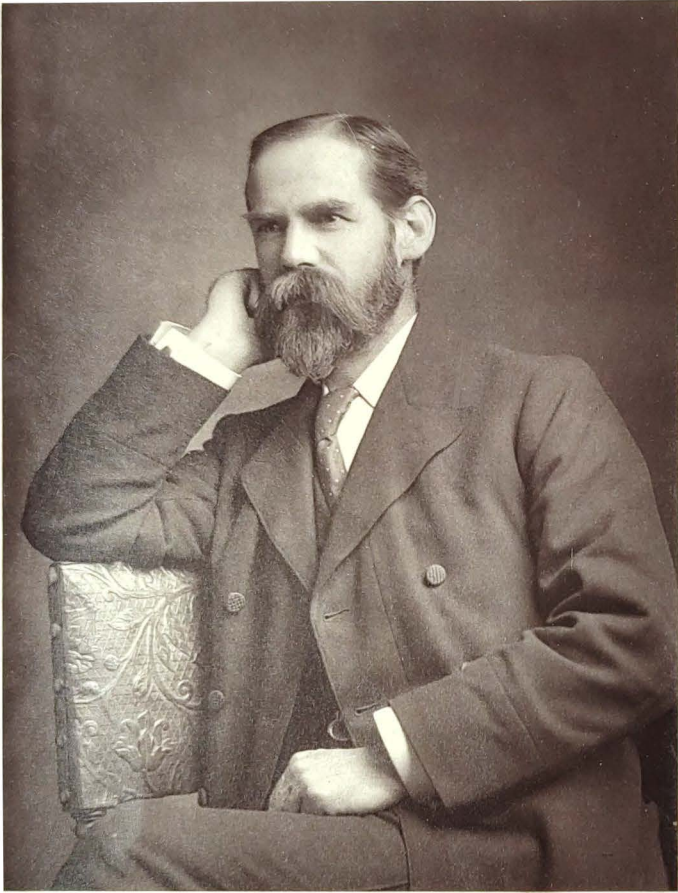
the dialogue are specially strong, yet they gain power from the strong and healthy faith that speaks through them. **SERMONS IN BRIEF.** By J. J. Knight. Twelve outlines, simple, thoughtful, and suggestive. **OINOSVILLE: An Unconventional Novel,** by Wm. Gourlay, is a somewhat sentimental presentation of the case for total abstinence. Facts and considerations condemnatory of the drinking trade and the drinking habit are loosely woven into a narrative. The art of the book scarcely equals its intention.

**EVOLUTION AND MAN: Here and Hereafter.** By John Wesley Conley, D.D. Manchester: James Robinson.

DR. CONLEY'S aim is not to reconcile evolution and faith, or science and religion, because he will not allow that they are in conflict. Science has been so largely stripped of its materialism, and religion of its traditionalism, that in the experience of the best minds they strengthen and enrich each other. There is a Christian as well as a theistic doctrine of evolution, and when this is understood, and the truth it illustrates is stated in the terms and categories of faith, it will enable us to understand more clearly the relations of matter and spirit, man's place in nature, the possibilities, and, under the power of Christ, the certainties of the future. Christ Himself was no product of evolution, though His advent into the world was prepared by a process which may be so described. On this point the book is not quite so clear and incisive as we should have desired. Dr. Conley's exposition of the bearings of evolution on the questions of creation, moral responsibility and sin, salvation, revelation, and miracles is pertinent and incisive. We have been greatly pleased with this sane, instructive, and helpful volume.

**HEAVENLY HARMONIES FOR EARTHLY LIVES.** By Malcolm James McLeod, Manchester: James Robinson, 24, Bridge Street.

MR. McLEOD is the minister of a church in Pasadena, California, and the sermons in this volume so impressed a gentleman who was residing there—the Hon. John Farwell—that he requested copies for publication. He found them to be “spiritual poetry in prose, spiritual music in harmony with man's inmost needs, spiritual philosophy and experience made vocal with Christ's Gospel of Salvation.” They deal with the harmony of the Christian walk, harmony with the will of God, with environment, with the Christian life, with the Christ pity, and with the communion of public worship. Sparkling and lively sermons, enriched with copious illustrations drawn largely from the preacher's own reading and experience, they are sure to arouse and sustain interest. It would be no commendation of them to say that they are like Talmage's sermons, but if you could eliminate the egotism and vulgarity from Talmage, and leave only his liveliness and force, we should have a not inadequate idea of what this volume is.



*Woodburyprint.*

*Waterlow & Sons Limited.*

*Yours sincerely,  
J. Lawson Forfeitt.*

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

THE  
BAPTIST MAGAZINE

OCTOBER, 1902.

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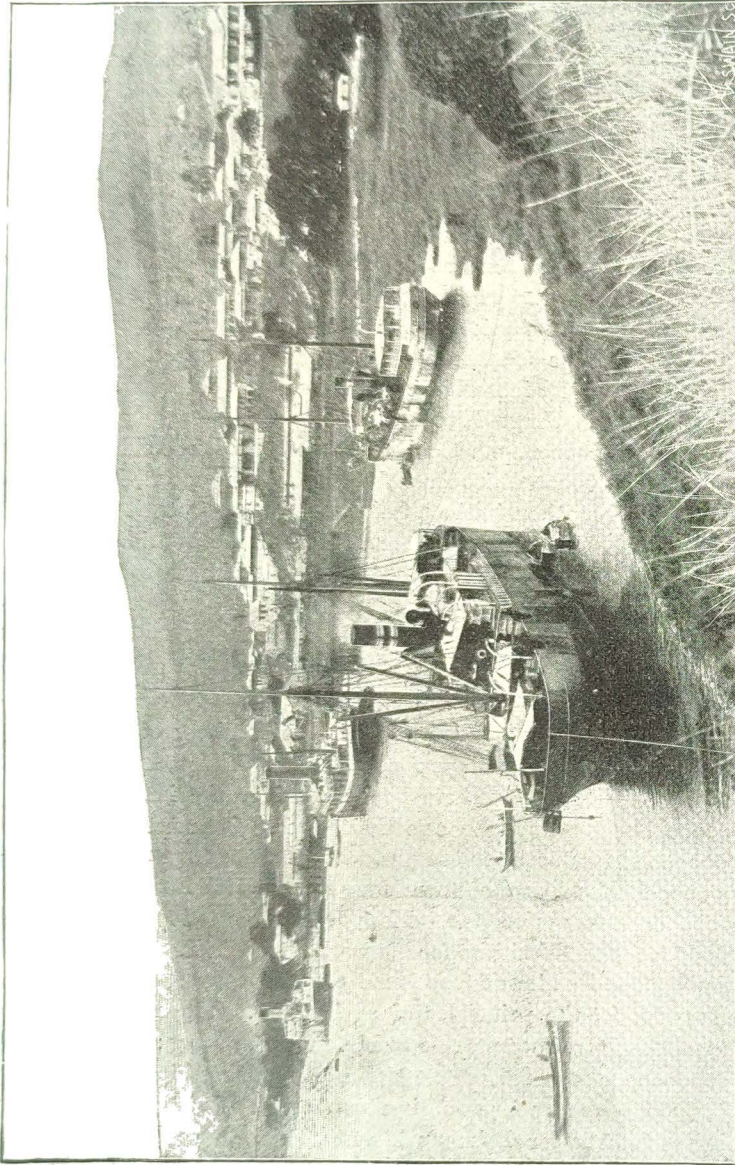
REV. J. LAWSON FORFEITT.



THE Congo Mission has called to its service men of varying faculties—the explorer to open the country, the missionary to found the mission stations, the linguist to master and reduce the tongue to writing and translate the Book, the printer to give the beginnings of literature, the unwearied worker to teach the arts of life. The Congo Mission has been rich in men adapted for special tasks, and among them the Rev. Lawson Forfeitt holds a worthy place. His work at Matadi involves the well-being, comfort, health, and efficiency of all our stations in the interior. It is the strategic base of our work; and when that is safely held the workers in the interior are happy and secure. Both by heredity and practical training he has been fitted for this special post. His father, a man of rare judgment and common-sense, a man of prayer, descended from Nonconformist stock, for many years held responsible posts in connection with various estates of the Duke of Bedford, and seems to have passed on his business capacity to his son. School days were spent at Chenies, under the ministry of the Rev. J. Palmer. Lawson then spent a year at Highbury College, London, studying for the Civil Service. There he came under the influence of Dr. Culross, to whom so many men owe themselves. Circumstances led Mr. Forfeitt to Reading, where for ten years he was secretary to Mr. Martin John Sutton, J.P., the well-known evangelical, and famed also as an eminent authority on agriculture. Here he received that practical training which has so well fitted him for his work at Matadi. Apparently he was anxious to qualify himself for his daily business, for he took first-class pass and a prize in the principles of agriculture. When eventually he offered for Congo, Mr. Sutton wrote to Mr. Baynes, saying: "Mr. Forfeitt has special qualifications for the post you are desiring him for. I would not willingly give him up for anything but foreign missionary work."

Reading is famous for Palmer's biscuits, Sutton's seeds, and foreign missionaries. It sends all three to all parts of the world. In the geography of heaven it is known as the missionary town. The first night Mr. Forfeitt entered the town he found himself at the prayer-meeting, next he joined the Bible-class of Mr. E. P. Collier, was baptized in King's

Road Chapel by the Rev. William Anderson, became joint secretary of the Young Men's Missionary Auxiliary of the B.M.S., and one night, reading a paper on foreign missions, Mr Anderson said to him: "The best answer

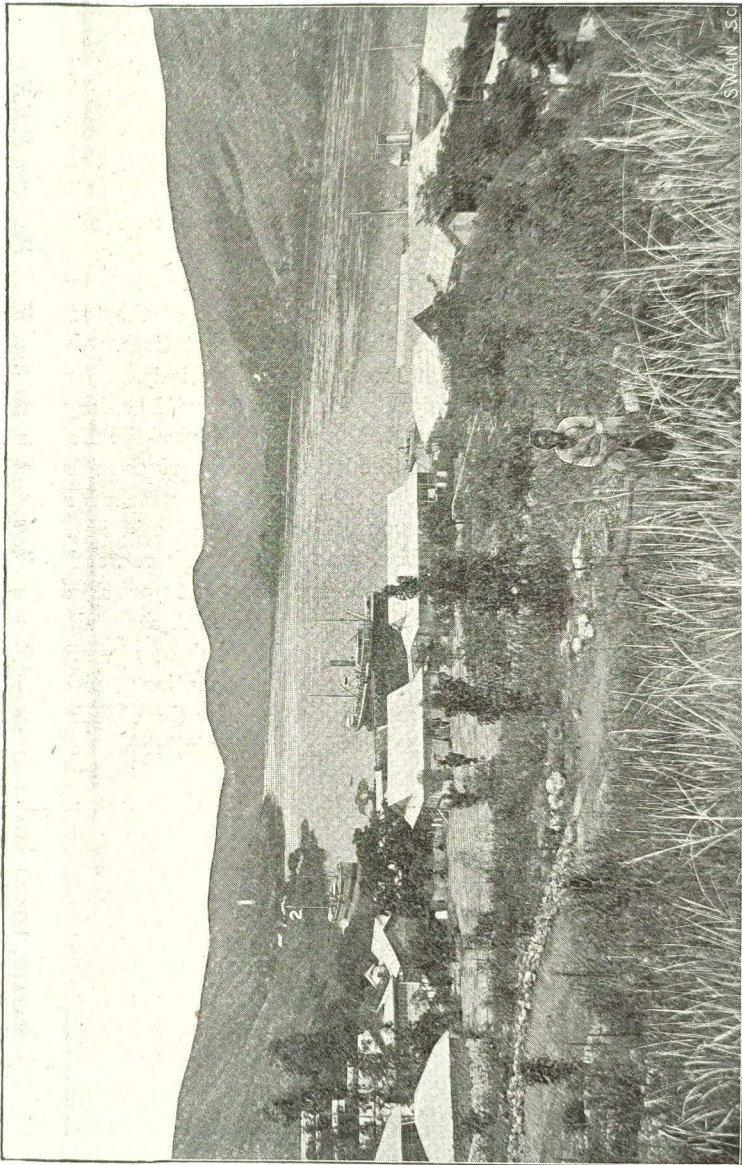


**MATADI, LOWER CONGO RIVER.—(From a Photograph by the Rev. K. J. Petterson, S.M.S.)**

to that paper will be to give yourself to the work." After some years' hard and happy service in Sunday-school and open-air preaching, work which led to the formation of the Reading Young Men's Christian Association, of

which he was the first secretary, the wider door opened, and he sailed for Congo in 1889, to become secretary of the Congo Mission.

On arrival the first duty was to visit the upper river with the Rev.



MATADI, CONGO, LOOKING DOWN RIVER.—(From a Photograph by the Rev. K. J. Petterson, S.M.S.)

George Grenfell, when the site for Bopoto was chosen, at which his brother, William Forfeitt, and his wife have since done much successful work. From time to time various journeys have been made into the

interior in pursuance of his secretarial duties. As secretary of the Congo Mission and legal representative of the B.M.S. to the Government of the Congo Independent State, Mr. Forfeitt's work is onerous and important. Matadi is the base station of the mission, 110 miles from the mouth of the river, and the starting point of the railway to the Pool, and a man of clear head, sound sense, good temper, hospitable spirit, a man of affairs, is needed at such a focus. Here missionaries are met and entertained as they arrive inward or depart homeward. Here many a fight with death, as grim as the doctor's in the "Bonnie Brier Bush," has taken place, and many a man owes his life to Mr. Forfeitt. But Death sometimes has his way, and a missionary of one of the societies writes: "It has fallen to Mr. Forfeitt to witness more servants of God falling asleep in Congo than any other in the same number of years." To all missionaries and others arriving in the country, needing advice and counsel as to State law and other matters, Mr. Forfeitt is quite the notary public of the town, for he is the doyen of the missionary societies' legal representatives.

Happily, in all this hard, busy, and needful work of missionary service, business care, and bishop-like hospitality, he has a splendid helper in his wife. She was married to him in 1894, and comes from the Bomford stock of Worcestershire—famous for good men, good agriculturists, and good Nonconformists. When the late Mr. Spurgeon preached in the district he shook hands with over seventy Bomfords, and said he should henceforth call the county Bomfordshire. Her own people have worshipped in one chapel for over 250 years. A missionary enthusiast from childhood, her whole training has fitted her for her present place. A cheerful, hopeful, practical, know-what-to-do woman is of untold worth on any mission-station. There is a good deal of medical work on the station; and on the voyage home, when the doctor was down with fever for three weeks, Mr. and Mrs. Forfeitt received the warm thanks of captain, crew, and passengers for their invaluable medical and nursing help.

The secretary of the Congo Mission is not a clerk, dealing only with correspondence, but a combination of active missionary, generalissimo of war and of commissariat, and ambassador in one; for the line of stations extends for 1,500 miles along the main river, and foods and barter goods have to be sent to these, and to San Salvador and Zombo by caravan, and as the stations and missionaries have almost doubled since 1889, and further extensions are in prospect, responsibilities increase upon the secretary. But method, mastery of detail, grasp of wholes, and a brotherly spirit help our friend to live an unconfused and unconfusing life at Matadi.

Mr. Forfeitt has also done excellent work as the legal representative of the Mission to the Congo State Government. Naturally, in this connection, many matters arise which call for wisdom, courage, courtesy, moderation. Questions affecting the rights of the various Protestant missions have been wisely handled and brought to a happy issue. Con-

cessions for the benefit of the natives have been obtained, and this has been done with the good feeling and good understanding which have, happily, characterised all Mr. Forfeitt's relations with the Government officials. Indeed, Mr. Forfeitt tells of much kindness having been shown to the mission by H.M. King Leopold, the Governor-General, and other officials of the Government. One specially difficult and delicate bit of work met with the special thanks of the Home Committee, who wrote through the honoured general secretary of the mission, Mr. A. H. Baynes: "We cordially approve of all the steps you have taken in this important question. Your correspondence has been wise and prudent, and you have conducted the negotiations with marked ability." Negotiations wisely conducted, business well done, tends to spiritual efficiency all through the mission. As a missionary diplomatist Mr. Forfeitt has rendered splendid service to the Congo Mission and to kindred societies there. Some years ago he was asked to become H.B.M. Acting Vice-Consul, but his time was already fully taken up with the work of the mission.

The construction of the railway from the port of Matadi through the cataract region to Stanley Pool called for a reorganisation of the base of the mission, and in 1899 Mr. Forfeitt was entrusted by the Home Committee to investigate and report on the whole question. For years Underhill had been the base whence all goods had to be despatched by carrier and head-load to Wathen, Stanley Pool, or San Salvador. Mr. Forfeitt consulted with the missionaries at the different stations. Eventually he reached the conclusion that for all purposes of transport, consultation with Government officials, reception of missionaries, etc., Matadi would be the best base, and experience has more than justified the decision. The Home Committee cordially adopted the recommendations of Mr. Forfeitt's report. Terms were entered into with the Government and other parties interested, and a suitable site secured, with an excellent beach, close to the town. The missionary had then to become his own architect and builder—a veritable "jack-of-all-trades." Mr. Phillips, writing from Matadi, says: "When I left fifteen months ago the site was absolute bush, and to-day I find a station most admirably suited for all purposes."

But the choice of Matadi as base has other advantages. As the port of Congo, and the starting point of the railway into the interior, it is the meeting place of many races and nationalities. Ocean steamers carrying many European flags are here, and hither are attracted large numbers of natives, coloured artisans and tradesmen. Mr. Forfeitt, willingly aided by missionaries of other societies, is practically the missionary pastor of the Church of Matadi, and Mrs. Forfeitt conducts a school for native children, and one for the women of the congregation. Very touching are some of the appreciations shown by these coloured people who stay a term of service with the Government at the trading factories, or on the railway, and then pass down to the coast again. The mission-house is a hospice of mercy to the growing town, for the work extends to the sailors on the

ships, the workmen on the line, the coloured man from the coast, the people of the town, the native carriers, the travellers who pass through. The missionaries of our own and other societies are glad to greet Matadi. There they find, in the house beautiful and bountiful, refreshment from the stale monotony of the sea, guidance in the bewildering customs of a new country, and not seldom rescue from the fever which dogs them from the interior, and which, but for skilled and devoted nursing, would have written their names on some white stone in the cemetery near by. Mr. Forfeitt recently returned to the Congo, and has, we trust, many years of life and labour before him in that special and responsible sphere for which God has so well fitted him. He has done well in the diplomatic service of the King of Kings, and worthily represents the sanity, the statesmanship, the sympathy, the all-round serviceableness of a true missionary.

FORBES JACKSON.



## THE REV. JOSEPH ANGUS, M.A., D.D.

### IN MEMORIAM.

**F**OR several years past our revered friend, Dr. Angus, was so entirely unable to take part in public work, and was seen so little outside his home surroundings, that the loss inflicted on us by his death will be less keenly felt than it otherwise would have been. But the comparative obscurity in which he recently lived cannot render us forgetful of the fact that there has passed away from us incomparably the greatest and most versatile scholar of the Baptist denomination during the whole of the nineteenth century. Dr. Angus exercised an extensive and profound influence on the course of popular Biblical study, far beyond the limits of our denomination. There are not hundreds, but thousands of readers in all parts of the world who gained their first and most abiding knowledge of the Bible—its origin and structure, its interpretation and history—from the everywhere familiar “Bible Handbook,” which has been used as a text-book in scores of schools and colleges, and translated into several Continental and Asiatic languages. The “Handbook” is in many respects typical of all that we most readily associate with the doctor’s name. His career extended over an exceptionally long period, and was marked throughout by strenuous activity. And with that activity the Bible was closely and inseparably connected.

Dr. Angus was born at Bolam, in Northumberland, on January 16, 1816. He came of a race of sturdy ancestors, who migrated from Scotland some three centuries ago. In early life he was sent to the Royal Free Grammar School at Newcastle-on-Tyne, then under the charge of Dr. Mortimer—afterwards Principal of King’s College, London. His career at Newcastle was prophetic of his future eminence, and the friend-



ship between him and the headmaster was so strong that when the one removed to London the other followed him, and for twelve months attended classes at King's College. Dr. Mortimer was naturally anxious that so gifted and promising a youth should have every facility for "making good the faculties of himself," and definitely proposed that he should enter one of the great English Universities. He undertook to make all requisite provision for his going to Cambridge, generously offering to relieve him of pecuniary care. But as "tests" were then enforced, and the Thirty-nine Articles had to be signed, Mr. Angus declined the tempting offer; nor could he be induced to accept it by his tutor's repeated assurance that more consistently than many he could sign the Articles, his practical agreement with them being far closer. He could not, even for the most brilliant prospects, set aside his conscientious convictions. Dr. Mortimer's friendship for his pupil was, happily, unaffected by this refusal, and that it was fully appreciated and returned is sufficiently proved by the name borne by one member of our revered friend's family, Professor Mortimer Angus, of Aberystwith. As Oxford and Cambridge were closed to Nonconformists, Mr. Angus proceeded, in 1834, to the University of Edinburgh, where no unjust tests were imposed, and a year later he entered Stepney College as a student for the Baptist ministry. His position there is well indicated in a letter we have received since his death from the venerable Rev. D. J. East, ex-President of our College at Calabar, now, we believe, the oldest Stepney student living: "I remember his coming to Stepney, being then a resident, and how unassumingly he carried himself, while conscious, as he must have been, of being head and shoulders higher intellectually than any other man in the house." At Stepney he obtained the Ward Scholarship, and was thus able to resume his studies at Edinburgh, where he took his M.A. degree in 1837. Among the professors at that time were two of world-wide fame—John Wilson, better known as Christopher North, and Thomas Chalmers, in many respects the most remarkable man of his day—and by both Joseph Angus was profoundly influenced. The honours he gained in class were many. He obtained the first prize in Greek, Latin, Logic, Rhetoric, and Senior Mathematics, and the gold medal in Moral Philosophy. In addition he secured the prize of fifty guineas—open to all students of the university—for the best essay on "The Influence of Bacon's Philosophy."

At the close of his university course, he accepted an invitation to the pastorate of New Park Street Chapel as successor to the venerable and beloved Dr. Ripon, who himself succeeded the learned Hebraist and commentator, Dr. Gill—their united ministries covering almost a century. New Park Street was afterwards famous as the scene of the early London ministry of the Rev. C. H. Spurgeon. Mr. Angus was fully equal to the tasks which in this important position devolved upon him, and his brief ministry was long and affectionately remembered. It is even still remembered for its earnestness, its fidelity, and

its success in winning souls to Christ. Our good friend, the Rev. Charles Williams, whose early religious home was at New Park Street, thus writes at this period: "I was then a member of his junior Bible-class. He was a singularly able teacher, did the work of an evangelist, was a sympathetic visitor of the families of his flock, and soon won the confidence of the church and his hearers. I remember the consternation with which we heard of the possible termination of his pastorate. The Baptist Missionary Society was seeking a colleague in the secretariat for Rev. John Dyer. In 1840 Mr. Angus, notwithstanding the earnest entreaty of young and old to remain in the ministry at New Park Street Chapel, left us to take up new and arduous work at the Mission House."\*

It must have been a hard thing for the young pastor to sever his connection with a church where he was so universally loved, but it was a good thing for our Missionary Society and for the denomination at large that he did so. On the death of Mr. Dyer, in 1841, Mr. Angus became sole secretary, and remained such until 1849. During his ten years' tenure of that important office more than one Forward Movement was inaugurated. It fell mainly to his lot to organise the celebration of the Society's Jubilee in 1842, and to raise the Jubilee Fund of £33,000. The Mission House in Moorgate Street was built at a cost of £10,300 (and, when the present house in Furnival Street was built, was sold for £19,500). The African Mission was established, Calabar College was founded, and in every direction progress was ensured. In 1846, along with his friend, the Rev. C. M. Birrell, Mr. Angus visited the island of Jamaica to settle various financial differences which had arisen between the Society and the churches there—differences which were incidental to the new conditions created by the Act of Emancipation and the independence of the churches. Legal questions in relation to the properties had to be settled. Debts had to be cleared, and distress relieved. The Society voted for the purpose of removing chapel debts the sum of £6,000, Sir Morton Peto generously

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\* In a letter we received some two years ago, Mr. Francis, publisher of the *Athenæum*, wrote: "I have loved Dr. Angus all my life, and well remember, when I was a boy, visiting him with my sister at Stepney. He used to give us a subscription to Fox Street Ragged School, so our call was an annual one, and he always invited us to stay to tea. My father would often talk of him and of Dr. Rippon. Dr. Rippon was very fond of my father, and made him a trustee to his almshouses. My first remembrance of New Park Street was when good James Smith was pastor. He used to visit us at Wellington Street twice yearly, his winter visit being on the last day of the old year. It was his practice to have a prayer-meeting early on New Year's morning. He lived in Southwark, so he would get up in good time and knock at the doors of those who lived near him to ensure their being in time. My father and mother found it difficult to take us young children every Sunday such a long way as New Park Street was from our home, so when Bloomsbury was opened they became members at dear Dr. Brock's."

added another £2,000, and other friends contributed the remaining £2,000, and the buildings were set free. The general religious condition of the island was at the time profoundly unsatisfactory—emancipation had revolutionised the state of society. The missionaries were naturally regarded with enthusiastic esteem, and as Mr. East testifies, “Numbers were drawn into a Christian profession and Church fellowship by social influences when the power of the Gospel was not felt.” The missionaries used every precaution to keep unworthy persons out of the



REV. JOSEPH ANGUS, M.A., D.D.

churches, but despite all their efforts the number of inevitable exclusions was great. The wisdom, tact, and integrity of the deputation were soon manifest, and their services won the admiration and gratitude of all who were interested in the Society's work.

In 1849 Mr. Angus was invited to undertake the Presidency of the College at Stepney—a post for which he was pre-eminently well fitted, and which was even more in harmony with his genius and his tastes than the mission secretariat. In 1856 the college was removed from Stepney to the palatial building now occupied at Regent's Park, the lease of which

was offered to the committee in a remarkably providential manner. Difficulties created by a long-standing debt at Stepney, by questions of property, &c., were met by Dr. Angus with a tact and courage that commanded universal admiration. He had the power of kindling in others a like enthusiasm with his own. He was, in fact, an ecclesiastical statesman, and how much he did to increase the power and extend the usefulness of the college the whole course of its history proves. He set himself to raise a sum of £40,000 for the endowment of chairs and lectureships, and gave himself no rest until he had succeeded in his aim. No Baptist college is so well equipped for professorial work as Regent's Park. All who have enjoyed the advantages of the Institution attest the value of the doctor's influence and instruction, and it must have been a source of no ordinary gratification to him that so many of our most influential preachers and leaders at home and so many of our best missionaries abroad were trained under his wise and efficient guidance. Some years ago a sum of £2,000 was presented to him, mainly by his old students, and this he invested as a foundation for a lectureship which most appropriately bears his name, and which has already given us valuable treatises by Dr. Angus himself, Dr. S. G. Green, and Rev. William Medley, M.A. On his retirement in 1893, a presentation was also made to Dr. and Mrs. Angus. It was on that occasion that the late Dr. Reynolds happily described Dr. Angus as "the Nestor of theological professors," and avowed that his friend's principle throughout life had been to forget self, try and ascertain God's will, then trust to His strength to do it. Mrs. Angus was the daughter of Mr. W. B. Gurney, on whose advice the doctor sought admission as a ministerial student at Stepney. At this presentation the donors asked for the privilege of associating with him "the beloved wife who has throughout your career proved so worthy an associate of all your varied labours for the Church, the ministry, and the world; and whose connection with the college and unwearied attention to its interests have contributed so largely to its efficiency and success." All who were at the meeting carried away a sense of Dr. Angus's sincere and single-minded devotion. He was evidently unconscious of having done anything beyond what he should have done, and he seemed to be the only man in the room who did not know how great his work had been. One who witnessed the scene had throughout it in his mind the words:

"And thou art worthy; full of power,  
As gentle, liberal minded, great,  
Consistent, wearing all that weight  
Of learning lightly like a flower."

Was he not, "as the greatest only are, in his simplicity sublime"? Many of us then heard for the first time that he had had offered to him the Principalship of the Chicago University—a much more lucrative post than Regent's Park—but had declined, because he felt that his work was here. He

accepted as true all that had been said of his beloved wife. "I never could have maintained my position in this place, or have accomplished my work but for her. She has always devoted herself to the interests of the Institution, and the active Christian work of our children is largely due to her." How keenly he missed her when, a few months afterwards, she was called home we can easily imagine.

It is impossible to do more than enumerate the many offices filled by Dr. Angus outside his principal work. On the formation of the "Freeman" Newspaper Company he became one of its directors and chairman of the Editorial Council, and for many years he acted as Literary Editor, having sole control of the review department. His adhesion to the paper was of invaluable service to the denomination, and secured to it a literary organ of high rank. No man could more easily get to the heart of a book than Dr. Angus, or more aptly and succinctly describe its salient features. His literary appreciations were invariably sound and incisive. He was always ready to encourage new writers, and the Editor of this magazine is one of many who owe to his kindly and sympathetic encouragement more than they can express.

It may perhaps be permitted to me to add in a parenthesis that I was indebted to Dr. Angus for my introduction to the BAPTIST MAGAZINE more than thirty years ago, and that, when I was requested to undertake the editorship of it, he wrote me a singularly kind letter urging me to do so. Some years later he wrote to ask if I could put him in communication with the author of an unsigned article in which he had been interested, and added, with his characteristic kindness, "I should like to tell you how greatly I value the magazine. It has never been more worthy of the denomination that it is now."

Dr. Angus was appointed examiner in English language and literature in the University of London (1859-1869), and filled a similar office in connection with the India Civil Service in 1865 *et seq.* He was a member of the first London School Board (1870), and had much to do in fixing that sound and wise policy which the Clerical party are now bent on destroying. Some years later, in the crisis created by the tactics of the reactionaries, he was again elected to a place on the Board.

His contributions to literature are numerous and invaluable. His first essay, published in 1839, was on "The Voluntary System," in reply to brilliant and impassioned lectures delivered in London the previous year by Dr. Chalmers. It was a prize essay, and was awarded the first place. "Christ Our Life" followed in 1855. In 1862 came "Christian Churches," another prize essay, which carried the palm over all others, and which in our judgment is one of the ablest and most succinct treatises existing on the great subject with which it deals. In 1870 he wrote a series of "Letters on Future Punishment," full of sound and acute scholarship and carefully balanced judgments. His great missionary sermon, entitled "Apostolic Missions," in 1871, was truly described as

epoch-making in its appeal to the sense of individual responsibility, and the demonstration of possibilities we had scarcely thought of. It, more than any other influence, created a healthier missionary atmosphere, and led indirectly to the founding of the Students' Volunteer Missionary Association. In America it has been circulated by thousands. In the judgment of the present writer there has never been given a finer exposition of our principles than the address from the Chair of the Baptist Union in 1865, entitled "Baptists: Their Existence a Present Necessity, a Conscientious Conviction, a Representative and a Defence of Important Spiritual Truth." It is a work that ought never to be out of print or out of continuous circulation. Of the "Bible Handbook," the "Handbook on the English Language and Literature," and the editions of Butler's "Analogy and Sermons" and Wayland's "Moral Science" it would be superfluous here to speak.

The notes of Dr. Angus's genius need no elaborate analysis or definition. No one who knew him could doubt the secret of his strength. He had a mind richly endowed by nature, which was quickened and invigorated by continuous care and culture. Not even Mr. Gladstone had a more omnivorous appetite for work. We question whether any man of his day wasted so little time or was so little open to the reproach of not having spent it to the best possible purpose. His clear insight, his sound and well-balanced judgment, his remarkable facility for acquiring knowledge, his retentive memory, his terse and luminous style, in which every word was exact and not one doubtful or superfluous, his wide command of apt and forcible allusion gave to his writings a rare value. It may be said of him, as it was of Macaulay, that you may recur to his sentences to reconsider their depth of meaning, never to ascertain their meaning. He saw, and constrained his readers to see. He was always cool, cautious, and discriminating, never carried away by appearances, nor satisfied with surface judgments.

Dr. Angus was essentially a Biblical theologian. He accepted the Bible as a Divine revelation, and regarded its authority as decisive. Hence he was a careful exegete, and insisted on rigid accuracy of interpretation. At the same time he believed that the voice of God within the man was in harmony with the voice of God without. The living Christ was to him the greatest evidence of Christianity. His first sermon was from the text, "The love of Christ constraineth us," and in those words we have the great motive-power—the true moral and spiritual dynamic—of his life; and with profound gratitude he could say:

"Where my earliest hopes began,  
There my last aspirings end."

Of this there is furnished a touching proof in his last written letter, which we are here permitted to quote. His venerable brother-in-law, Mr. John James Smith, of Watford, was seized with a serious illness some four-

teen months ago, from which his recovery was for some days doubtful. The two had always lived on terms of close and affectionate friendship, and were more than brothers to each other. Dr. Angus was deeply moved by his friend's illness. He was himself very feeble and had not for a considerable time been able for correspondence, but when he heard of Mr. Smith's illness he could not refrain from writing, and sent the following beautiful letter, which came to its recipient as a message from God, and, as the writer of this article knows, proved a source of fruitful consolation. It is dated August 11th, 1901 :

"MY DEAR BROTHER,—I hear with much affectionate sympathy of your illness—as we all do. I trust that we may be favoured with better tidings, and soon. All that concerns us is in the best hands, and you and we have both learned that everything will be guided by infinite wisdom and love.

"Our hope and prayer is that our loving Father, to whose will we desire ever to bow, will speedily restore you, and long spare you to the loving friends, of whose prayers and sympathy you may be sure. I trust God has good and important work for you for years to come. My desire and prayers are that our loving Father will give you present comfort, and give you opportunities of serving Him and blessing us all for years to come. Such is the desire and the prayer of us all. For our sakes and for your family's sake we cherish this desire, and can with loving confidence leave it in God's hands—our wisest and best friend. With all affectionate remembrances, and with much affection for all your friendship,—Yours ever,

"JOSEPH ANGUS."

So has there passed from us one whom all his friends deem it one of the chief privileges of their life to have known—a great Christian scholar, whose transcendent gifts, consecrated to the highest and noblest ends, were even less conspicuous than his grace of character, whose strength was allied with a gentleness of spirit, an unaffected humility, and a generous and unselfish demeanour which won for him the affection as well as the esteem of the whole circle of his acquaintance. He has left to his family, to his old students, and to the denomination he loved so well, the heritage of a beloved and venerated memory, such a memory as inspires the hope of reunion in the world of perfect light, and ceaseless service in the presence of God and the Lamb.—EDITOR.



NINETEENTH CENTURY PREACHERS AND THEIR METHODS. By Rev. John Edwards. Introduction by Rev. A. E. Gregory, D.D. London : C. H. Kelly.

THE sketches here collected amply deserve the honour of publication. It is well for all preachers, old as well as young, to be acquainted with the methods of the great masters of assemblies; and the chapters here given on Beecher, Brooks, Dale, Guthrie, Maclaren, Parker, Robertson, Spurgeon, and Watkinson are full of helpful suggestions. If the reading of such a volume, in which these distinguished preachers are allowed to reveal themselves and the secret of their power, does not spur a man to do his best, and materially help him in his effort, nothing will. We should have been glad if the list had included Caird, Liddon, and Punshon. But we cannot have everything.

## CHRIST AND THE HEATHEN WORLD.\*

— ~~I~~ NOW CHRIST THINKS OF IT.

"Other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd."—  
JOHN X. 16.



HERE were many strange and bitter lessons in this discourse for the false shepherds, the Pharisees, to whom it was first spoken. But there was not one which would jar more upon their minds, and, as they fancied, on their most sacred convictions than this, that God's flock was wider than God's fold. Our Lord distinctly recognises Judaism with its middle wall of partition as a divine institution, and then as distinctly carries His gaze beyond it. To His hearers "this fold," their own national polity, held all the flock. Without were dogs—a doleful land, where "the wild beasts of the desert met with the wild, beasts of the islands." And now this new Teacher, not content with declaring them hirelings, and Himself the only true Shepherd of Israel, breaks down the hedges and speaks of Himself as the Shepherd of men. No wonder that they said, "He hath a devil and is mad."

During His earthly life, our Lord, as we know, confined His own per-

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\* This memorable sermon was preached by Dr. Maclaren for the Baptist Missionary Society some eight-and-thirty years ago in Surrey Chapel. It was the first of the great sermons he preached on public occasions in London, and in the judgment of many friends it has never been surpassed. It produced a profound impression at the time, and to dwellers in London revealed a new pulpit power of the first order. It was published in the BAPTIST MAGAZINE the month after its delivery, and, greatly to the regret of many who heard it, was never included in any volume of Dr. Maclaren's collected sermons. He has consented to its reproduction here, but the Editor alone is responsible for its reappearance. The reason for this is stated in the following letters:—

"MY DEAR FRIEND,—Would it not help our missionary forward movement if you could reprint in the magazine of our denomination our friend Dr. Maclaren's wonderfully inspiring sermon on 'One Fold, one Shepherd'? Should this suggestion commend itself to you, many readers, with myself, would acknowledge our indebtedness, and I am confident a good cause would be greatly helped.—Yours ever and truly,  
CHARLES WILLIAMS."

"DEAR MR. STUART,—I am very thankful to learn that you contemplate reprinting Dr. Maclaren's marvellous Missionary Sermon. I had the great privilege of hearing him preach it, and it has lived in my memory ever since as an abiding inspiration, and a constant call to earnest and whole-hearted service. I am sure it cannot fail to do great good, and specially so at the present juncture when united efforts are being put forth to deepen and increase missionary consecration in our churches.—With very sincere regard and esteem, yours very faithfully.  
ALFRED HENRY BAYNES."



sonal ministry for the most part, to the lost sheep of the house of Israel. Not exclusively so, for He made at least one journey into the coast of Tyre and Sidon, teaching and healing; a Syrophœnician woman held His feet, and received her request, and one of His miracles, of feeding the multitude, was wrought for hungry Gentiles. But while His work was in Israel, it was for mankind; and while "this fold," generally speaking, circumscribed His toils, it did not confine His love nor His thoughts. More than once world-wide declarations and promises broke from His lips, even before the final universal commission, "Preach the Gospel to every creature." "I, if I be lifted up, will draw all men unto Me." "I am the Light of the world." These and other similar sayings show the lofty consciousness that He has received the heathen for His inheritance, and the uttermost parts of the earth for His possession. Parallel with them in substance are the words before us, which, for our present purpose, we may regard as containing lessons from our Lord Himself of how He looked and would have us look on the heathen world on His work and ours, and on the certain issues of both.

I. We have here *Christ teaching us how to think of the heathen world*. Observe that the words are not a declaration that all mankind are His sheep. The previous verses have distinctly defined a class of men as possessing the name, and the succeeding ones reiterate the definition, and with equal distinctness exclude another class. "Ye believe not, because ye are not My sheep, as I said unto you." His sheep are they who know Him, and are known of Him. Between Him and them there is a communion of love, a union of life, and a consequent reciprocal knowledge, which transcends the closest intimacies of earth, and finds its only analogue in that deep and mysterious oneness which subsists between the Father, who alone knoweth the Son, and the only begotten Son, who, being ever in the bosom of the Father, alone knoweth Him and revealeth Him to us. "I know My sheep and am known of Mine, as the Father knoweth Me and I know the Father. They hear My voice and follow Me, and I give unto them eternal life." Such are the characteristics of that relation between Christ and men by which they become His sheep. It is such souls as these whom our Lord beholds in the wasteful wilderness. He is speaking not of a relation which all men bear to Him by virtue of their creation, but of one which *they* bear to Him who believe in His name.

Now this interpretation of the words does by no means contradict, but, rather, pre-supposes and rests upon, the truth that all mankind come within the love of the Divine heart, that He died for all, that all are the subjects of His mediatorial kingdom, recipients of the offered mercy of God in Christ, and committed to the stewardship of the missionary Church. Resting upon these truths, the words of our text advance a step further and contemplate those who "shall hereafter believe on Me." Whether they be few or many is not the matter in hand. Whether at

any future time they shall include all the dwellers upon earth is not the matter in hand. That every soul of man is included in the adaptation and intention and offer of the Gospel is not the matter in hand. But this is the matter in hand, that Jesus Christ in that moment of lofty elevation when He looked onwards to giving His life for the sheep, looked outwards also, far afield, and saw in every nation and people souls that He knew were His, and would one day know Him, and be led by Him in green pastures and beside still waters.

. But where or what were they when He spoke? He does not mean that already they had heard His voice and were following His steps, and knew His love, and had received eternal life at His hand. This He cannot mean, for the plain reason that He goes on to speak of His "bringing" them and of their "hearing," as a work yet to be done. It can only be, then, that He speaks of them thus in the fulness of that divine knowledge which calls things that are not as though they were. It is then a prophetic word which He speaks here.

We have only to think of the condition of the civilised heathendom of Christ's own day in order to feel the force of our text in its primary application. While the work of salvation was being prepared for the world in the life and death of our Lord, the world was being prepared for the tidings of salvation. Everywhere men were losing their faith in their idols, and longing for some deliverer. Some had become weary of the hollowness of philosophical speculation, and, like Pilate, were asking, "What is Truth?" whilst, unlike him, they waited for an answer, and will believe it when it comes from the lips of the Incarnate wisdom. Such were the Magi who were led by their starry science to His cradle, and went back to the depths of the Eastern lands with a better light than had guided them thither. Such were not a few of the early Christian converts, who had long been seeking hopelessly for goodly pearls, and had so been learning to know the worth of the One when it was offered to them. There were men who had been long sickening with despair amidst the rottenness of decaying mythologies and corrupting morals, and longing for some breath from heaven to blow health to themselves and to the world, and had so been learning to welcome the rushing mighty wind when it came in power. There were simple souls without as well as within, the chosen people waiting for the consolation, though they knew not whence it was to come. There were many who had already learned to believe that salvation is of the Jews, though they had still to learn that salvation is in Jesus. Such were that Æthiopian statesman who was poring over Isaiah when Philip joined him, the Roman centurion at Cæsarea whose prayers and alms came up with acceptance before God, those Greeks of the West who came to His cross as the Eastern *sages* to His cradle, and were in Christ's eyes the advanced guard and first scattered harbingers of the flocks who should fly for refuge to Him lifted on the cross, like doves to their windows. The whole world

showed that the fulness of time had come; and the history of the early years of the Church reveals in how many souls the process of preparation had been silently going on. It was like the flush of early spring, when all the buds that have been maturing and swelling in the cold, burst, and the tender flowers that have been reaching upwards to the surface in all the hard winter laugh out in beauty, and a green rain covers all the hedges at the first flash of the April sun.

Nor only these were in our Lord's thoughts when He sees His sheep in heathen lands. There were many who had no such previous preparation, but were plunged in all the darkness, nor knew that it was dark. Not only those wearied of idolatry, and dissatisfied with creeds outworn, but the barbarous people of Illyricum, the profligates of Corinth, hard, rude men like the jailor at Philippi, and many more were before His penetrating eye. He who sees beneath the surface, and beyond the present, beholds His sheep where men can only see wolves. He sees an Apostle in the blaspheming Paul, a teacher for all generations in the African Augustine, while yet a sensualist and a Manichee, a reformer in the eager monk Luther, a poet-evangelist in the tinker Bunyan. He sees the future saint in the present sinner, the angel's wings budding on many a shoulder where the world's burdens lie heavy, and the new name written on many a forehead that as yet bears but the mark of the beast, and the number of his name.

And the sheep whom He sees while He speaks are not only the men of that generation. These mighty words are world-wide and world-lasting. The whole of the ages are in His mind. All nations are gathered before His prophetic vision, even as they shall one day be gathered before His judgment throne, and in all the countless mass His hand touches and His love clasps those who to the very end of time shall come to His call with loving faith, shall follow His steps with glad obedience.

Thus does Christ look out upon the world that lay beyond the fold. I cannot stay to do more than refer in passing to the spirit which the words of our text breathe. There is the lofty consciousness that He is the leader and guide, the friend and helper of all, that He stands solitary in His power to bless. There is the full confidence that the earth is His to its uttermost border. There is the clear vision of the sorrowful condition of these heathen people, without a shepherd and without a fold, wandering on every high mountain and dying in every thirsty land where there is no water. There is the tenderest pity and yearning love for them in their extremity. There is the clear assurance that they will come and be blessed in Him. I pass by all the other thoughts which naturally found themselves on these words in order to urge the one which is most appropriate to our present engagement. Let us, dear brethren, take Christ as our pattern in our contemplations of the heathen world.

He has set us the example of an outgoing look directed far beyond the limits of existing churches, far beyond the point of present achievement. We are but too apt to circumscribe our operative thoughts and our warm sympathies within the circle of our sight or of our own personal associations. Our selfishness and our indolence affect the objects of our contemplations quite as much as they do the character of our work. They vitiate both by making ourselves the great object of both and by weakening the force of both in a ratio that increases rapidly with the increasing distance from that favourite centre. It is but a subtler form of the same disease which keeps our thoughts penned within the bounds of any fold, or limited by the progress already achieved. For us the whole world is the possession of our Lord, who has died to redeem us. By us the whole ought to be contemplated with that same spirit of prophetic confidence which filled Him when He said, "Other sheep I have which are not of this fold." To press onwards, forgetting the things that are behind, and reaching forth to those which are before, is the only fitting attitude for Christian men, either in regard to the gradual purifying of their own characters, or in regard to the gradual winning of the world for Christ. We ought to make all the past successes stepping-stones to nobler things. The true use of the present is to reach up from it to a loftier future. The distance beckons. Well for us if it does not beckon us in vain. We have yet to learn the first lesson of our Master's Spirit, as expressed in these words, if we have not become familiar with the pitying contemplation of the wastes beyond the fold, and fixed deep in our minds the faith that the sweep of its inclosures will have to be widened with growing years till it fills the world. The cry echoes to us from of old, "Lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right hand and on the left." We take the first step to respond to the summons, when we make the "regions beyond" one of the standing subjects of our devout thoughts, and take heed of supposing that the Church as we know it has the same measurement which the man with the golden rod has measured for the eternal courts of Jerusalem, that shall be the joy of the whole earth. The very genius of the Gospel is aspiring. It is content with nothing short of universality for the sweep, and eternity for the duration, and absolute completeness for the measure of its bestowments on man. We should be like men on a voyage of discovery, whose task is felt to be incomplete until headland after headland that fades in the dim distance has been rounded and surveyed, and the flag of our country planted upon it. After each has been passed another arises from the water, onwards we must go. There is no pause for our thoughts, none for our sympathy, none for our work till our keels have visited, and the "shout of our King" has been heard, on every shore that fills "the breadth of Thy land, O Immanuel!" The limits of the visible community of Christ's Church to-day are far within the borders to which it shall one day come.

It is for us, taught by His words, to understand that we are yet as it were but encamped by Jericho, and at the beginning of the campaign. Ai and Bethhoron, and many a fight more are before us yet. The camp of the invaders, when they lay around the city of palm trees, with the mountains in front and the Jordan behind, was not more unlike the settled order of the nation when it filled the land than the ranks of Christ's army to-day are to the mighty multitudes that shall one day name His name and follow His banner. Let us live in the future, and lay strongly hold on the distant; for both are our Lord's, and by so doing we shall the better do our Master's work in the present, and at hand.

He has set us the example of a *penetrating gaze* into heathenism, which reveals beneath its monotonous miseries the souls that are His. We thought to look on every field of Christian effort with the assurance that there—there are some who will hear His voice. As it was when He came, so it is ever and everywhere. The world is being prepared for the Gospel. In some broad regions, faith in idolatry is dying out, and the moral condition of the people is undergoing a slow elevation. Individuals are being weaned from their gods, they know not how, and they will not know why till they hear of Christ. He sees in every land where the Gospel is being taken a people prepared for the Lord. He sees the gold gleaming in the crevices of the caves, the gems rough and unpolished lying in the matrix. He looks not merely on the great mass of idolaters, but He sees the single souls who shall hear. It is for us to look on the same mass with confidence caught from His. Neither apathetic indifference nor faint-hearted doubt should be permitted to weaken our hands. The prospect may seem very dark, the power of the enemy very great, our resources very inadequate; but let us look with Christ's eye, we shall know that everywhere we may hope to find a response to our message. Who they may be we know not. How many they may be we know not. How they may be guided by Him we know not. But He knows all. We may know that they are there. And, as we cannot tell who they are, but only that they are, we are bound to cherish hopes for all—the most degraded and outcast of our race. We have no right to give up any field or any man as hopeless. Christ's sheep will be found coming out of the midst of wolves and goats. Darkness may cover the earth, and gross darkness the people; but if we look upon it as Christ did, and as He would have us to look, we shall see lights flickering here and there in the obscurity which shall burst out into a blaze. The prophet eye, the boundlessly hopeful heart, the strong confidence that in every land where He is preached there will be those who shall hear—these are what He gives us when He says, "Other sheep I have which are not of this fold."

There is one other thought connected with these words which may be briefly referred to. It is that even now, in all lands where the Gospel

has been preached, there are those whom Christ has received, although they have no connection with His visible Church.

There are many goats within the fold. There are many sheep without it. Even in lands where the Gospel has long been preached, we do not venture to identify the profession by Church fellowship with living union with Christ. Much more is this true of our Missionary efforts, and the apparent converts whom they make. The results that appear are no measure of the results that have actually been accomplished. We often hear of men who had caught up some stray word in a Bengali market-place, or received a tract by the roadside from some passing Missionary, and who, having carried away the seed in their hearts, had long been living as Christians remote from all churches and unknown by any. We can easily conceive that timidity in some cases, and distance in others, swells the ranks of these secret disciples. Though they follow not the footsteps of the flock, the Shepherd will lead them in their solitude. There will be many more names in the Lamb's Book of Life, depend upon it, than ever are written on the roll calls of our Churches, or in Missionary statistics. The shooting stars that yearly fill our sky are visible to us for a moment, when their orbit passes into the lighted heavens, and then they disappear in the shadow of the earth. But astronomers tell us that they are always there, though to us they seem to blaze but for a moment. We cannot see them, but they move on their darkling path and have a sun round which they circle. So be sure that in many heathen lands there are believing souls, seen by us but for an instant and then lost, who yet fill their unseen place, and move obedient round the Sun of Righteousness. Their names on earth are dark, but when the manifestation of the sons of God shall come, they shall shine as the brightness of the firmament, and as the stars for ever and ever. Our work has results beyond our knowledge now. When the Church, the Lamb's wife, shall lift up her eyes at the end of the days, prophecy tells us that she shall wonder to see her thronging children whom she had never known till then and will say, "Who hath begotten me these? Behold I was left alone. These, where had they been?" These were God's hidden ones, nourished and brought up beyond the pale of the outward Church, but brought at last to share her triumph, and to abide at her side. "Other sheep I have, which are not of this fold."

What confidence, then, what tender pity, what hope should fill our minds when we look on the heathen world! We must never be contented with present achievements. We are committed to a task which cannot end till all the world hears the joyful sound and is blessed by walking in the light of His countenance. When the great Roman Catholic Missionary, the Apostle of the East, was lying on his dying bed among the barbarous people whom he loved, his passing spirit was busy about his work, and, even in the article of death, while the glaring eye saw

no more clearly and the ashen lips had begun to stiffen into eternal silence, visions of further conquests flashed before him, and his last word was "Amplius"—*Onward*. It ought to be the motto of the Missionary work of us who boast a purer faith to carry to the heathen and to fire our own souls. If ever we are tempted to repose, to despondency, to rest and be thankful when we number up our work and our converts, let us listen to His voice as it speaks in that supreme hour when He beheld the vision of the cross, and beyond it that of a gathered world. "Other sheep I have, which are not of this fold."



### THREE PERIODS OF WELSH HYMNOLOGY.

**T**HE spiritual life of a nation, or of a church, at any given period, is faithfully reflected in its hymns, which are the highest comprehension and expression of truth. One writer says: "While the ages, all the way down, are littered with stranded controversies, wasted and wasting, the dead leaves and blasted fruit of aimless thinking, their hymns live with us, quickened with spiritual forces of the great love which warmed them."

We do not propose, in the present paper, to inquire into the question of the words of praise composed and used in the early centuries. Much obscurity hangs over the subject, though there are remainders still extant which carry us back as far as the twelfth century. The real age of some of the productions which have floated down to us it is difficult to ascertain. We shall confine ourselves to the hymnology of the Church during the centuries that have elapsed since the Protestant Reformation gave a new impulse to the study of Divine truth, and a new inspiration to psalms, and hymns, and spiritual songs.

When the Word of God was translated to the language of the people in Wales, it opened wells of blessing, and caused streams of healing and power to flow forth. The sacred treasure appeared in 1588, and the names of William Salesbury, Dr. Morgan, Dr. Parry, and others, deserve to be held in everlasting remembrance. The book, written by inspired men, inspired others in turn, and it was only a natural consequence of the dissemination of Gospel truths amongst the people that a desire for proper hymns to give expression to awakened feelings and aspirations should arise. It was only natural also that the same part of the country should produce both translators and writers of sacred poetry. The work of one man fully awake can do wonders, in a district, so that many forces which would otherwise have remained latent and hidden were brought to light, and to full activity. The salvation of the people, in the matter of the Welsh Bible, came chiefly from North Wales. Consequently we find Edmund Prys, a native of Harlech, who was archdeacon of Merioneth, Elis Wyn, his near neighbour (author of the "Sleeping Bard"), and

Rowland Vaughan, a landowner and a famous cavalier, all of the same county, engaged in the useful work of hymn writing. Their work, especially that of the first-named, has real merit, and did excellent service, and some of it is useful even to this day. It is true that the work suffers from the lack of variety in the metre, and of comprehensiveness in the outlook, but it was in every respect a great advance upon any preceding effort, and paved the way for others to follow.

The second period is that of the Methodist Revival, which arose in the Southern parts of the Principality, but which moved all souls as the leaves of the forest are shaken by the wind. The nation was thoroughly roused, and new feelings demanded new modes and mediums of expression. As in the first period, so in this, the same tract of country produced both revivalists and hymn writers, and in some cases both characters were found in the same person. The chief stars of this period were William Williams, Morgan Rhys, Benjamin Francis, David Jones, David Williams, Ann Griffiths, Thomas Williams, and David Charles. The hymns of this period show decided improvement upon those of the former period, owing to the various advantages possessed by the leaders. W. Williams stands out conspicuously amongst the others, and shines in the firmament of holy song as a star of the first magnitude. We find, as a rule, that every writer has some one fond idea, some one aspect of the truth which has taken a firmer possession of his mind and soul than anything else. Whoever has had one real vision of God and the spiritual world, and has been able to impress the magnitude and the significance of that vision upon the minds of his age, has not lived in vain. The standpoint of Williams was the spiritual desert, and he seems quite at home in all the incidents connected with the journey of the Israelites from the land of bondage to the rest of Canaan. All the varied experiences of the people in their wanderings, from one stage of the desert life to another, their privations, and their trials, their struggles, their despondency, and their hope, the interposition of God's providence on their behalf, the mist by day, and the pillar of fire by night, and the heaven sent manna, have been most dexterously woven into his sacred song. The tabernacle service is also full in view. But all are illumined by the person and work of Jesus Christ. The standpoint which he has taken accounts for the minor key in which he sings so much, and the fact that he looks upon it all in the light of Christ's redemption will explain his occasional flights of ecstasy and joy. His poetry is marked by intensity of feeling, as, for instance, when he desires that every blade of grass should be turned into a golden harp to give utterance to the praises of the King. It has a large variety of metres, and all the manifold aspects of nature, with all its changing moods and forms in his native Vale of Towy, are reflected and reproduced in his verses. The dominating theology of the period was Calvinistic, and we find it reflected in the hymns. The grander traits of Calvinism, in the view it took of the majesty of God, was faithfully portrayed, and men



were moved to holy thoughts and daring deeds by meditating upon his unerring counsel. But, as was natural, we find some faint traces of the weaker aspects of the theology of the times, as, for instance, in the nature of the Atonement being looked upon rather as a commercial transaction, and the sufferings of Christ constituting the Atonement. But the psalmody of the age was beyond all praise, and helped the work of the revivalists, as the hymns of Luther helped the Reformation in Germany, and as the sacred verse of Charles Wesley was as essential to the success of the work in England, as were the sermons and organised efforts of his brother John. Williams, who was born in 1717, and converted under the ministry of Howell Harris, and who himself was one of the Methodist revivalists, passed through a time of great religious fervour and excitement. It was a glorious time of expectation, and, although our poet was called to his reward in 1719, a year before the Baptist Missionary Society was formed, yet several of his hymns breathe the missionary spirit. Notice the following (we adopt the translation of Rev. H. Elved Lewis):—

“The glory is coming, God said it on high,  
 When light in the evening will break from the sky,  
 The North and the South, and the East and the West,  
 With joy of salvation and peace will be blest.  
 O, summer of holiness! hasten along,  
 The purpose of glory is constant and strong;  
 The winter will vanish—the clouds pass away,  
 O, south wind of heaven, breathe softly to-day.”

One of his hymns especially has been sung at thousands of missionary meetings:—

“O'er the gloomy hills of darkness.”

Benjamin Francis, the son of the Rev. Enoch Francis, was born near Newcastle Emlyn in 1734. He was trained in Bristol Baptist College, and ordained as minister of the church at Horsley, Gloucestershire, where he remained until his death, in December, 1799. He was an excellent preacher in Welsh and English, and though his whole ministerial career was spent in England, he never lost his regard for his native land. He visited the annual meetings of the Welsh Associations, and his name appears as preacher at these special services in various parts of the Principality. He composed many hymns in English and Welsh, though only few have survived. He is the author of No. 773 in the Baptist Hymnal:—

“Come, King of glory, come,  
 And with Thy favour crown,” etc.

One of the most remarkable hymn writers of this period is Ann Griffiths, born in an upland parish of Montgomeryshire in 1776, and her body laid to rest in 1805. Her brief sojourn on earth was, however, very eventful. Her years were few, but she lived in feelings, not in figures on a dial. Her hymns are wonderful productions, showing the

deepest experiences of the Christian life, and wide acquaintance with Biblical truths. Her poetry is of a very high order, and proves that she was a woman of great genius.

The renaissance of Welsh literature early in the nineteenth century brought about the third period of Welsh hymnology. Joseph Harris, the founder of "*Seran Gomer*," the first Welsh newspaper, gave a great impetus to literary taste in Wales, and he was nobly supported by many eminent men. This was the golden age of Welsh poetry, but no one can be said to have given himself entirely to the task of a hymn writer like some in the earlier periods. But excellent hymns have been composed by J. Harris, Evan Evans, Dr. W. Rees, W. Ambrose, R. Williams, E. Thomas, and others. Their productions are more cultured and refined than those of their predecessors, and on the whole, perhaps, show more sympathy with the various aspects of nature, though it must be confessed that they are not as a rule characterised by the same intensity of feeling; the abandon of former times is absent. Some of the most useful are the works of the sons of toil; sometimes we find that a fervent believer, though stationed in humble circumstances, has, as it were, gathered the whole experiences of his life into one focus, and, in a few verses, his experience lives on to comfort and inspire others. And when one has felt a spiritual rapture, and has known the beatific vision, let him sing of his love, his fear, his hope, his desire, or his joy. On the other hand, many of our hymns have been sung by our most eminent men of genius and scholarship, so that the voices of different writers blend together harmoniously in the worship of God.

Corwen.

H. C. WILLIAMS.



## SEATED WITH CHRIST.

EPHESIANS ii. 6.

O JESUS, let me sit with Thee,  
Upraise me to the heavenly place;  
I do not doubt Thy love to me,  
But would more fully know Thy grace.

O do Thou so Thyself reveal,  
That every cloud may far remove;  
And my poor heart may fully feel  
The sunshine of Thy perfect love.

Now seat me by Thy loving side,  
That as Thou seest, I may see  
The things of earth—their hollow pride,  
The things of heaven—their certainty.

Here as I rest and feel Thee near,  
And all the world lies far below,  
The hills of glory shine out clear,  
Their summits all with love aglow.

Lord, at Thy feet upon the mount  
Is found of life the better part;  
O loving Christ, exhaustless fount  
Of streams of joy for mind and heart.

## LEAVES FROM OLD CHURCH BOOKS.

## I.—EBENEZER CHAPEL, BURNLEY.



**E**BENEZER CHAPEL is one of the oldest Nonconformist places of worship in the town of Burnley; a meeting place was formed soon after 1770 and in an old register, still preserved, are entries as far back as 1786. It is a matter of deep regret that no document of historical value relating to the foundation of the church and the earlier efforts of these first Burnley Baptists can be found; but enough can be gathered from letters of the period and the pages of contemporary journals to furnish an interesting chapter for our readers.

The Baptist cause in Burnley owes its origin to the labours of the indefatigable Dan Taylor, "father" and guiding spirit of the General Baptist movement, founder of G.B. Churches at Wadsworth (Birchcliffe), Shore, Halifax, and many other places, and whose name is still a household word in Baptist families. Dan Taylor is worthy to be remembered as a Wesley of the Baptist denomination, and probably no man before our day has done so much as he to popularise Baptist principles and to extend their knowledge and influence throughout the country. Formerly a Methodist, and afterwards a Baptist by persuasion, he devoted himself assiduously to the preaching of the Gospel and the establishment and fostering of churches of the Baptist faith. From entries in his journal, it appears that in 1779 he preached no less than 350 public discourses, and his work during that year was by no means exceptional. Before his removal from the Halifax district to London in 1785, at the age of 47, he frequently observed that he had travelled for the purpose of spreading the Gospel more than the entire circuit of the globe! All this, we must remember, before the era of railways! It is not surprising that among his other efforts he should have undertaken the starting of a preaching station at Burnley, which he describes as "a wild, heathenish place on the Lancashire moors"! For several years Mr. Taylor preached on occasion at Worsthorne, a village two miles distant, but at length for various reasons it was resolved to remove the services to Burnley, which is spoken of as "a considerable town." In October, 1779, he writes:

"A few weeks ago I ventured to hire a house in the market-place of Burnley, a town of some note in Lancashire, to preach in. The town is a wretched place; no religion in or near it that we know of. The Methodists have made several attempts there, I am told, but have always been beaten out. The Quarter Sessions at Preston being far distant, I wrote to the Bishop of Chester's court for a licence, and received one a month since; so that I went to open the place on the 10th inst., and intend being there again on the 31st. We intend to preach there once every Lord's Day. The room is filled, and the prospect encouraging. I am particularly familiar

with a physician and an attorney in the town, which, I think, will be of some advantage"!

Evidently the pioneer did not expect smooth sailing at first; anyhow, he apparently deemed it prudent, while hoping for the best, to prepare for the worst, in which case the moral and material support of law and medicine would be profitable. An idea may be formed of the difficulties incidental to this work from an account written by a friend who resided with Mr. Taylor from 1781-2:

"I generally heard him twice and often thrice on the Sabbath, and three or four times on the week days, in dwelling-houses at a distance of from two to five miles from his own habitation. When I have walked with him I have been surprised at his activity and alertness. He could climb the steep hills with as much ease as I could walk on the plain, and skip like a goat in difficult passages where I was afraid of my neck. One Lord's Day evening, after preaching twice at Birchcliffe, he walked to Burnley, about fourteen miles distant. I accompanied him. We had scarcely time to take refreshment previous to starting, and it must be half-past seven when we arrived. He preached in a dwelling-house to about thirty people; and after preaching, having smoked his pipe and taken a little bread and butter, and a small quantity of warm ale, we set out for Wadsworth. We arrived at home about two in the morning. I was tired to excess, but he complained very little, and in the morning resumed his labours at nearly the usual hour. Exertions similar to this were common with him, not only while I resided at Wadsworth, but before and after that period."

When Mr. Taylor first went to preach at Worsthorne, a violent spirit of opposition manifested itself in some of the neighbouring places. On one of his earlier visits, a number of rude people assembled before the hour appointed for the service, and openly declared their intention of pulling him down from the pulpit. This was overheard by one of his friends who had come with him from Wadsworth, and filled him with alarm. He took an opportunity before the commencement of worship to ask Mr. Taylor if he had brought his licence with him. "For what purpose?" inquired the preacher. "Because," replied his friend, "a number of men are come determined to pull you down." "Pooh, pooh!" Mr. Taylor exclaimed with a smile; and without taking any further notice he calmly began the service. He had scarce read his text, Hosea xiii. 9: "O Israel, thou hast destroyed thyself, but in Me is thy help," when a stout man, with a look of black resolution, pushed his way through the congregation right towards the pulpit. His friend now began to tremble, supposing that the attack was about to commence; but the preacher, fixing his eye steadily on the man, pursued his discourse with the utmost composure. The intruder listened attentively till the sermon was finished, and then retired without any attempt at disturbance. That such faithful labours as these were not unrewarded is shown in a letter, dated April 22nd, 1777, in which he says: "There is an appearance of great

success in most of the places where we preach, and at one place in Lancashire which we have lately entered, though all other preachers for 20 or 30 years past have been beaten out of it, the people are ignorant and even barbarous beyond description. Five from thence have lately offered for baptism, whom I expect to baptize on the 5th of May."

Of the progress of events at Burnley, after the tireless leader left these northern parts, there is but scanty knowledge. The only source of information available to the writer is a church register, which affords a three-fold clue by means of a list of church members, and also of births and deaths. This "register book" contains the following introductory note: "Register book belonging to the General Baptists meeting at the chapel in Burnley Lane; begun in a former book in the year 1778 and transcribed into this in the month of February, 1815, by the appointment of the church; also a list of the persons interred in the burying ground of the said chapel." It is to the painstaking labour of Mr. George Dean, pastor and "scribe" of the church from about 1808-1818, that we owe the preservation of these accounts, apart from which the history of the church from its commencement up to 1844 would be an absolute blank. Concerning the life and work of this worthy successor of Dan Taylor much might be told. In a summary of the history of Ebenezer Church compiled since 1870, there is a note to the effect that "about this period [1815] a Mr. Dean frequently supplied the pulpit." So quickly do we pass into obscurity, and our works are forgotten! It is but fitting that the one to whom we are so deeply indebted for the meagre records that are left to us should himself be rescued from the oblivion into which he has thus undeservedly fallen.

Mr. Dean, like his illustrious predecessor, hailed from Halifax, which is described in his memoir as "a beautiful, wealthy, and pleasant town in the West Riding of Yorkshire." Born in 1770, he did not begin to preach until he was over 30 years of age. He must have come of pedestrian stock, for we are told that though his industry in the sacred work was unremitting, he seldom enjoyed the privilege of riding a horse, and it was his regular practice to walk eight, ten, or twelve miles to his preaching appointments on Sunday mornings. It would appear that during several years he did service as an occasional preacher at Ebenezer, but in 1811 (when he would be about 42 years of age) "the General Baptist Church at Brunley," on the recommendation of the G. B. Conference, invited him to remove to them "to preach the Word of Life stately": and after due consideration he decided to comply with their request, although he did not remove his family from Halifax for some time, and for two summers and one winter he travelled from Halifax to Burnley, a distance of 20 miles each way, in order to preach on the Lord's Day. Mr. Dean was the father of a large family, for amongst many other entries in the register previously referred to are eight in his own hand recording the birth of one son and seven daughters. Under date 1813, we find

a record of the death of Mrs. Dean. A tablet raised to her memory is still preserved at Ebenezer, and reads :

“ In memory of Betty, the wife of George Dean, minister of this place, who departed this life June 23rd, 1813, aged 49 years.

“ Long in affliction sore I lay,  
 And drank its bitter cup ;  
 But now to realms of endless day  
 Jesus has raised me up.  
 Weep not for me, my partner dear,  
 Nor you, my much-loved babes,  
 But rather shed the mournful tear  
 For others and yourselves.  
 Yet while you do sojourn below,  
 Do something more than weep ;  
 Your Great Creator learn to know,  
 And His commands to keep ;  
 That in affliction’s darkest night,  
 When death or age comes on,  
 Your joys may shine divinely bright,  
 And light you through the gloom.”

Mr. Dean’s interest in the preservation of records is observable, for not only at Ebenezer, but afterwards at Lineholme (Todmorden) he did valuable work in this respect, and it is due to him that the early history of the latter church is so faithfully recorded and well preserved.

What remuneration he received for his services at Ebenezer it is impossible to ascertain ; but it is doubtful whether he had as much as Goldsmith’s village parson, who was “ passing rich on £40 a year,” for on his removal to the freshly started cause at Lineholme, it is recorded : “ At a church meeting, January 17, 1819, held in the new chapel, 1st: ‘ Does the church approve of Bro. Dean coming with his family to dwell amongst us as our settled minister?’ Answer, unanimously, ‘ Yes, we do.’ 2nd: ‘ We think it best that Bro. Dean have a certain sum quarterly to depend on for his labours.’ Agree to give him £16 yearly till we are able to do more for him” ! So far as we know, never did he receive a larger allowance than this mere pittance. It is related that on one occasion it was proposed to increase his salary to £20, but he replied that he did not want any more than he had at present, which would supply his wants and those of his family. How much a generous spirit can do under such circumstances to help others is set forth in his memoir. “ He laboured to the end of his life on a very small salary, though he had considerable expenses in supporting his family, and from his own personal affliction with the gravel and stone. Likewise, the husband of one of his daughters died and left two children for his widow to support. She, with her children, removed to her father for assistance and protection.

His aged mother about the same time lost her second husband. He took her and her daughter, who was in a very infirm state, into his house. After the two last removed back to Halifax, he gave them something regularly towards their support till they died." And all out of £16 a year!

T. W. WALKER.

(To be continued.)



## SUNDAY MORNINGS WITH THE CHILDREN.

### X.—SIR GALAHAD AND THE PURE IN HEART.



ANON AINGER'S small volume, "Tennyson for the Young," is not—he tells us—intended to be a school book, but a favourite when school hours are over, on a bench in the summer garden, or on a sofa in the winter evenings. In this selection a place has happily been found for the beautiful poem, "Sir Galahad," and though it is, perhaps, difficult for children to follow it throughout, and to understand every line of it, its main idea is sufficiently clear, and the study of it should be a pleasure. It reveals something of its meaning and beauty to the very youngest by "its own radiant light," and its lesson is one which every boy and girl ought to learn. Galahad was a young, pure-minded, chivalrous knight—not, indeed, the cleverest or the greatest, but the holiest of the fair brotherhood—and he had it as his office to go in search of the Holy Grail—the cup out of which our Saviour was said to have drunk when He instituted the Lord's Supper, and which, according to popular tradition, had been preserved by Joseph of Arimathea, and brought to England. It was believed that this cup could be seen only by those who were pure in heart and life. But Galahad saw it, and the poem tells us how he came to see it.

It is, as I have said, a beautiful poem, glowing with a divine brightness, and breathing the sweet atmosphere of heaven. It is not exactly a narrative poem, a minute story of heroic action, but a portraiture of character, a representation of the deep inward feelings which determine conduct. It shows us how the purity and beauty within are reflected in the world around. It would be easy to construct a long and delightful story from it, and some of you should try to do so, but I want you at present simply to think of it as the type of a pure character.

We are told in Malory's "Morte D'Arthur" of Galahad's consecration to knighthood. "Sir," said the ladies who brought him to Lancelot, "we bring you here this child, the which we have nourished, and we pray you to make him a knight, for of a more worthy man's hand may he not receive the order of knighthood." Sir Lancelot beheld the young squire, and saw him seemly and demure as a dove, with all manner of good features, that he wend of his age never to have seen so fair a man of form. Then said Sir Lancelot, "Cometh this desire of himself?" He and they all said, "Yea." "Then shall he," said Sir Lancelot, "receive the high order of knighthood.

. . . GOD MAKE HIM A GOOD MAN."

Tennyson represents Galahad, not as a vague, impracticable dreamer, a

visionary who, while he sees the sins and sorrows of the world, does nothing to relieve them. He rides abroad redressing human wrongs, using his good blade and tough lance. He battled bravely to save the imprisoned ladies in the castle of the maidens from shame and thrall, and, as Malory tells us, he was set upon by seven wicked knights at once, who promised him nothing but death, and chased them from the field.

Sir Galahad went forth on a long and difficult quest, and had to engage in many a sharp conflict which threatened him with death, but he always prevailed. And why?

“My strength is as the strength of ten,  
Because my heart is pure.”

Purity, sweet, winsome, and attractive in itself, affects our whole life. It gives us courage, heroism, persistence, power. Thousands of men in the spiritual knighthood have found Sir Galahad's words true—Joseph in Egypt, Daniel, and the Hebrew youths in Babylon, John the Baptist, Tom Brown at Rugby, Hedley Viccars in the army, and many others. Charles Kingsley finely said to the undergraduates at Cambridge of the Teuton who in the fourth century conquered the Roman that it was not sinew and muscle and limb that gave him the victory. It was his purity, “That purity of his had given him, as it may give you gentlemen, a calm and steady brain, a free and loyal heart, the energy which springs from health, the self-respect which comes from self-restraint, and the spirit which shrinks neither from God nor man, and feels it light to die for wife and child, for people and for Queen.” The pure in heart see God. Passion of every kind disturbs and unsettles. It creates a disinclination to, an aversion from, the things of God. It is a distracting, desolating influence. It deadens the finest sensibilities of our nature. It blinds us to the greatest realities. Sir Galahad kept his heart and hope above. His sword was “bathed in heaven.” His knees were bowed in supplication to God.

“So keep I fair through faith and prayer  
A virgin heart in work and will.”

He heard amid the forest and near some secret shrine a voice others heard not, and saw the burning tapers, the sparkling vessels, the swinging senser, while the solemn chants resounded. He gazes with rapt delight on the vision of the Divine and the heavenly.

“A gentle sound, an awful light!  
Three angels bear the Holy Grail;  
With folded feet, in stoles of white,  
On sleeping wings they sail.  
Ah! blessed Vision! blood of God!  
My spirit beats her mortal bars,  
As down dark tides the glory slides,  
And star-like mingles with the stars.”

So the whole earth is clothed with rich and radiant beauty. All life is transfigured and glorified. The heavenly light shines on his path, and the notes of the eternal harmony thrill him with delight.



“I muse on joy that will not cease,  
Pure spaces clothed in living beams,  
Pure lilies of eternal peace  
Whose odours haunt my dreams.”

His heart kept pure, he enjoys already the beatific vision.

“The clouds are broken in the sky,  
And thro’ the mountain walls  
A rolling organ harmony  
Swells up and shakes and falls.  
Then move the trees, the copses nod,  
Wings flutter, voices hover clear:  
‘O just and faithful knight of God!  
Ride on! the prize is near.’  
So pass I hostel, hall, and grange:  
By bridge and ford, by park and pale,  
All arm’d I ride, whate’er betide,  
Until I find the Holy Grail.”

According to Malory, Galahad was made king of the realm over which Estorause had reigned by assent of the whole city, and else they would have slain him. At the year’s end he died, in the presence of the Lord and a great fellowship of angels. He kissed his old comrades, Percivale and Sir Bors, and commended them to God, and said to Sir Bors, “Fair lord, salute me to my lord Sir Lancelot, my father, and as soon as ye see him bid him remember of this unstable world. And therewith he kneeled before the table and made his prayers, and then suddenly his soul departed to Jesu Christ, and a great multitude of angels bare his soul up to heaven, that the two fellows might well behold it. Also the two fellows saw come from heaven a hand, but they saw not the body, and then it came right to the vessel and took it and the spear, and so bare it up to heaven.” This story of Sir Galahad comes to us in a mediæval form, and the speech is not that of our own day, but we can surely see into its soul and learn its priceless lessons. “Blessed are the pure in heart for they shall see God.” Keep the heart free from evil thoughts, base desires, and low purposes, and you shall see God in His greatness, His beauty, and His love. Take care of your inner life, and let it be God-like, and then in lowly cottage homes, as well as in palaces, in dull and dingy schoolrooms, as well as on breezy moorland, in grimy workshops not less than in stately and magnificent cathedrals, you shall feel God near you, and all things will reflect His glory. And you know how to get the pure heart. None of us, alas! can claim to have it naturally or perfectly, but there is One to whom we can pray, assured that He will answer our prayer, “Create in me a clean heart, O God, and renew in me a right spirit.” Even if in the past our hearts have been stained with sin, God can cleanse them. He delights to do so. We all may be purified by faith. “Lord,” said St. Augustine, who once was a great sinner, but became a great saint, “Lord, take my heart, for I cannot give it Thee; Lord, keep my heart, for I cannot keep it for Thee.”

JAMES STUART.

## NOTES AND COMMENTS.



**OUR WINTER'S WORK.**—We stand once more on the verge of our winter's work. Holiday makers are home, and at their sobering daily tasks. The dark evenings turn our hearers for the most part to indoor social gatherings in which to spend their leisure. Nature is withdrawing for a while her chief charms, and we gain a readier hearing and a larger opportunity. No doubt, as always, indeed, the prospect is not wholly fair. Bitter controversies do not often create the spiritual atmosphere in which our best work is done. But even they may serve our purpose if we are forewarned and forearmed, if we seek only the boldness that comes from the fellowship of the Son of Man, if we make our refusal to render obedience to man a part of our determination to yield unswerving obedience to God. Then we shall have vision and unbroken peace. We shall not need to worry as to what we shall say to men who gainsay our actions; it shall be given us in that same hour what we shall speak, and for our spiritual work we shall have untroubled leisure. This apart, the prospect is distinctly hopeful. There is, if we do not mistake the signs, more of fervour and of faith, a dying away of controversy, a laying hold of the simplicities of the Gospel, a note of tenderer appeal, and more personal service—a veritable laying-hold of God. We trust—we pray—that this may, indeed, be more than true, and that the breath of God may be felt in delicious revival in all our churches. No new fads are needed; it is the old commandment, the love of God and the love of men, peace with God and peace with our fellows, the resolute breaking up of the old neglectful habits of devotion, and the mastery of our besetting sins through faith in Christ, and the healing up of the old wounds between Christian men and their neighbours which have been allowed to fester and corrupt in such a way as to render witness for Christ impossible, and to bring dishonour on His fair name. The body must express the soul within. Christ is the Christian's soul, and in our lives or nowhere can we make God's salvation real to the heart of men.

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**JONATHAN EDWARDS' CELEBRATED PAMPHLET.**—There are few pamphlets which have had a more powerful and beneficent influence than "An Humble Attempt to Promote Agreement and Visible Union of God's People" in Extraordinary Prayer for the Revival of Religion and the General Advancement of Christ's Kingdom on Earth, by the Rev. Jonathan Edwards, A.M. Published originally in 1748, it was widely circulated both in America and Great Britain, and had a profound influence on the life of the Churches. It was re-issued in England in 1789, with a preface by Rev. John Sutcliffe, of Olney, and it had, as we know, much to do with the formation of our Foreign Missionary Society. Its republication at the present juncture by a "veteran member of the committee" is in every sense opportune. It is an open secret that we owe the reprint to Mr. John James Smith, of Watford, who also gave us Carey's still more celebrated pamphlet some ten or eleven years ago. Whatever modifications may be needed or adopted in our methods of missionary labour and support, "prayer is never obsolete," and the study of this pamphlet will act as an invaluable incentive and guide.

**THE EDUCATION BILL.**—The past month has been full of encouragement to the opponents of the Bill. The marvellous and unprecedented overturn of votes at the Sevenoaks election, the position in Wales, where the action of the Carnarvon County Council in resolving to have nothing to do with the Act if it become law, is being followed by other Councils, and by the practical unanimity of Trades Unionists against the Bill — these things have been followed by the spirited response of the local Free Church leaders in connection with the Free Church Councils in all parts of the country to the inquiries of the Free Church Federation, declaring for passive resistance against the Bill if it become law by refusing to pay the rate for clerical schools, and for making the question a test question at forthcoming municipal elections. The forces of opposition are growing rapidly, and enthusiasm is increasing also in a most encouraging manner. And in the meantime the issue is being cleared. On the one side, it is more and more being demonstrated that the Bill is a blow at efficiency, and a still deadlier blow at education. On the other side, the real authors and friends of the Bill are being unmasked; they are the party who sometimes avowedly, but always in secret, are labouring to bring England back to what they call “the Catholic faith,” but what is in reality the yoke of Rome. They know that their time is short. Circumstances have given them a position in and a control over the counsels of the nation altogether independent of their numbers and their proper influence. They hope that if the rising generation is given into their hands they may in time change the face of England, so that what they have not been able to do with the laity of the Church, born and bred in an atmosphere of liberty and Protestantism, they may do with their children. It is now or never. And in calculating the forces that are against us this must not be left out of account. It is their last ditch, as it is ours. They know it even better than we do, certainly better than the large majority of our representatives in Parliament. The *Pilot*, as we have frequently remarked, has, in the interests of Churchmen themselves, pleaded for modifications in the Bill to remove the just grievances of Nonconformists, but Mr. A. Talbot, M.P., brother of the Bishop of Rochester, who is the most stalwart champion of the measure in the House of Commons, will have none of it, and reveals in a letter to our contemporary the true purpose of the Bill. “I confine myself to an earnest appeal to the Churchmen who may read my letter, not to throw away an opportunity, which may never recur, of allowing the Church of England a splendid opportunity of continuing to be, wherever her strength is equal to it, the religious instructor of the people.” No compromise will satisfy such men, as no compromise will satisfy us. Any giving way on their part will be because they believe they still retain all they regard as vital and we regard as deadly. They purpose to take what we can never surrender. “Be strong, quit you like men.”

**TRADES UNION CONGRESS.**—The gathering of the representatives of the Trade Unions of the country has this year been of exceptional importance. The 500 delegates welcomed to London by Sir John MacDougall, Chairman of the L.C.C., in the Holborn Town Hall, represented a million and a quarter of associated artisans. Throughout, in spite of the Trades Union's position to have nothing to do with party politics, the questions that divide the great political parties came up for discussion and decision, and the decision

in almost every case brought the workers into line with Progressive Liberals everywhere. The war, old age pensions, the direct representation of labour in the House of Commons, the eight-hour day, compulsory arbitration, all came up for consideration; and especially the recent decision in the Courts in the well-known Taff Vale case gave new determination to the delegates to get together and use the sinews of war for the purposes of Parliamentary representation. On the Education Bill there was no uncertainty of voice, and no faltering. The Bill was condemned on grounds which are common to ourselves—the destruction of direct representation, the increase of sectarian jealousy, the lowering of the standard of education, the slight on women. The principle of one local authority directly elected was enforced, an extension of education, scholarships for promising children, free and properly equipped evening schools, and unsectarian training colleges were demanded, and instructions were given to the Parliamentary Committee to prepare and introduce, with other friends of education, a Bill on these lines. It is a splendid answer to those Free Churchmen who had expressed the fear that we had not the workers of the country at our back.

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**THE BRITISH ASSOCIATION.**—The British Association has met this year at Belfast, under the presidency of Professor Dewar, famous for his liquefaction of gases by means of extreme artificial cold. Before dealing with the subject peculiarly his own, he referred to the general position of education in this country, referring with partial approval to the disposition of his property by the late Mr. Cecil Rhodes and with unstinted praise to Mr. Carnegie's endowment of the Scotch Universities. His strictures on the past neglect of technical education in this country were severe, but not too severe in view of the facts he adduced in his own department of chemistry from the relative positions of Germany and this country. We have not half the number of trained chemists at work which that country has, and of these only 31 per cent. have had any systematic training, as against 84 per cent. This is the more vexing when we remember that the discoveries on which German prosperity and success have been built up were made and, to a certain extent, developed in this country. He adds that "the really appalling thing is that the German population has reached a point of general training and specialised equipment which it will take us two generations of hard and intelligently directed educational work to attain." This is a serious problem, which need not be met by Germanising our educational institutions, but which will be rendered ten-fold more serious by apathy or by miserable sectarian squabbles. In the Educational Science section, the same problems were discussed from another point of view by its President, Professor Henry Armstrong, who even said that at present educational science does not even exist, and methods and codes are stereotyped and antiquated. The Education Department was itself most in need of radical reform, and must become far less rigid in its method and much more of an Intelligence Department. The practical training of eye and hand must be regarded as at least of equal importance with the literary training. Contrary as in many respects the Professor's views will be to English prejudices, the whole of his address is worthy of thoughtful attention, and it is in the direction of his suggestions the whole movement for educational reform is really tending, treating the

child as an individual to be awakened, educated, equipped, rather than one of a company of human moulds into which the same information must be poured and allowed to settle.

**VIRCHOW.**—Professor Rudolf Virchow, who died on September 5th in his Berlin home, in the eighty-first year of his age, has for long years had a world-wide reputation as a man of science, especially in connection with his career as a professor of medicine. But he was almost as multifarious as an encyclopædia, and his first investigations as a professor of the Berlin University, under Government direction, led him at six-and-twenty to embrace with ardour views of social reform which made him a consistent Radical, and for all his life an earnest and courageous worker in the cause of the people. He was the most fearless opponent which Bismarck and his policy of iron had in public life, and in good report and in evil he laboured for peace and the overthrow of the militarism which sucks the life-blood of Germany, and, indeed, of all Europe. The greatest discovery associated with his name is in pathology, but he was always the patient student of nature, and became one of the few who have rendered really remarkable service to the cause of suffering humanity, freely giving his discoveries to the world, and inspiring the long stream of students who became his disciples to follow in his steps. His is altogether a noble figure, and for generations will be enshrined in the hearts of the German people.

**"FESTUS."**—Mr. Philip James Bailey, always to be known to fame as the author of "Festus," has passed away at the advanced age of eighty-six. In its first form the poem was written when the poet was but twenty years of age, and was published when he was twenty-three. But it became the one task of his long life to elaborate and perfect it, till, in its latest edition, it is three times as long as in its first, more than twice as long as "Paradise Lost," or Browning's "Ring and the Book." He published other volumes, but they were comparatively by-play, or were embodied later in this, his *magnum opus*; and by it alone his position as a poet must be judged. At the first appearance it met with a most flattering reception, and even Tennyson in later years spoke in high praise of its poetic quality, sympathising, no doubt, with its views on immortality and the hope of the final restoration of all to sonship in God. Some have placed it in the same category with Job and the masterpieces of Dante and Milton, with which it almost challenges comparison. But the work betrays, perhaps, too much self-consciousness and consciousness of an audience to reach the highest realms of art and so become a joy for ever. "Festus" is full of apt quotations. We believe Mr. Bailey's favourite was that on "The True Life."

"Life's more than breath and the quick round of blood,  
It is a great spirit and a busy heart.  
The coward and the small in soul scarce do live.  
One generous feeling, one great thought, one deed  
Of good, ere night would make life longer seem  
Than if each year might number a thousand days,  
Spent as is this by nations of mankind.  
We live in deeds, not years; in thoughts, not breaths;

In feelings, not in figures on a dial.  
 We should count time by heart-throbs. He most lives  
 Who thinks most, feels the noblest, acts the best.  
 Life's but a means unto the end; that end,  
 To those who dwell in Him, He most in them,  
 Beginning, mean, and end to all things, God."

Other quotations are :

- "Poets are all who love,  
 Who feel great truths and tell them."  
 "'Tis man himself e'er makes  
 His own God, and his hell." "  
 "I am happy when I can do good.  
 To be good is to do good."  
 "No life is wasted in the great worker's hand;  
 The gem too poor to polish in itself  
 We grind to brighten others."

**THE LATE REV. WILLIAM GRANT.**—The senior pastor of Bristo Place Baptist Church, Edinburgh, was not widely known on the south of the Tweed, but throughout the whole of Scotland he bore an honoured name. His father, Peter Grant, was a Baptist of the finest texture, a lively, energetic man, with a vein of mysticism in his nature, with the poet's vision, and the accompaniment of verse. Not only on Speyside, but in other part of the Highlands, was he revered as a man of Apostolic zeal. His Gaelic hymns are still sung in many a lonely moorside cot and on Canadian farms. William Grant was born in 1823, and was sent to Edinburgh University by the generosity of a wealthy Baptist in Edinburgh. In 1845 he began to work in association with his father in Strathspey. The Grants of Grantown were known and loved everywhere in the North. William removed to Edinburgh in 1870, and remained there till his death on Saturday, September 13th. He was a fervent evangelist, a wise pastor, a man of large heart, as well as of strong convictions. The writer of this note recalls many pleasant hours spent with him, in company with one who knew his family well—the late Rev. J. P. Chown, of Bradford, and has never forgotten his geniality and humour.



### LITERARY REVIEW.

**OLD PICTURES IN MODERN FRAMES.** By J. G. Greenhough, M.A. James Clarke & Co.

THESE old pictures are reproduced by Mr. Greenhough with a vividness of conception, a firmness and accuracy of outline, and a brilliancy of colour which only an expert literary artist could command. It is surprising to see how remarkably freshness and fidelity can be combined. The stories of Enoch, Hagar, Abraham and Isaac, Balaam, Eli, Michaiiah, and Ahab are brought before the reader's mind, with such true insight into their innermost meaning, and their teachings are unfolded with such ease and force that they appeal to us with the vitality of present-day events. Their practical bearings on modern life are everywhere brought out with rare skill. Mr. Greenhough's style is lively. Once or twice his sarcasm is perhaps too trenchant.

**PREACHING IN THE NEW AGE.** An Art and an Incarnation. Six lectures on the Carew Foundation. By Albert J. Lyman, D.D. Manchester: James Robinson, 24, Bridge Street.

PREACHING in the new age must, in regard to its spirit and substance, be identical with the best preaching of past ages. Yet no one doubts that in its form and methods it is capable of vast improvement and manifold modifications. The social and religious conditions of our day differ from the conditions of fifty or a hundred years ago, and unless the pulpit adapts itself to those changed conditions it will necessarily and so far fail. Dr. Lyman, in these familiar talks, is a wise and stimulating guide. He deals with all the great names that gather around Homiletics in a fresh, unconventional style; draws largely from his own experience; and virtually throws his lectures into the form of answers to questions which had been sent him. Rarely has a more instructive and helpful volume appeared. We have in our library volumes by Dale, Beecher, Stalker, Horton, Watson, Spurgeon, Phillips Brooks, and others, but this has merits of its own, and is worthy to stand side by side with the best of those we have named. No counsel is more timely than the following: "Be genial towards books, towards thoughts, towards men. But go for your orders only to Christ and to the higher terraces of your own spirit"; and the lectures are full of such sane advice.

**EXTEMPORE PRAYER.** Its Principles, Preparation, and Practice. By the Rev. Marshall P. Talling, Ph.D. Manchester: James Robinson.

WIDE as are the differences of opinion among our readers, and among Non-conformists generally, as to the value, and even the lawfulness, of a liturgy, there are none as to the value and necessity of extemporaneous prayer. Such prayer, however, should never be superficial, thoughtless, or, in public worship, unpremeditated. No man can give adequate expression to the needs of a large congregation, or be their leader and intercessor before God, who does not fittingly prepare himself for the task. We doubtless need prepared men far more than prepared prayers. In one sense praying is an art, and demands study. So far as we know, there is no work on the subject so sensible, so comprehensive, and so satisfactory as this. Its conception of prayer, its exposition of the principles underlying its efficiency, its counsels as to prayer in the family, as well as in the church, are as sensible as they are devout, while the collection of prayers at the end is full and varied. Certainly every minister should secure a copy of this admirable book.

**THE RISE OF A SOUL.** A Stimulus to Personal Progress and Development. By James I. Vance, D.D. Manchester: James Robinson.

VERY occasionally we come across a book which at once arrests us by its title and still further interests us by its contents; and this is such a book. Its publisher has been fortunate in securing the copyright of the English edition of it, and we doubt not he will find his venture amply rewarded. The book throbs with life, and, apart from a few Americanisms, would form a capital study in style for young speakers and preachers. Dr. Vance is alive to the meaning of soul, its prospects and opportunities, its hindrances and obstructions; and he appeals with rare power to every young man to be honest with himself, and follow the highest that is in him. The chapters on "A Man's Chance" and "The Sins of the Imagination" are profoundly impressive, so are those on "God Believes in us," "Is God Ancient History?" and "The

Unearthly Christ." Young men should get this book, and read, mark, learn, and inwardly digest its contents.

JOHN RUSKIN. By Frederic Harrison. London: Macmillan & Co.

It was inevitable that Mr. Ruskin, "one of the greatest masters of prose in English literature, and one of the dominant influences of the Victorian era," should have a place among "English men of letters," and Mr. Harrison has before shown that he possesses peculiar qualifications for the task assigned to him. He knows his Ruskin thoroughly, he has a profound admiration for the great writer's magnificent style, while fully alive to its "vices, extravagances, and temptations." He came into frequent personal contact with him in private and in public, and can claim to write under the influence of admiration, affection, common ideals, aims, and sympathies, even though brought up in other worlds of belief and hope. His appreciations of the "Modern Painters," "The Seven Lamps of Architecture," "The Stones of Venice," the Oxford Lectures, and "Fors" are generally sound and convincing. He details with candour the story of Mr. Ruskin's social experiments. Alive to their unselfishness and grandeur, he yet says, quite truly, "The ninety-six letters of 'Fors' contain the tale of a long career of failures, blunders, and cruel disappointment. They contain, too, the record of that damning perversity of mind and character which ruined Ruskin's life, and neutralised his powers—the folly of presuming to recast the thought of humanity *de novo* and alone, to remould civilisation by mere passion, without due training or knowledge; attempting alone to hurl society back into a wholly imaginary and fictitious past. But there are some failures more beautiful and more useful to mankind than a thousand triumphs." Mr. Ruskin's life has its painful side. Its severe mental strain, its physical weakness and suffering, its domestic sorrows might have crushed the strongest. Mr. Harrison has dealt with his difficult subject tactfully and honourably, and while differing from him on various points, we, in common with all admirers of this great master of prose poetry, appreciate the book heartily.

THE EMPHASISED BIBLE. A New Translation. By Joseph Bryant Rotherham. Vol. III., Proverbs—Malachi. London: H. R. Allenson.

It is but a few months since we reviewed Vols. I. and II. of this important work, and now we have the final volume on the Old Testament, the New Testament portion having been issued previously. Its peculiar arrangement is at once ingenious and instructive, and certainly helps to bring out the exact meaning of the Hebrew text. It should be a valuable means of preparation for the public reading of the Scriptures, and on this score will doubtless be widely consulted and used. The translation is rigid, accurate, and forceful. Many of the explanatory footnotes, especially in this volume, are of great exegetical value. The author has been occupied twelve years on the production of the work. His labour has been well bestowed, and we congratulate him on its completion. He will have his reward in the wide appreciation of Bible students.

THE BANE AND THE ANTIDOTE, and Other Sermons. By the Rev. W. L. Watkinson. London: C. H. Kelly, 2, Castle Street, City Road.

MR. WATKINSON is one of the most prolific preachers of the age. He is a clear, robust thinker, without a shred of weak and maudlin sentiment in his nature. He calls things by their true names, strikes hard at sin, however cleverly it disguises itself, and unravels hypocrisy with a fearless hand. He is the



preacher of a manly, healthful Gospel. His subjects are frequently out of the beaten track, and there is rich suggestiveness in such titles as "The Imagination in Sin," "Revised Estimates," "The Craft and Cruelty of Sin," "The Freedom of the Pure," "The Common Coronation." His power of illustration almost rivals that of Dr. Maclaren, and this new volume deepens our conviction that he is the greatest of present-day Wesleyan preachers.

**THE WHISPER OF GOD, AND OTHER SERMONS.** By Rev. F. W. Boreham.  
London: A. H. Stockwell.

**MR. BOREHAM**, who is President for the year of the New Zealand Baptist Union, and Editor of the *New Zealand Baptist*, combines the freedom of the Colonies with a good deal of the solidity and culture of the old home. He is, as his editorial position would suggest, a man of wide reading, and enriches his pages with allusions, quotations, and illustrations which only such reading could supply. The sermon that gives the title to his volume is taken from the Revised Version of Job xxvi. 14: "How small a whisper do we hear of Him," and is a fresh and forceful discussion of the Divine ways. Of the other sermons we have been specially attracted by "The Little Child in the Midst," "The Unobserved Grey Hairs," and "A Glimpse into the Day of Judgment." This is a notable volume in the series in which it appears.

**ESSAYS OF RICHARD STEELE.** Selected and edited by L. E. Steele, M.A.  
Macmillan & Co.

**STEELE** rather than Addison was the originator of the Queen Anne Essay, to the charm of which we are to-day becoming more and more alive. More delightful "lucubrations" we cannot have, on all manner of personal, domestic, and social themes. Steele's clearness of style, sanity of judgment, urbanity, and good humour are everywhere apparent. He was chivalrous, manly, courageous. His rebuke of vice was firm and outspoken, and he ran no small risks by his attack on the mohocks, the swindlers, and the gamblers of his day. His delightful sketch of Sir Roger, of Mr. Bickerstaff, and his nephews, of Jenny Distaff, his essays on "Matrimonial Happiness," on "Scolds," on "The Billingsgate Fishwife," on "Smiles and Laughter," are among the most lively and amusing in our language, and this selection will give a wider popularity to this charming writer. Mr. L. E. Steele's introduction is admirable. Comparing the two great essayists, he justly says: "There is many an essay from Steele's pen which more than equals Addison at his best, and many also which are possessed of a peculiar charm—the charm of spontaneity and artless enthusiasm—which we sometimes miss in the more finely wrought and more scholarly essays of the greater writer." Again: "Of the writers of the so-called Augustan Period, there is not one who speaks so straight from the heart, nor one who wins our affections so truly, as does Richard Steele." "It was under the influence of friendly rivalry that the best of both was given to the world; it is the happy combination of Steele's keen and enthusiastic initiative power with Addison's scholarly and philosophic charm that makes the wonderful collection of essays attractive even to modern readers."

**THE FREE CHURCHMAN OF TO-DAY.** By J. Compton Rickett, M.P. London:  
Arthur Stockwell.

**MR. COMPTON RICKETT** has thrown himself very heartily into the Free Church Federation movement, and in all parts of the country has given valuable expositions of our principles. The successive chapters of this volume have been delivered as addresses. They certainly indicate the lines on which our young

people need to be instructed, showing as they do that our Free Church position is at once more Scriptural, more reasonable, and more effective for the highest spiritual work than is the position to which we are opposed. It is as true as it is refreshing to be told that Free Churchmen are "not a refractory minority in Teutonic Christianity. It is the Church of England which maintains an isolated ecclesiastical position. She refuses to conform to the great Latin Church, and she is certainly a dissenter from the essential doctrines of that communion." We might, of course, go further, and insist that both the Romish and Anglican Churches are dissenters from the simplicity of the New Testament. The contents of this book are to some extent historical, dealing with the origin and growth of our principles, vindicating our right to freedom of thought and independence of judgment, hinting also at modifications which may be made in our worship and methods of work, without the least violation of principle. Mr. Rickett pleads for the complete elimination of religion from State-supported schools, and takes what we believe to be the only valid and consistent position. In the closing chapters social problems are forcibly dealt with.

#### RELIGIOUS TRACT SOCIETY'S BOOKS.

ALL who are interested in good, healthy literature for home and school are aware of their indebtedness to the Religious Tract Society, and look out, year after year, for an unfailing supply. We have just received a parcel which contains a number of really capital stories which, at odd times during the last few weeks, we have carefully gone through, and can honestly commend. "Under Calvin's Spell," by D. Alcock, a story of the Reformation, with its lights and shadows, its conflicts and triumphs, gives a vivid idea of the great Genevan theologian and his comrades, and enables us to understand his deep and abiding influence. "Within Sea Walls; or, How the Dutch Kept the Faith," tells the story of the immortal struggle of the Netherlands against the tyranny of the Spaniards. The historical setting is accurate, and the imaginative incidents are in harmony with it. It is well to be enabled to realise what our Protestant liberties have cost. "For Crown and Covenant," by Cyril Grey, transports us to Scotland at a somewhat later date, the stirring times of the Covenanters and the rise of the Cameronians. It is a historical novel of the right stamp. "A Book of Heroes; or, Great Victories in the Fight for Freedom," by Henry Johnson. The heroes are selected from various ages and different walks of life, their victories being won in peace as well as in war. "Once Upon a Time" is a boys' book of adventures—on land and on sea—among wild beasts and cannibals, savages and pirates. "A Scot's Thistle," by Leslie Keith—a charming love story amid difficulties and discouragements—racy and sensible. "The Blessedness of Irene Farquhar," by Eglanton Thorne, draws many of its incidents from the recent Boer war. The young officer to whom Irene is engaged is a fine, noble fellow. Irene's blessedness came to her after severe trial. "Alwyn Ravendale," by Evelyn Everett-Green, is a powerful story of the awakening of a soul, restored after painful wanderings, and finding itself and its human love glorified by the Divine. "David and Jonathan," by Julia Hack—another story of the war, and of the noble influence of a wounded and maimed soldier. "Aneal's Motto," by B. E. Slade, tells of lives subjected to false and cruel charges sustained by the power of Christ, of deliverance from suspicion, and of the sunshine which followed the shadow to more than one of the characters. "Faithful in that which is least" is a good motto.



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THE  
BAPTIST MAGAZINE

NOVEMBER, 1902.

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REV. JOHN WILSON, OF WOOLWICH.



WHEN a preacher has for twenty-five years held a large and increasing congregation, built up the third largest church in the denomination, erected a chapel capable of seating 2,000 persons, and has acquired a powerful influence over multitudes of working-men, it is worth while asking what manner of man he is.

The Rev. John Wilson, of Woolwich Tabernacle, is by this time well known throughout a large part of the Baptist denomination, and it is fitting that readers of the BAPTIST MAGAZINE should be furnished with a few details concerning him.

Mr. Wilson is a Scotchman, now in the prime of life, having been born in the little Forfarshire parish of Craichie in the year 1854. The free life of his father's farm laid the foundation of robust health, which has served him in good stead during an arduous ministry. While he was yet a lad, his parents migrated into Fifeshire, settling in the "auld grey toon" of Dunfermline, a city rich in historical and Royal associations, and redolent with memories of such saintly men as the renowned Ralph Erskine. A few years later, going to business in the neighbouring town of Alloa, young Wilson was brought into contact with earnest Christian men connected with the Y.M.C.A., and by such gracious influence was led to full decision for Christ. Soon afterwards he began to take part in Christian work, and while yet in his teens was appointed colporteur in the neighbouring district of Kincardine-on-Forth. Here God greatly used him; indeed, quite a revival broke out under his preaching, and the whole neighbourhood was moved. Friends who knew him best felt persuaded that God was calling him to the ministry, and they strongly urged him to seek a college training. One gentleman was so impressed with his manifest ability that he offered to pay for a university training with a view to the Presbyterian ministry. Of course, like most of his countrymen, he was then a Presbyterian. Baptists are not very numerous in Scotland, though they have grown considerably during the past thirty years, but in those days they were few and far between. There were, however, some in our friend's neighbourhood.

and he became acquainted with them; but with all his strength he fought their views, for were they not deep-dyed heretics, to be resisted and refuted by every true-blue Presbyterian? Still, misgivings occasionally arose in his mind as to whether something might not be said on their behalf, and at this time, in the Providence of God, he made the acquaintance of a young man with whom he had much fellowship in the Gospel, and, finding to his great surprise that he was a Baptist, he began seriously to consider the subject, and ere long was convinced of the truth and became himself a Baptist. The desire, encouraged by friends, to be wholly engaged in the work of preaching the Gospel growing within him, he determined to seek admission into Mr. Spurgeon's College. Long was he kept waiting and knocking at the door, and not until he paid a personal visit to the great preacher did the door open. Mr. Spurgeon received him in the most kindly way, asked if he were the young man from Scotland who had been pestering him with letters, and assured him that he thought he was doing very well where he was, but, he concluded, "If you must come to college, then come at once"; and in October, 1874, after enthusiastic farewell meetings with his old friends, when valuable presentations were made and heartiest good wishes expressed, he entered the Pastors' College.

Mr. Wilson's college course was a very happy one, and highly creditable to him; he was ever a good student, and by his breezy manner and genial disposition soon made friends of all. He was held in high esteem by his tutors, the late Principal Gracey having all along had a high appreciation of his worth. During his college course he revived the drooping church at Cliswick, and was instrumental in forming a new church at Launceston, Cornwall; but these 'prentice efforts only prepared the way for what has proved his life work. In August, 1877, he was called to the pastorate of the Baptist Church at Charles Street, Woolwich, and from that day until now he has under God pursued a career of unbroken success. The chapel was soon crowded, the preaching was wondrously blessed, the membership in a short time grew from ninety to two hundred. At this juncture, through the medium of the London Baptist Association, the neighbouring chapel at Parson's Hill was transferred to Mr. Wilson's people. Soon the accommodation of the larger place was found insufficient; galleries were added, but still the accommodation was utterly inadequate. At last the growth of the work necessitated the taking of the Drill Hall for afternoon and evening services, and here, for some five years, the Gospel was earnestly preached, the attendance throughout averaging 1,600. Meanwhile, the people had been looking out for a site and collecting money for the needed new tabernacle. Eventually an excellent position was secured near the Royal Arsenal Gates, and the present beautiful and commodious building was erected and opened for worship in 1896 at a cost of £14,500. The Tabernacle seats nearly 2,000, and there is schoolroom accommodation

underneath for 1,000. From the day of opening until now the building has been on the Sundays filled with earnest hearers, and the blessing of the early days has continued to attend the work in the new sanctuary. Baptisms are frequent, many striking cases of conversion have occurred, and the membership, which at the opening was between 1,200 and 1,300, is now over 1,500.

Mr. Wilson has, undoubtedly, the ear of the people, and his ministry is an object-lesson as to "how to reach the masses." Never was his work more prosperous and promising than now, and we believe that God has yet great things to accomplish through him. Mr. Wilson's preaching is full of thought, of vigour, of freshness. It is popular, Biblical, evangelical. There is ever a note of intensity, albeit there are many gleams of humour in the sermons, and the interest of the hearers is maintained from beginning to end. No one can listen to him without feeling that he is a man who reads, who thinks, who works, and, above all, who prays and lives in contact with spiritual realities.

Mr. Wilson is a man of splendid physique, super-abounding energy, and all aglow with enthusiasm for Christ and souls. He seems to have infused some of his spirit into his people, and the Woolwich Tabernacle Church is known for its earnestness and consecration. Every department of the work is flourishing. There are several Mission stations well sustained. One has developed into a church with a good chapel of its own and every prospect of doing a good work. There is a Sunday-school with over 1,000 children, and 500 more children attend the Mission schools. Much earnest work is done in the visitation of lodging-houses and by open-air preaching. It is impossible to estimate the influence which is exerted throughout the whole district by this living church under the capable direction of its earnest pastor and like-minded officers.

It will readily be gathered from this slight sketch that God has endowed Mr. Wilson with a large measure of the rare power of soul-winning; and it may be truly said that the dominant note of his ministry, with all its intellectual strength, spiritual culture, and popular sympathies, is the evangelistic one. In consequence, he is in much request for special services among the churches, and during the recent simultaneous mission he had marked success in various places, notably Walthamstow and Sheffield.

The Woolwich pastor has done much service in other directions. He served for years on the Board of Guardians, and he has always taken a deep and practical interest in the work of the Polytechnic, at whose meetings there is no more welcome speaker. Since 1891 until recently he was a member of the London School Board, in which capacity he rendered yeoman service to the cause of education. When compelled, through the increasing demands of his pastoral and evangelistic work, to resign his seat, the Progressive party marked its appreciation of him and

his colleague by entertaining them to a complimentary dinner, under the presidency of Mr. G. C. L. Whiteley, M.L.S.B., when over 100 guests were present, and, in the course of the evening, a presentation was made him of an illuminated address and a beautifully-bound set of Ruskin's works.

Mr. Wilson has in all his efforts been ably seconded by his good wife, who was a member of his Woolwich congregation in the early days at Charles Street. She has proved herself a worthy helpmeet, and he gladly recognises that he owes not a little to her gracious influence. She is President of the Mothers' Meeting and Dorcas Society, and in that capacity has been a channel of blessing to many, while in various other ways her genuine devotion to the good cause has made itself felt.

It may be mentioned that the 25th anniversary of this fruitful pastorate has just been celebrated, and in connection therewith, besides presenting the pastor and his wife with gifts of a personal character, the people have undertaken what they believe will most rejoice their worthy pastor's heart—to raise £750 towards the reduction of the debt on the Tabernacle. In the course of a month they have succeeded in raising two-thirds of the amount, and they anticipate obtaining the other third soon. We have no doubt that by the time these lines appear this will be done.

Long may the pastor of Woolwich Tabernacle be spared to carry on his great work; to prove that the Gospel is still the power of God unto salvation, and that a living, earnest, faithful proclamation of that Gospel will ever find an echo in the hearts of men, and will prove the best means of blessing them in this life, while preparing them for the life to come.

A. McCAIG..



## CHRIST AND THE HEATHEN WORLD.\*

BY THE REV. ALEXANDER MACLAREN, D.D.

"Other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd."—JOHN x. 16.

### II.—HOW CHRIST THINKS OF HIS WORK AND OURS.



WE have here *Christ teaching us how to think of His work and ours.* "Them also I must bring." A necessity is laid upon Him which springs at once from that Divine work which is the law of His life, and from His own love and pity. The means for accomplishing this necessary work are implied in the context as in other parallel Scriptural sayings, to be His propitiatory death. The instrumentality employed is not only His own personal agency on earth, nor only His throned rule on the

\* See BAPTIST MAGAZINE for October, p. 406.

right hand of God with power over the Spirit of Holiness, but also the work of His Church and His work through them. Of that He is mainly speaking when He says, "Them also I must bring." Here, then, are some truths which ought to underlie and shape as well as animate our efforts for heathenism.

And first, remember that the same sovereign necessity which was laid on Him presses on us.

"The Spirit of Life" which was in Christ had its "law," which was the will of God. That shaped all His being, and He set us the example of perfectly clear recognition of and perfect obedience to it, from the first moment when he said, "I must be about My Father's business." to the last, when He sighed forth, "Father, into Thy hands I commit My Spirit." Hence the frequent sayings setting forth His work as determined by an imperative "must," which, whether it be alleged in reference to some apparently small or to some manifestly great thing in His life, is always equally imperative, and whether it seemed to be based on the need for the fulfilment of some prophetic word, or on the proprieties and congruities of sonship, reposes at last on the will of God. His final words on the Passover night, before He went out to Gethsemane in the moonlight, contain the influence which moulded His whole earthly life, "As the Father gave Me commandment, even so I do."

And this Divine will constitutes for Him the deepest ground of the necessity in the case before us. The eternal counsels of God had willed that all the ends of the earth should see the salvation of the Lord; therefore, whatever the toils and the pains, the loss and the death, He whose meat and drink was to do the will of Him that sent Him must give Himself to the task, nor rest till, one by one, the weary wanderers are brought back on His shoulders and folded in His love.

In all which, let us remember, Jesus Christ is our pattern, not in His work for the salvation of men, but in the spirit in which He did His work. The solemn law of duty before which He bowed His head is a law for us also. The authoritative imperative which He obeyed has power over us. If we would have our lives holy and strong, wise and good, we must have the law of the spirit of life in Christ Jesus, making us free from the law of sin and death, for the obedience to the higher law enfranchises from slavery to the lower, and all other authority ceases over us when we are Christ's men. We are bound to service directed to the same end as His—even the salvation of the world. The same voice which says to Him "I will give Thee for a light to the Gentiles," says to us, "Ye are My witnesses, and My servant whom I have chosen." The same will which hath constituted Him the anointed prophet says of us, "Touch not Mine anointed and do My prophets no harm." We are redeemed that we may show forth God's praises. Not for ourselves alone, nor for purposes terminating in our own personal acceptance with God,



or the perfecting of our own characters, priceless as these are, but for ends which affect the world, has God had mercy on us. We are bought with a price that we may be the servants of God. We have received that we may give forth, "God does with us as we with torches do, not light us for ourselves." "Arise! shine! for thy light is come."

This missionary work of ours, then, is not one that can be taken up and laid down at our own pleasure. It is no excrescence or accidental outgrowth of the Church's life. We are all too apt to think of it as an extra, a kind of work of supererogation, which those may engage in who have a liking that way, and which those who do not care about it may leave alone, and no harm done. When shall we come to feel deeply, constantly, practically, that it must be done, and that we are sinning when we neglect it! Dear brethren, have we laid on our hearts and consciences the solemn weight of that necessity which moulded His life? Have we felt the awful power of God's plainly-spoken will driving us to this task? Do we know anything of that spirit which hears ever-pealing in our ears that awful commandment, "Go, go to all the world, preach, preach the Gospel to every creature?" God commands us to take the trumpet, and if we would not soil our souls with gross and palpable sin, we must set it to our lips and sound an alarm, that by His grace shall wake the sleepers, and make the hoary walls of the robber-city, that has afflicted the earth for so many weary millenniums, rock to their fall, that the redeemed of the Lord may pass over and set the captives free!

If we felt this as we ought, surely our consecration would be more complete, and our service more worthy. A clear conviction of God's will pointing the path for us is, in all things, a wondrous help to vigorous action, to calmness of heart, and thus to success. In this mighty work it would brace us for larger efforts, and fit us for larger results. It would simplify and deepen our motives, and thus evolve from them nobler deeds and purer sacrifices. To all objections from so-called prudence, to all calculations from sparse results, to all cavils of onlookers who may carp and seek to hinder, we should have one all-sufficient answer. It is not for us to bandy arguments on such points as these. We care nothing for difficulties, for discouragements, for cost. We may think about these till we lose all the manly chivalry of Christian character, like the Apostle who gazed on the white crests of the angry breakers flashing in the pale moonlight, till he forgot who stood on the storm, and began to sink in his great fear. A nobler spirit ought to be ours. The toil is sore, the sacrifices many, and the yield seems small. Be it so. To all such thoughts we have one answer—oh! that we felt more its solemn power—such is the will of God. We are doing as we are bid, and we mean to go on. "Them also must I bring," says the Master. "Necessity is laid upon me, yea, woe is me if I preach not the Gospel," echoes the Apostle. Let us, in the consecration of resolved hearts, and

in trembling obedience to the Divine will, add our choral Amen, and in the face of all the paralysing suggestions of our own selfishness, and all the tempting voices of worldly wisdom and unbelieving scornfulness that would stay our enterprise, let us fling back the grand old answer, "Whether it be right in the sight of God to harken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard."

We must not forget, however, that it was no abhorrent toil to which Christ reluctantly consented. But in this case, as always with Him, the words of prophecy were true. "I delight to do Thy will." The schism between law and choice had no existence for Him; and when He says that He must bring the wandering sheep into the fold, He means not more because of God's will than because of His own yearning desire to pour out the treasures of His mercy.

So it ought to be with us. Our missionary work should not be degraded beneath the level of duty indeed, but neither should it be left on that level. We ought not only to be led to it by a power without, but impelled by an energy within. If we would be like our Master, we must know the necessity arising from our own heart's promptings, which leads us to work for Him. He has very imperfectly caught the spirit of the Gospel who has never felt the word as a fire in his bones, making him weary of forbearing. If we only take to this work because we are bid, and without sympathy for men, and longing desire to bring them all to Him who has blessed us, we may almost as well leave it alone. We shall do very little good to anybody, to ourselves little, to the world less. That our own hearts may teach us this necessity, we must live near our Master, and know His grace for ourselves. In proportion as we do, we shall be eager to proclaim it, and not stand idling in a corner of the market-place till some unmistakable order sends us into the vineyard, but go for the relief of our feelings. "This is a day of good tidings, and we cannot hold our peace," said the poor lepers in the camp of one another. The same feeling that we must tell the good news just because we know it, and it will make our brethren glad, is part of the Christian character. A blessed necessity, then, is laid upon us. A blessed work is given us, which brings with it at once the joy of obedience to our Father's will, and the joy of gratifying a deep instinct of our nature. "Them also must I bring," said the Saviour, because He loved men. "To me who am less than the least of all saints, is this *grace* given, that I should preach among the Gentiles the unsearchable riches," echoes the Apostle. Let us live in the light of our Lord's eye, and drink deep of His spirit, till the task becomes a *grace* and privilege, not a burden, and till silence and idleness in His cause shall be felt to be impossible, because it would be violence to our own feelings, and the loss of a great joy as well as sin against our Father's will.

Consider, again, by what means the sheep are to be brought to Christ.

The context distinctly answers the question. That His propitiatory death is emphatically set forth as the power by which it is to be accomplished. The verse before our text says, "I lay down My life for the sheep"; that after our text says, "Therefore doth My Father love Me, because I lay down My life." It is the same connection of means and end as appears in the wonderful words with which He received the Greeks who came up to the feast, and heard the great truth, for want of which their philosophy and art came to nothing. "Except a corn of wheat fall into the ground and die it abideth alone"—"I, if I be lifted up from the earth, will draw all men unto Me."

Yes, brethren, the Cross of Christ, and it alone, gathers men into a unity, for it alone draws men to Christ. His death as our propitiation effects such a change in the aspects of the Divine government, and in the incidence of the Divine justice, that we who were far off are made nigh by the blood of Christ. His death as the constraining motive of life in the hearts which receive it, draws them away from their own ways by the cords of love, and binds them to Him. His death is His purchase of the gift of that Divine Spirit for the rebellious, who now convinces the world and endows the Church, till we all come unto the measure of the stature of the fulness of Christ. The first begotten from the dead is therefore the Prince of all the kings of the earth, and He so rules among the nations as to bring the world to Himself. The philosophy of history lies in the words, "Other sheep I have; them also must I bring."

Christian missions abundantly prove that the cross and the proclamation of the cross has this power, and that nothing else has. It is not the ethics of Christianity, nor the abstract truths which may be deduced from its story, but it is the story of the suffering Redeemer that gives it its power over human hearts, in all conditions and climates, and stages of culture. The magnetism of the cross alone is mighty enough to overcome the gravitation of the soul to sin and the world. We hear much nowadays about a new reformation which is to be effected on Christianity by purifying it of its historical facts and of its repulsive sacrificial aspect. When this is done, and the pure spiritual ideas are disengaged from their fleshly garb, then, we are told, will be the apotheosis and glorification of Christ. This will be the real lifting up from the earth; this will draw all men. Aye! and when this is done what will be left? Christianity will be purified back again into a vague deism, which one would have thought had proved itself toothless and impotent centuries ago. Spiritualising will turn out to be very like evaporating, the residuum will be a miserably unsatisfactory something, near akin to nothing, and certainly incapable either of firing its disciples with a desire to spread their faith, if we may call it so by courtesy, or of drawing men to itself. A Christianity without a sacrifice on the altar will be a Christianity without worshippers in the Temple. The King of Kings who rides forth conquering is clothed in a vesture dipped in blood. The Christian Emperor saw in the heavens the cross with the legend: "In this sign thou

shalt conquer." It is an emblem true for all time. The Cross is the power unto salvation. The races scattered on the earth have often sought to make for themselves a rallying point, and their attempts at union have become Babels, centres of repulsion and confusion. God has given us the centre, the tree of life in the midst. The crucified Saviour is the root of Jesse, which shall stand for an ensign for the people; to it shall the Gentiles seek, and, resting beneath the shadow of the cross, be at peace. "I, if I be lifted up from the earth, will draw all men unto Me."

Once more our Lord teaches us here to identify the work of the Church with His own. What His servants do for Him He does, for from Him they derive the power to do it, and from Him comes the blessing which makes it effectual. He works in us, He works with us, He works for us. We have the grace of His spirit to touch our hearts and sanctify us for service. He puts it into the wills and desires of His Church to consecrate themselves to the task. He teaches them sympathy and self-devotion. He breathes world-wide aspirations into them. He raises up men to go forth. He works with us, helping our weakness, enlightening our ignorance, directing our steps, giving power to the student at his dry task of grammar and dictionary, being mouth and wisdom to them that speak in His name, touching the hearts of them that hear. In our basket He puts the seed corn; the furrows of the field He makes soft with showers, and when it is sown He blesses the springing thereof. He works for us, opening doors among the nations, ordering the courses of providence, and holding His hands around His servants, so that they are immortal till their work is done, and can ever lift up thankful voices to Him who leads them joyful captives at His own triumphal car, as it rolls on its stately march, scattering the sweet odours of His name wherever the long procession sweeps through the world. We neither go a warfare at our own charges nor in our own might. He will fight with us, and He will pay us liberally at the last. When we count up our own resources, do we not often leave Christ out of the reckoning? Do we not measure our strength against the enemies', and forget that one weak man, plus Christ, is always in the majority? "It is not ye that speak, but the spirit of My Father which speaketh in you." "I laboured, yet not I, but the grace of God, which was with Me." So helped, so inspired, we are wrong to despond; we are wrong not to expect great things and attempt great things; we are wrong not to dare; we are wrong to do the work of the Lord negligently. Let us feel that Christ's work is ours, and we shall be bowed beneath the solemnity of the thought, shall accept joyfully the necessity. Let us feel that our work is Christ's, and we shall rejoice in infirmity that His power may rest upon us, shall bid adieu to faint-hearted fears, and be sure that then it must prosper. "Arise, O Lord, plead Thine own cause." Not unto us, O Lord, not unto us, but to Thy name give glory.

The Lord ascended into heaven and sat on the right hand of God, and they went everywhere preaching the Word. It seems a strange contrast

between the rest of the Lord—sitting in sublime expectancy of conscious power till His enemies become His footstool, and the toils of His scattered disciples. It is like that moment which the genius of the great painter has caught in an immortal work, when Jesus, in rapt communion with the mighty dead, and crowned with the accepting word from heaven, floated transfigured above the Holy Mount, while below His disciples wrestled impotently with the demon that would not be cast out. But it is not really contrast. He has not so parted the toils as that His is over ere ours begin. He has not left His Church militant to bear the brunt of the battle while the captain of the Lord's host only watches the current of the heady fight—like Moses from the safe mountain. The Evangelist goes on to tell us that the Lord also was working with them and sharing their toils, lightening their burdens, preparing for them successes on earth, and a rest like His when He shall gird Himself and serve them. Thus, the first time that the heavens opened again to mortal eyes after they closed on His ascending form, was to show Him to the martyr in the council chamber, not sitting careless or restful, but *standing* at the right hand of God, to intercede for, to strengthen, to receive and glorify His dying servant. He goes with us where we go, and through our works and gifts and prayers, through our proclamation of the cross, He worketh His will, and shall finally accomplish that great necessity laid upon Him by the Father's counsels, and upon us by His commandment, and to be effected by His death, that He should die, not for that nation only, but also that He should gather together in one the children of God which are scattered abroad.



## OUR AUTUMNAL MEETINGS.



REVIEW of the engagements of a busy and crowded week leaves upon the mind a clear and strong impression that the great gatherings in Birmingham gave a most gratifying evidence of the vitality and growth of our denomination. A comparison between this and the previous visit of the Union to the great

Midland city, thirteen years ago, both in regard to the numbers attending and the general interest in the proceedings, shows beyond all question that in the interval there has been marked progress in all directions. The Hospitalities Committee had to make provision for no less than 1,500 ministers and delegates, and the warm and grateful thanks of the visitors are due to the friends in Birmingham both for the patience, courtesy, and tact with which this colossal task was accomplished, and for the heartiness and generosity of their welcome. The engagements of the week were very varied, and though the debate on the Education Bill may stand out in public estimation as the most important, a glance through the whole programme shows that the subjects brought under

consideration covered a wide area and dealt with questions which not only affect the life and prosperity of the Churches, but the interests and progress of the Kingdom of God throughout the world.

The public reception by the Lord Mayor and the Lady Mayoress in the Council House on Monday evening, at which upwards of 2,000 persons were present, was a pleasant and interesting preliminary to the graver duties of the following days. After the guests had been personally introduced, a very enjoyable evening was spent in sauntering round the spacious picture galleries, and in greeting old friends. There was a generous provision of refreshments, and when the introductions and hand-shakings were concluded—a ceremony, by the way, which kept the Lord Mayor and Lady Mayoress busy for an hour and a half—there was an adjournment to the Council Chamber, and some brief speech-making. The Lord Mayor, in his own name and on behalf of the inhabitants of Birmingham, gave to the visitors an earnest address of hearty welcome to the city, and wished them Godspeed in their work.

The more serious engagements of the week began on Tuesday morning, and began early, for there were three services in different chapels, at which sermons were preached on behalf of Foreign Missions. In the forenoon the valedictory and designation service to bid farewell to departing missionaries was held in Carr's Lane Chapel, which was completely filled by an eager and intensely interested congregation. After praise and prayer, Mr. Alderman White, M.P., of Norwich (who presided in the absence of Mr. W. R. Rickett), opened the proceedings with a most impressive address, evincing his deep interest in the work of Foreign Missions, and his brotherly sympathy with missionaries in their self-denial, their labours, and their trials. "In the presence of men and women such as these," he said, "we are enabled to inhale fresh ideas of Christian fidelity in our home work in the Churches we represent." Then followed twelve short addresses by missionaries who are proceeding to their fields of labour in different parts of the world—six of whom are returning to their work in India, two to their stations on the Congo, and four others who are leaving England for the first time. Each of these addresses was marked by a fine tone of consecration and hopefulness. Whoever may indulge in pessimistic doubts about the success of missions it is a fact, as significant as it is gratifying, that those who give their lives to the work are assured of its real progress and have high hopes of its ultimate triumph. The valedictory address was delivered by the Rev. T. Vincent Tymms, D.D., Principal of Rawdon College, who began by expressing his feeling that it was a high privilege to be entrusted with such a task, and went on to suggest that "in Christ at Sychar" may be seen "a type of all the trials that beset a missionary." This leading thought was worked out in many interesting details. The service, which was throughout helpful, and hallowed in a very high degree, was concluded by a valedictory prayer offered by

Dr. Glover, in which the departing brethren and sisters were lovingly commended to the gracious care of God.

In the afternoon another crowded congregation gathered in the same chapel, when a missionary sermon was preached by the Rev. J. G. Greenhough, M.A., of Leicester. The preacher, who conducted the whole service, took for his text, "Men who have hazarded their lives for the name of the Lord Jesus" (Acts xv. 27). It was a strong sermon, abounding in striking passages, showing a keen appreciation of the hardships, trials, and perils in the lives of missionaries, and vindicating them against the heartless and sometimes malicious attacks of would-be critics. "There are some who would rob missions of their romance and the missionary of our sympathies by calling in question his hardships. They have drawn us pictures of men out in the great, dark, moral jungle, living lives of professional ease and indolence, and faring sumptuously every day. The Lord forgive the eyes that see so little and so crookedly, and the lips that utter slanders so heedlessly and cruelly." "Call missionaries fanatics and dreamers if you know no better, and us who sent them out, but do not deny the hardness of their lives if you have any regard for truth and justice." He then went to show that the sufferings and losses in the missionary field are fruitful in great results. "Heroism kindles its own fire in others. Every martyr drops seeds from which valiant and self-forgetting lives grow. For each fallen one there are two or ten ready to be baptized for the dead." "The missionary cause is replenished by its losses, reinvigorated by its sufferings, and rises into new and stronger life from its very graves. Its sacrifices make its wealth, and from its tears spring the fountain of its larger hopes." The closing passage of the sermon was a beautiful and glowing description of the power of the "Name." "It never fails to produce heroes when they are wanted, and to gather around it men who know how to suffer and die. What it is to those who love Him, nor tongue, nor pen can show." "It represents all that makes life worth living, and all we dare hope for when this short life is over. There would be nothing left to believe in, and nothing worth striving for, if this Name were gone."

In the evening there was a public missionary meeting in the Town Hall, at which there was again a crowded attendance. The chair was taken by Mr. G. W. Macalpine, J.P., Accrington, who gave an interesting descriptive glance over some of the more prominent facts of the work of our missionaries in India, China, and the Congo. Subsequently three addresses were given by missionaries. The Rev. S. S. Thomas, of Delhi, presented some aspects of the work in India; the Rev. Dr. Edwards, of Shansi, described the recent events and the present position and outlook of the mission in China; and the Rev. J. R. M. Stephens, of Wathen, concluded by giving an account of some of the Congo stations, and made an earnest appeal for an increase in the number of workers. It was altogether a successful and enthusiastic close of a most interest-

ing day, in which the claims of Foreign Missions had been expounded and advocated with much impressive earnestness.

The first session of the Union—preceded by three early services—was held in Carr's Lane Chapel on Wednesday morning. The session began with a devotional service, conducted by the Rev. W. Hackney, M.A., of the Pastor's College, London, and then the Rev. J. R. Wood, who was warmly greeted by the crowded assembly, entered the pulpit to deliver his Presidential address. After some words of introduction on recent events, he announced as his subject, "The place of the Church in the life of the nation." He said: "As the minister is the most potent of the forces in the life of the Church, so the Church is the most potent of the forces in the life of the nation. We need to be better ministers of Christ for the Churches' sake, was the burden of the first address; the Churches' need to be better for the nation's sake, is the burden of the second." Then followed a graphic picture of the complex life of the nation. "These multitudes, irrespective of class distinctions, are our kith and kin, live under the same skies, breathe the same air, suffer from the same ills, and are included in the same redemption. They are our brethren; we cannot separate ourselves from them without doing violence to the mind of Christ." Mr. Wood then passed to consider the real meaning of the term "Church," and said, "Jesus Christ founded the Church, the visible embodiment of the Kingdom of God." "The claim of Christ is to the whole domain of life, and the mission of the Church is as wide as the claim of Christ, but it does not follow that the pressure of obligation is the same over every part of this wide area. Our direct interest as Christian Churches lies in ethical and religious, rather than in economic and social, problems, and the pressure of our obligation falls chiefly on the duty of bringing the Gospel to the people." "In taking this course, putting the Divine life first, and the Gospel which produces it, our Churches follow in the steps of the Master." In the work of bringing the Gospel of Christ to the multitudes, it should be our aim to "take our place and lead in a great movement for home evangelisation." "In this ministry we cannot run before God, either at home or abroad, but let us take heed not to fall behind Him, and so lose the vision of His face and the sound of His voice. James Chalmers, the apostle of New Guinea, in one of his last letters, said, 'There will be much work in heaven. I shall have good mission work to do, great, brave work for Christ. He will have to find it, for I can be nothing else than a missionary.' Let us enjoy our heaven now—become missionaries all of us, and fill our land with the name and praise of Jesus our Saviour, 'the only begotten of the Father, full of grace and truth.'" The first business after the conclusion of the address was a resolution of thanks to the friends in Birmingham for their reception and hospitality. This was entrusted to Mr. J. Benson, L.C.C., of London, and seconded from the chair. The resolution was carried with hearty acclamation. The secretary, Rev. J.



H. Shakespeare, M.A., proposed the names of brethren who are to form a committee to take into consideration the establishment of a Sustainment Fund. He also made statements in regard to the present position of the Century and Annuity Funds. Then followed an interesting and important statement by Mr. T. R. Glover, M.A., son of Dr. Glover, concerning a "Robert Hall Society" in Cambridge, which aims at promoting a spirit of union among Baptist students in the university. A resolution was passed expressing satisfaction at the formation of the society, and referring to the council the question of how official help can be rendered to it. A further resolution, advocating the Sunday closing of public-houses, was proposed by the President, seconded by the Secretary, and unanimously adopted. Next in order came the reception of a deputation from the Birmingham Free Church Council, introduced by the Rev. J. Jenkyn Brown. Mr. Alderman Hart, J.P., and the Rev. J. H. Jowett, M.A., representing the council, gave to the Union a most cordial welcome to the city, and expressed the hearty good wishes of the local Free Churches for the prosperity of the Baptist Churches in the good work of bearing witness to the Gospel of Christ, and in their efforts for the maintenance of religious liberty. Mr. Jowett especially, in a bright, earnest, and sympathetic speech—which greatly moved the assembly and evoked hearty cheering—urged the brethren to make it clear that they were unanimous in their condemnation of the Government Education Bill. The business of the session was closed by the reception of a deputation from the Temperance organisations of the city.

The second session, to consider the Education Bill, was held in Carr's Lane Chapel on the afternoon of the same day. The spacious building was crowded to its utmost capacity, and there were numbers of the general public unable to gain admission. The resolution in condemnation of the Bill as originally drafted was divided into two parts—the first, which vigorously denounces the measure as "having for its main purpose the clericalising of education at the cost of the just rights of all Free Church citizens," and expressing the determination of the members of the assembly "to use their political influence to secure a system of national education in harmony with the principles of justice and efficiency," was proposed by the Rev. Chas. Williams, seconded by the Rev. W. E. Blomfield, B.A., in eloquent and loudly applauded speeches, and enthusiastically adopted with absolute unanimity. To the second part of the resolution, declaring that the members of the assembly, should the measure become law, will "suffer the restraint of goods" "rather than pay the school rate," the Rev. Dr. Glover moved an amendment to the effect that the members of our Churches be urged to "use their utmost efforts to prevent this mischievous measure being passed into law, and, in the event of its being forced through Parliament to return such a majority in the next Parliament as will reverse the policy unhappily adopted." This amendment was briefly seconded by the Rev. Chas.

Joseph, of Cambridge, who considered that the threat to refuse to pay rates in the event of the Bill becoming law was undignified. In the debate which followed, Dr. Clifford, who, on rising to address the assembly, was received with quite an ovation of applause, expressed his conviction of the necessity and righteousness of "passive resistance" to unjust laws, and strongly urged the adoption of the original resolution. When the matter came to the vote, it was found that about two dozen members only were in favour of Dr. Glover's amendment, and the resolution was carried in its entirety amid great enthusiasm.

In the evening there was a service in Carr's Lane Chapel, when a large congregation assembled to hear a sermon from the Rev. J. T. Forbes, M.A., of Glasgow. He took for his text the words, "Neither is there salvation in any other," and in an earnest and thoughtful manner enforced the truth that while the remedial power of the Gospel affects the whole man it deals first and mainly with his spiritual nature. An hour later, at eight o'clock the same evening, a "mass meeting for men" was held in the Town Hall under the presidency of Mr. Alderman J. H. Lloyd, J.P., Lord Mayor of Birmingham, when some earnest and stirring addresses were delivered. The Rev. Walter Wynn, of Earby, spoke on "The Use of the Sunday in England"; the Rev. D. J. Hiley, of Bristol, on "A Revival of Religion the only Cure of the Drink Curse"; and the Rev. T. Phillips, B.A., of Norwich, on "Gambling and Social Reform."

The proceedings of Thursday began, as on the two previous days, with three early morning sermons, and it may be remarked that the programme included an unusually large number of preaching engagements. During the three days there were no less than fourteen services of public worship, when sermons were preached by different brethren. The third session of the union, which commenced at 9.45 o'clock on Thursday morning, was much quieter and more sedate in tone than the exciting session on the Education Bill, but there was a very large attendance, and subjects of vital interest to the well-being of our denomination were brought under review. The session was opened with a brief devotional service conducted by the President, and four papers were read on different aspects of the great work that lies in front of the Churches. The Rev. J. H. French, of London, dealt with "The Problem of the Mid-Town Church"; the Rev. G. Hill, M.A., of Nottingham, with "The Problem of Suburban Work"; Dr. Percy Lush, of London, spoke on "The Rôle of the Mission Dispensary"; and the Rev. J. H. Hamilton, of Darlington, enforced the need and claims of "The Rural Baptist Church." There is no space here for an analysis of any of these papers, but it may be said of them generally that they were able and exhaustive. Each faced the difficulties with which the supreme task of evangelising England in town and country is confronted; and each contained suggestions that may prove fruitful in new methods of work. There was no avowed purpose of preparing for and directing the allocation of the Century Fund

when that grave task is taken in hand, but there were many hints which, no doubt, will be taken into consideration by the council. The papers were listened to with deep and earnest attention, and it may well prove that this session will not be the least productive of good results in the future. There was no discussion, and the remaining time of the session was spent in prayer.

In the evening there was a public meeting in the Town Hall for the Exposition and Enforcement of Free Church Principles. The hall was well filled. The chair was taken by Mr. Councillor C. T. Bishop, of Birmingham, who, in the course of his opening speech, remarked that the present was "a very opportune time for holding such a meeting." The Education Bill of this year has already done many evil things in stirring up strife, but it "has done one good thing"—"it has aroused Nonconformity, stirred up the Nonconformist kind to remember that they have principles, principles that are dear to them, principles for which they have yet to fight." The first address was given by the Rev. J. W. Ewing, M.A., of London, who, at a very short notice, took the place of Rev. E. G. Gange (absent through ill-health), and spoke some stirring eloquent words on "Loyalty to our Principles." He was followed by the Rev. John Thomas, M.A., of Liverpool, whose subject was, "Spiritual Grace and Church Ordinances." Mr. Thomas has a gift of oratory which is strikingly impressive in such great gatherings, and his address roused the audience to a high pitch of enthusiasm. The Rev. J. Baillie, of Cardiff, gave the closing address on "Our Obedience to the State and its Limitations." It was altogether a most successful meeting. There was much lucid exposition of principles, and many stirring appeals to Nonconformists to prove themselves worthy of them; the large audience showing by repeated applause how completely they were in sympathy with the speakers.

Some other meetings were held on Thursday, which can only be mentioned in a word or two. Mr. Alderman George White, of Norwich, entertained to breakfast the directors and district secretaries of the newly-formed Baptist South African Colonial and Missionary Aid Society, and in the afternoon a sermon on behalf of the same society was preached by the Rev. W. E. Blomfield, B.A., Coventry. Temperance meetings were held in the neighbouring towns of Walsall and Dudley in connection with the Baptist Total Abstinence Association.

The valedictory meeting of the Zenana Mission, held on Thursday afternoon in Graham Street Chapel, was pervaded by a deeply earnest and spiritual tone. Mrs. Robinson, of Bristol, presided, and spoke touchingly of the need of women in India. Short farewell addresses were then given by eight ladies who are about to return to their work in India, and two others who have recently been appointed. The valedictory address delivered by the Rev. W. Medley, M.A., of Rawdon College, was a very gracious and sympathetic utterance, full of wise counsel, quietly but most

effectively spoken. He said, "To revise and rekindle in all our hearts the great simplicities which are after all the great realities, this is best. To make vivid for a moment Faith and Hope and Love, and the consecration which is the fruit of these, this surely is what we need most at such an hour as this." After the address, the missionaries were commended to God in prayer by the Rev. J. Jenkyn Brown.

Most of the visitors left Birmingham on Friday morning, but there were good attendances both at the Missionary Breakfast Conference and the Young People's Missionary Meeting in the evening. The former was presided over by His Honour Judge Bompas, K.C., and following the example of recent years the time was occupied in the most interesting and profitable manner by short addresses from missionaries, both men and women, descriptive of the work in India, China, and the Congo. The Young People's Meeting was held in the Town Hall, and was one of the brightest and most interesting of the week. The chair was taken by Mr. T. S. Penny, of Taunton, and addresses were given by Mr. A. H. Baynes (General Secretary), Dr. Watson, of China; the Rev. F. W. Jarry, of Orissa; and the Rev. S. J. Bowskill, of Yakusu, on the Congo. And so very fittingly the business of the week ended, as it began, with the consideration and enforcement of the need and the claim of our Foreign Mission; and it may well be hoped that, as the engagements of the closing day were for the purpose of helping our Sunday scholars and young people generally to a deeper and more intelligent interest in missionary work, the seeds were sown which will bring forth consecrated lives in the years to come when the present leaders have passed away to their reward.

W. H. KING.



## THE BALANCE OF IDEAS IN CHRISTIANITY.



VERY careful student of the Bible and of theology must have felt that the main source of religious error, and a prolific germ of unbelief, may be traced to extreme views of religion; not so much to the rejection or denial of religious ideas as to their one-sidedness, to the want of *balance* between them. And this, not merely in minor points of ritual or government, but in relation to those vital truths on which the very substance of religion depends. In this respect even Christianity has often presented a strange motley appearance, like a kind of mosaic composed of disjointed, unrelated, parti-coloured elements. The absence of equipoise and proportion in Christian ideas has often been a sad hindrance to them, degrading religion in the sight of sceptics, and bringing an undeserved slur on the Bible as teaching contradictory and even immoral sentiments. For it is clear, as both Protestant and Romish controversies have shown, that two extreme propositions cannot both be true—either both are false, or one is

false, or both partly true. The latter is the case with most religious extremes, so that it is the balance between them which represents the approximate truth; agreeably to the Confucian motto, "Truth lies in a mean," a dictum which, however inapplicable to morals and practical conduct, points to the solution of many religious problems.

This needed balance lies, in principle, between two conflicting sets of ideas—the abstract and ethical, on the one hand; and the concrete and sensuous, on the other—which, if carried to their logical issues, as they never are in Scripture, would be largely self-destructive. To reassure any who may be perplexed by extremes in religion and theology is the purpose of the threefold argument of this article.

I.—*The balance of ideas in Christianity involves the preponderance of the abstract and ethical over the concrete and sensuous*—The tendency of opposing theologies has been to suppress one or other of these sets of ideas, Unitarians and Mystics emphasising almost exclusively the abstract and ethical, Romanists and Calvinists in different forms the concrete and sensuous. In this both are wrong. While abstract and ethical ideas appeal to the reason and conscience, concrete and sensuous ideas appeal to the imagination and emotions. But it is evident from the nature of the latter faculties, and from the trend of the human mind, that a mechanical equality between these two sets of ideas would practically mean an entire swamping of abstract and ethical ideas by the concrete and sensuous. And this has actually taken place in Romanism and in some points of Calvinism; where the true proportion has been actually reversed, sensuous ideas largely preponderating over ethical. For balance here follows the analogy of chemical combination rather than of weight or number, the combining equivalent of the abstract and ethical being far higher than that of the concrete and sensuous.

This necessity for the preponderance of the abstract and ethical in to the absolute truth of these ideas only; and, secondly, that religious ideas, unlike those of philosophy and science, demand some personal action in those who hold them, and are not simply things to be learned or thought about. The former point will be apparent on a moment's reflection. We have a conviction of God's existence, love, power, holiness, and of the reality of moral principles and obligations which we cannot possibly have of the nature of a future life or of the destiny of mankind. The second suggestion is no less obvious. The ideas of science and philosophy call for no moral action on the part of their believers, but those of religion are, apart from this, practically non-existent. Such ideas are not mere opinions or facts, but convictions generated by the facts revealed, the facts themselves being powerless except through the moral and religious influence of the ideas they create.

But this supremacy of abstract and ethical ideas does not mean the ruling out, but only the subjection, of the concrete and sensuous. This

is, of course, partly a question of age and intelligence. Earlier ages necessarily learned much through the concrete and sensuous which later times apprehend through the abstract and ethical. It is the same with children and grown people, and, in a measure, with contrasting temperaments. But the ideal, the mature, experience will be that in which abstract and ethical ideas—religious perceptions and convictions which are independent of time, place, and event—preponderate over concrete and sensuous ideas, and thus lift religion to the highest plane, alike of belief, character, and worship. But this elevation of mind, so far from blotting out concrete and sensuous ideas, gives them a peculiarly sacred significance. None think of heaven or hell or spiritual beings with such reverent interrogation as those who have gazed into the depths of the Infinite, and recognised the inviolability of moral sanctions. It is because they cannot conceive, in religion, of love without redemption, of faith without prayer, of holiness without service, of eternal life without eternal joy, and *vice versâ*, that they are solicitous that the balance God has established between these two sets of ideas and truths should be universally recognised.

II.—*The balance of ideas in Christianity finds ample confirmation and expression in Scripture.*—Nothing is more remarkable in the Bible (especially in the Old Testament, considering the nationality of the writers and the time in which they wrote) than the emphasis placed on abstract and ethical, in contrast with concrete and sensuous, ideas; and this feature, which has often been noticed, shows the vast superiority of the Scriptures over all other sacred books. Even amid the necessary sensuous training of the Israelites we get this ethical note clear and decisive from the first. "Thou shalt have none other gods beside Me," "Thou shalt not make unto thee a graven image," etc. God's relation to the patriarchs—notably to Abraham—and His dealings with them, all take the same lofty moral tone and aspect, while the prophetic writings are as spiritual as the Lord's Prayer or Paul's Epistles. But it is, of course, in the New Testament that abstract and ethical ideas are most strongly emphasised. The greatest words of the latter for God are "Spirit," "Love," "Heavenly Father"; its most impressive idea of Christ is that of "our life"; the acme of spiritual experience, "to know the love of Christ, which passeth knowledge"; while the intensest notes of a future life—Paul's in Col. iii. 4, and John's in I. iii. 2—have nothing really concrete or sensuous in them. The same is true of many other Bible words, and also of the argument of many of its older books—*e.g.*, Job and Jonah—both of which, though so intensely concrete in form, are designed to teach the very highest ethical sentiments; the former, that special sufferings are no proof of special guilt; the latter, that the Divine favour was never absolutely confined to a particular people. It is a contrast between the breadth of God and the narrowness of the prophet.

But the tendency of theology has been to disregard this preponderance

of abstract and ethical ideas in Scripture, and to lay stress on the concrete and sensuous. Three influences especially have contributed to this.

*The fascination of system* has played a large part in this misreading of Scripture. It is simply amazing how men have twisted and tortured the words of the Bible in order to make them square with some preconceived, or misconceived, notions of their own. So wedded, for example, was Calvin to his idea of predestination, involving the foredoom of some to eternal death, that he believed this "horrible doctrine" (as he felt it to be), and that it "was supported by Scripture [especially by Rom. ix.], although it involved the damnation of little children." Similar instances of the hold system exerts on men's minds may be seen in the "schemes of salvation" and "theories of Atonement" which theologians and expositors have from time to time put forth. None of these have been found wholly satisfactory, and the more concrete and objective the less so, because the more lacking in those ethical elements which fill so large a place in Scripture and human experience. It is plain that every religious truth may be looked at from either of these standpoints—the ethical or the concrete. If truth be sacrificed to system, the latter will predominate; if system to truth, the former. This is markedly the case in regard to forgiveness and future punishment. Modern interpreters of Scripture have clearly seen that the abstract and ethical side of these truths is truer to the religious consciousness and to God's Word than the concrete and sensuous, however much the latter may lend itself to a systematic theology.

*The impatience of mystery* has also led to an unscriptural prominence of concrete and sensuous ideas. It is noteworthy that those very ideas which have the smallest place in Scripture, and are the most obscure—such as a future life and the second advent—are those which attract men most, because they appeal so largely to the imagination. Men want to know most about what the Bible says least, and what they can least understand. For while in science and practical life the concrete and sensuous are most familiar to us, in religion they are the least so. Here it is the abstract and ethical which is most intelligible. How little, for instance, is said in Scripture about a future life, on its concrete and sensuous side, and how little of this we can comprehend!\* Yet so impatient are men of mystery that there is no subject on which they have spoken more dogmatically. The danger of this is seen in doubtful theories of eternal punishment—physical torments, annihilation, universalism, conditional immortality, etc.—which often cancel each other.†

A similar tendency to press concrete ideas appears in the insistence on a literal second advent. The effect of such a view is curiously shown in a

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\* 1 Cor. ii. 9, 10.

† As Mr. Price Hughes said of Dr. Beet's views at the recent Conference discussion: "What he [Dr. Beet] said was that dogmatic views on Eternal Punishment were not to be found in the Scriptures."

recent work on Church of England missions in India, in which the writer gives as his "chief reason" for "the conversion of Central Asia"—not the salvation of its inhabitants, but—the hastening of Christ's second advent. He says: "If any man really desires the second advent he ought to prove the sincerity of his love by doing his best to hasten the coming of the day of God"—basing his argument on Matt. xxiv. 14, and 2 Peter iii. 12. Can any notion be more mechanical than that we can facilitate or expedite the Divine procedure—whatever form it may take? Is there any passage, except the obscure one in 2 Peter iii. 12, which even suggests this? Matt. xxiv. 14 admittedly refers to the destruction of Jerusalem, "the end" meaning "the end of the age." And is not the passage in Peter rather ethical than eschatological? Is not its urgency substantially this, that the solemn events of life should be a perpetual monition and constraint to holy living and watchfulness? That anything we do can affect God's "times and seasons" seems strangely inconsistent with Acts i. 7.\* Our motive in missions ought surely to be the far more immediate and practical one of saving men. The veil Scripture has drawn over the concrete aspect of the unseen, like that of the Mosaic economy (2 Cor. iii. 13), is a blessing in disguise, designed to fix our thoughts on its spiritual aspect. As Paul suggests, our "knowing in part," our paucity of miraculous gifts and knowledge, ought to impel us to follow the more earnestly that "more excellent way" of the cardinal Christian virtues—"faith, hope, charity"; cultivating and manifesting them to the utmost. "The saint in his devotions," it has been well said, "casts his thought into the flame as sacrifice."

*The craving for the supernatural* further contributes to the supremacy of concrete and sensuous religious ideas. This is seen in all forms of doctrine and ritual which make men the dispensers of Divine grace or connect its reception with any particular rites. Sacerdotal claims, sacramental efficacy, the High Church theory of the Church and the priest, all turn on the craving for supernatural power and authority, and thus unduly exalt the concrete and sensuous. Rome carries this to the pitch of absurdity in her worship of relics—a bone of this saint, a finger-nail or hair of another, with innumerable bits of "the true cross." Where is there a shadow of support for these theories and claims in Scripture? What have magical acts, incantations, and priestly intervention to do with God's free gifts and grace? Christ's appeal is ever a direct and personal one, not to sense and fear, but to conscience and reason. "Learn of Me." "Take My yoke upon you." "Take up thy cross." "Follow Me." And even at the Last Supper the simple injunction is: "This do in remembrance of Me." Not a word, either from Christ or Paul, about any special consecrating act—any "solemn act of the Church," which even some Nonconformists have pleaded for—to render the service

\* We must not, however, ignore the implication of the Christian doctrine of prayer.—Ed.



spiritually effectual. A similar unscriptural craving for supernatural authority is found in the Anglican doctrine of the Church, and "the Kingdom of God," as a visible community. That "Church" in the New Testament simply means "a religious assembly" has been admitted by Episcopalians; while Dalman, in his recently translated "Words of Jesus," substitutes "sovereignty" for "kingdom" in the latter phrase. "To-day, as in antiquity," he says, "an Oriental kingdom is not a body politic in our sense, a people or land under some form of constitution, but merely a 'sovereignty' which embraces no particular territory" (p. 94). "The idea" (says Professor Adeney) "points to the reign and rule of God rather than to the realm over which He is King. . . . Jesus no more contemplated the idea of the kingdom as a social organism than as an organised church. . . . It is difficult to read Dalman's argument and not agree that he is in the right—that 'kingdom' in the sense of realm is only used in the New Testament figuratively."

III.—*The balance of ideas in Christianity efficiently aids the growth of religious life and character.*—It does this by showing its continuity in essentials. The changes Christianity has undergone, which have sustained instead of violating this balance, have been changes in form, not in substance. The advance of Biblical criticism and of general knowledge has rendered the older transitional forms of doctrine untenable, but it has not touched their essential spirit. All the concrete and sensuous ideas of Scripture remain, shorn only of those literalisms and extravagances that have proved such barriers to belief. Any existing irreconcilable contradictions between theologies and churches are due to mistaken interpretation or vicious reasoning, not to any flaw in the Divine equipoise of Christian truths. Whilst recognising with gratitude the stalwart characters produced under the older teaching, one cannot but feel that a measureless impetus has been given to the religious life of to-day through the truer interpretation of Scripture and the juster recognition of the demands of conscience and reason.

This balance also aids religious life by giving a forcible reply to objectors. Centring faith in the abstract and ethical, it warrants two conclusions: (1) That the one demand of Christianity—personal trust in Christ as a Divine Saviour and fidelity to His character and teaching—is not affected, either as to its possibility or obligation, by any speculative difficulties. (2) That neither the blessings nor the duties of Christianity are directly related to our power to demonstrate facts beyond human ken—such as the reality of a future life.\* The one clear answer to objectors to Christianity is that it meets a religious need and presents an ethical balance independently of all speculative mysteries, and that on these grounds we are bound to accept it—to believe (as the sceptic does in

\* In 1 Cor. xv. 19, as the *R. V.* suggests, Paul is certainly drawing a local comparison suggested by the fierce persecution of the age, not enunciating an abstract principle.

other spheres) that of which we have no definite conception, to exercise faith in the *Unseen*.

This balance further aids religious life by presenting the strongest urgency to practical godliness. Surely if anything can arrest and inspire us it is the moral glory of Christ and the Gospel. To the one grand test of a religion—essential and consistent morality—Christianity answers as no other religion can. Its two outstanding features are its enunciation of moral principles and its insistence on moral duties as the essential conditions of all true religion. "Jesus," says Dr. Fairbairn, "regarded merely as an embodied moral force, has been the mightiest and most unique of persons. No one has so operated on the lives, so affected the character, so determined the destinies of men as He has done. . . . His character has been the fruitful mother of all our virtues; it has created more moral excellence than any other force that has ever acted in the region of the spirit." From the most opposite standpoints we may see the practical need of this balance of ideas to religious belief. Mr. John Morley voices the Agnostic onesidedness when he says (in *Compromise*) that the popular belief of the day is a "mischievous system," because it tends "to divert and misdirect the most energetic faculties of human nature," a statement which would be absolutely impossible were the ethical side of Christianity duly recognised. A similar cause has led to want of harmony in orthodoxy. The 39 Articles (says an *Examiner* leader) "are in some respects almost self-contradictory, and to believe every word of them is rather a difficult feat in mental gymnastics." Clearly, the solution of the perplexities, alike of unbelief and belief, can be found only in the *balance* of Christian ideas. "Where have we," asks Harnack, "another example in history of a religion intervening with such a robust, supernatural consciousness, and at the same time laying the moral foundations of the earthly life of the community so firmly as this message? If a man fails to be inwardly affected by the faith proclaimed by the New Testament writers, he must certainly be stirred to the depths by the purity, the wealth, the power, and the delicacy of the moral knowledge which invests their exhortations with such incomparable value" ("What is Christianity?" p. 171).

CHAS. FORD.



WE cordially commend to the friends and supporters of Christian Missions a new publication which has reached us from Messrs. Oliphant, Anderson, & Ferrier—CHINA: A Quarterly Record, Religious, Philanthropic, Political. It is conducted by writers who are thoroughly acquainted with their subjects, and write with the force of that intimate knowledge and strong practical sympathy which at once command respect and confidence. China is now more open than ever to commerce and missions, and though there are many grave difficulties to be met, the future of the country is in the hands of Christ. It is important that its conditions, needs, and possibilities be properly understood, and we know no better means of securing the requisite understanding than is furnished by this record.

## SUNDAY MORNINGS WITH THE CHILDREN.

### XI.—EXCALIBUR, OR THE SWORD OF THE SPIRIT.



IN the Arthurian legends a prominent place is, as you will remember, played by EXCALIBUR, the sword that belonged to King Arthur, and enabled him to fight victoriously in all the great battles of his life. In Tennyson's version of these legends the story that weaves itself about the sword is exceedingly beautiful. "Excalibur" means "cut steel." It was delivered into the hands of Arthur before his marriage and before he came to the throne by the mysterious Lady of the Lake, the representative in Tennyson's interpretation of the legends of the Church, or, at least, of Religion, the power that underlies the Church. The Idylls as a whole are an allegory of the Soul of Man in its warfare with Sense, and rising through victorious struggle to perfect life. The three great fairies, or queens, that stand by Arthur as he is crowned are Faith, Hope, and Charity, while the Lady of the Lake, from whose hand he receives the sword, symbolises Religion, a power that conquers all things. With this sword the soul is fully equipped to fight against sensuousness, appetite, evil desire, lawlessness and disorder of every kind. It can, in a word, fight the good fight of faith, and lay hold of eternal life.

Malory, in his delightful series of stories, gives a delightful account of the King's investiture with Excalibur. "As they rode, Arthur said, 'I have no sword.' 'No force,' said Merlin, 'hereby is a sword that shall be yours and I may.' So they rode till they came to a lake, the which was a fair water and broad, and in the midst of the lake Arthur was ware of an arm clothed in white samite, that held a fair sword in that hand. 'Lo,' said Merlin, 'yonder is the sword that I spake of.' With that they saw a damsel going upon the lake. 'What damsel is that?' said Arthur? 'That is the Lady of the Lake,' said Merlin; 'and within that lake is a rock, and therein is as fair a place as any on earth, and richly beseen, and this damsel will come to you anon, and then speak ye fair to her that she will give you that sword.'" Beautiful, too, is Tennyson's description of the scene:

"And near him stood the Lady of the Lake,  
 Who knows a subtler magic than his own—  
 Clothed in white samite, mystic, wonderful.  
 She gave the King his huge cross-hilted sword,  
 Whereby to drive the heathen out; a mist  
 Of incense curl'd about her, and her face  
 Well nigh was hidden in the minster gloom;  
 But there was heard among the holy hymns  
 A voice as of the waters, for she dwells  
 Down in a deep; calm, whatsoever storms  
 May shake the world, and when the surface rolls,  
 Hath power to walk the waters like our Lord.  
 There likewise I beheld Excalibur,  
 Before him at his crowning borne, the sword

That rose from out of the bosom of the lake,  
And Arthur row'd across and took it—rich  
With jewel, elfin Urim, on the hilt,  
Bewildering heart and eye—the blade so bright  
That men are blinded by it—on one side,  
Graven in the oldest tongue of all this world,  
'Take me,' but turn the blade and ye shall see,  
And written in the speech ye speak yourself,  
'Cast me away!'

The sword itself may fittingly be regarded, in the symbolism of the story, as the Word of God, and represents the weapon with which, in the fight against evil, we are to fight our various adversaries—the world, the flesh, and the devil. The sword had two handles and two edges, so that the King might get a good hold of it, and use it with effect. Its brilliance dazzled the eyes of its enemies so that they could not stand against it. When Arthur had the sword he was victorious. Once his cruel and base-minded sister, Morgan le Fay, used her crafts and enchantments to deprive him of the sword, that she might give it to Sir Accolon, and sent to Arthur a sword simply resembling Excalibur, which broke whenever he smote with it. Arthur, knowing he had been betrayed, recovered his good sword, and with it his good fortune. He slew the wicked man who was plotting his destruction, and many other foes that crowded round him. Jesus Himself won His victory over the tempter by wielding this Sword of the Spirit. "It is written," He again and again urged. The meaning of all this is that when we accept the Word of God, believe in it, live by it, and in its strength fight the good fight, we shall overcome. The Word of God contains wise counsels, just precepts, and precious promises, which encourage and strengthen us, and in the presence of which the devices of Satan are brought to nought; therefore, we must keep that Word in our hand and in our heart, and we shall not be beaten in the great conflicts of our life. You will all remember the beautiful description Tennyson gives us of Sir Bedivere's disobedience in refusing to throw Excalibur into the mere, and how at last he did it.

"Sir King, I closed mine eyelids, lest the gems  
Should blind my purpose, for I never saw,  
Here or elsewhere, nor shall see till I die,  
Not though I live three lives of mortal man,  
So great a miracle as yonder hilt.  
Then with both hands I flung him, whirling him;  
But when I looked again, behold, an arm,  
Clothed in white samite, mystic, wonderful,  
That caught him by the hilt, and brandished him  
Three times, and drew him under in the mere."

It is, perhaps, a little difficult to understand the meaning of the throwing away of the sword, so rich in symbolic meaning, and whose use is so beneficent and essential, neither can we easily reconcile ourselves to its apparent loss to the world; but, in all probability, the idea underlying it is that Arthur had done his work—done it nobly; that now his fighting days were over and his rest and reward won. He "passed to where, beyond these voices, there is peace," and was welcomed to the joy of his Lord. JAMES STUART.

### THREE THINGS.

THERE are three lessons I would write ;  
 Three words as with a burning pen,  
 In tracing of eternal light  
 Upon the hearts of men.

Have hope. Though clouds environ now,  
 And gladness hides her face in scorn,  
 Put thou the shadow from thy brow,  
 No night but hath its morn.

Have faith. Where'er thy bark is driven,  
 The calm's disport, the tempest's mirth,  
 Know this—God rules the hosts of heaven,  
 The inhabitants of earth.

Have love. Not love alone for one,  
 But men, as men, thy brothers call,  
 And scatter, like the circling sun,  
 Thy charities on all.

Thus grave these lessons on thy soul—  
 Hope, faith, and love—and thou shalt find  
 Strength when life's surges ruderest roll,  
 Light when thou else wert blind.

—From the German of Schiller.



### NOTES AND COMMENTS.



**THE UNIONIST REVOLT.**—The Unionist party can no longer be said to be united. In the House of Commons, with the dread of a dissolution hanging over them, the solid battalions may still vote in almost unbroken phalanx ; but meanwhile, in the country, those whose early training was Liberal are returning by thousands to the determined assertion of principles which they have never surrendered, and are dissociating themselves from the party of reaction and class legislation. In Birmingham the forces that make for union are at their strongest ; and all that the personal magnetism of Mr. Chamberlain can do is being done to retain party loyalty. Yet there are stalwarts of the Liberal Unionist organization " who will not submit," and, undoubtedly, they represent a very much larger proportion of malcontents among the rank and file who can change sides silently and inconspicuously, and whose numbers can only be accurately gauged by the ballot-box. It is to these, apparently, that Mr. Balfour, at Manchester, addressed his almost frenzied appeals. With their educational record behind them, he must have been trespassing far on the magnetism of the moment when he declared that the sole object of the Government in the present Education Bill is the advancement of the cause of national education. But what is to be thought of a leader of parties who so little understands his opponents as to take it for granted that it would meet with universal approval if *the State* would provide religious education for every child according to the beliefs of the parent, or who goes on asserting that undenominational religion is the religion of the noncon-

forming denominations, or who affirms that Nonconformists regard the Act of 1870 as a palladium of their liberties, or that the opponents of the present Bill are mere political agitators who have no interest in educational reform? Our question is answered sufficiently well by an organ of his own party, the *Morning Post*, which, in a remarkable article, says, "We hardly think it a virtue in a Prime Minister that he cannot understand the Nonconformists." In a fools' paradise, he has framed his Bill as though there were no such people, and, rudely aroused from his dreams, he has nothing better to say for the pleas of simple justice put forward by Dr. Fairbairn, Dr. Clifford, and, we must here include Dr. Glover, but "lies" and "misrepresentations." We cannot be legislated for under the dictatorship of a man who will not take the trouble to understand us.

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THE CHURCH CONGRESS.—The meetings of the Church Congress in Northampton have lacked something of the vigour and enthusiasm which have often characterised these annual gatherings. Northampton is not churchy, and the strong Nonconformist element in the town while accordng a hearty welcome to the visitors, would look not a little askance at some of their discussions. The Bishop of Rochester's plea for the cultivation of the spirit of prayer and the Bishop of Durham's for a revival of pulpit power would, however, be sympathetically received. On the other hand, the old talk of Home Reunion trod the usual round, from Professor Collins, who would leave Dissenters alone, and try his hand with Greeks and Romans, to Canon Hensley Henson, who thought that Roman Catholics might be left out of the question, and that the only hope lay with the denominations. But it is reunion within the Episcopal fold, and not otherwise or elsewhere. The discussion on Public Worship led to some lively developments, our old friend, Mr. Athelstan Riley, urging the desirability of the use of images in worship, and deftly explaining away the second Commandment, and though Prebendary Webb-Peplow had the majority with him in his protest against such idolatry, there were not a few who as heartily supported Mr. Riley. The same division was apparent in the discussion on spiritual guidance—on the one hand, confession to the priest being urged as both lawful within the Church, and necessary to the vigorous Christian life; and on the other it was declared that confession, as taught and pressed upon the people to-day, leads the soul directly away from the Lord Jesus Christ. On education a paper was read by the Bishop of Hereford, in which he set forth certain proposals of his own as against those of the Government, proposals worthy of consideration and discussion, put forward by an expert who, though a Churchman, believes that a preliminary requirement of any scheme is "the establishment of equitable and friendly relationships with their various Nonconformist neighbours." But the Congress would have none of it, and it was left to Lord Spencer to voice as a Churchman the conviction that the Clerical party was pressing its own particular view to the peril of the nation's peace and welfare. The feeling against the Bill he knew to be not political, or partizan, but a conviction of conscience in conflict, with which the Church of England would lose her great and just influence; while a generous, just and equitable settlement would be to the advantage of the Church, the country, and the education of the people.

"STRONG PULPITS AND SIMPLE CHRISTIAN HOMES."—The lamented illness of Dr. Caleb Scott, necessitating the work of the chair at the Congregational meetings being divided amongst several leaders, brought Mr. Albert Spicer, J.P., into that position of honour. He made good use of his opportunity by his plea for strong pulpits and simple Christian homes. In his judgment, there were far too many meetings spread before our young people, and too little opportunity afforded for the pursuance of that culture of mind and heart in the quiet of the home, without which, in after years, no good work could be done, or worthy place held in the religious life of the nation. The energy and thought of the minister ought not to be frittered away in little meetings, but kept at their fullest and best for the pulpit. Young people ought not to engage in Christian work without adequate preparation, and the Christian home should be a real nurturing ground for the devout life. He laid his hand also upon another defect in our Nonconformist homes when he affirmed that many comparatively well-to-do parents are indifferent to the higher education of their children, allowing them to leave school when it was only just commencing, and so handicapping them in all the higher walks of life and in the service which the Free Churches should render through their sons to the city and the State. These remarks are just. As a class, Nonconformist ministers are most eager and self-sacrificing in the higher education of their children, but the laity—especially where an easy living is to be gained in commercial pursuits—are too little concerned that their sons and daughters should take first rank amongst the moral and social forces of our time.

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THE MEMORIAL TO MR. GLADSTONE.—The City of Glasgow has honoured itself by the erection of a noble statue of the late Mr. Gladstone in front of the main entrance to the Municipal Buildings. Mr. W. H. Thornycroft is the artist, and the statue is the gift of men of both political parties, "men of all creeds in Glasgow and the West." The unveiling was the occasion of an eloquent appreciation of his greater leader by Lord Rosebery, a task for which he is well fitted by his close relations with Mr. Gladstone through many of the stirring times of the last thirty years, as well as by his special gifts of eloquence. It is not a little remarkable, however, that Lord Rosebery should have laid so much emphasis on his conviction that while the memory Mr. Gladstone left behind him is so largely political, of the man himself, of his character and genius, politics seemed so small a part to those who knew him. They were means to ends, and not ends in themselves, and the real ends of life swayed him irresistibly and absorbed his immense powers of mind and heart. With the single exception of the military, there is no one of the great professions in which he would not have occupied the supreme position in his generation. And yet the things by which he was really great are those which are within the reach and open to the imitation of us all. "His great force was character," and "the three signal qualities which made him what he was were faith"—religious faith, but also faith in his cause—"industry," that counted every minute of life as precious and to be accounted for in its tale of work, "and courage," moral courage that never faltered, that enabled him to bequeath "a pure standard of life, a record of lofty ambition for the public good as he understood it, a monument of lifelong labour." Such a character

is a priceless heritage, and all that keeps it in memory is a real service to the State.

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**ST. DENIOL'S LIBRARY.**—The most fitting of all monuments of Mr. Gladstone is the National Memorial, which, on the 14th of October, was opened and dedicated to public use, St. Deniol's Library, Hawarden. The building is described as built of Helsby stone, with porch, carved pinnacles and turrets in Gothic style, all in excellent and dignified taste and fronting the estuary of the Dee, the Vale Royal of Cheshire, and the Wirral peninsula. Within, the woodwork is of oak, finely carved. There are two large apartments, one set apart for "Divinity"—theological literature, the other for "Humanity"—literature of a general character—and these are connected by a long corridor. There are rooms for the Warden and Sub-warden, and studies for the students, while a covered way leads to the hostel, where board and residence are provided. Care has been taken in transferring Mr. Gladstone's library to its permanent quarters, to preserve the order of the books, as well as to follow the general principles of classification. The present number of books is 35,000; but there is a fund from which constant additions may be made to the store of learning. The use of the library is not confined to any class or sect, but is open to all suitable readers who make application and comply with the regulations; and we may hope that some of our readers will themselves spend some precious working hours within its walls, and gain new inspiration and devotion for their work from the memory of the great man who never ceased, in all the busy years of his life, to be eager "for the advancement of Divine learning."

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**THE DEATH OF MR. KENSIT.**—Mr. John Kensit has met his death in the service of the cause both of Protestantism and of freedom of speech. The passions stirred by religious controversies are fatally apt to degenerate into malignant and blind hate, and to an outburst of this, directed first of all against his son in connection with his open-air meetings in Liverpool, and more resolutely against Mr. Kensit himself, his death is undoubtedly due. Deep sympathy will be felt for Mrs. Kensit, who was devotedly attached both to her husband and his life's work, and has already expressed her determination, together with her son, to carry forward the crusade against the Romanizing practices which have come like a flood into the Anglican Church. It may be doubtful how far his methods have been of service in stemming the tide, and yet it would have been a thousand pities if no strong, passionate protest had been made from within the Church of England. In our judgment, the time has come when the Evangelical and Protestant members of the Church of England must become an ever-diminishing and decaying party within the Church to which no one will trouble to listen, or they must boldly, and without wavering, divide from men who, they believe, are disloyal to the Gospel, and in real antagonism to the faithful in Jesus Christ. The "Church of England" is not the Church of England. It is rent with divisions, and marred by hostilities and uncharities that have no place without its borders, and the Evangelical party especially is driven to expedients which are dishonouring to the truth, and which divide, not the State shackles, but the Christly bonds of Christian love which should unite Christ's brethren in one.



**PRESIDENT ROOSEVELT AND THE MINERS.**—As we write, it appears that the coal war, and a consequent coal famine, which have disturbed the trade and threatened the peace of the United States of America, are at an end. The end has been brought about by the persistent endeavours of the President, who, all through the troublesome illness brought on through the motor-car accident in which he was involved, with unwearied patience set himself to bring men and masters together. No one has seen more clearly than he the awful unsocial power which lies in the hands of the huge American Trusts, and the absence of the personal conscience which will often prevent any one man from doing what a dozen will do without a doubt. He has also had the courage to use his own position for the benefit of the many and to match himself against the capitalists' combinations. We could wish that nearer home we had the same earnestness of purpose, clear vision, and strong hand. It is nothing short of a national disgrace that two years have gone by in the dispute between Lord Penrhyn and his men of the Bethesda slate quarries and no attempt has been made by the English Board of Trade to bring them together. Troops have been sent to overawe the wives and children of the quarrymen, but in spite of the fact that a Conciliation Act was passed in 1896, which has been successfully put in motion elsewhere, nothing has been done. Success in such a task is an honour any man might covet.

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**DEAN BRADLEY'S SUCCESSOR AT WESTMINSTER.**—Mr. Balfour's first exercise of ecclesiastical patronage has been hailed with general satisfaction. Canon Armitage Robinson, who has been appointed Dean of Westminster, is a *persona grata* with moderate men of all parties, as, though he is a High Churchman, he is frank, liberal, and broad minded. In his volume of sermons, "Unity in Christ," he has proved himself willing to go a long way towards hearty co-operation with Nonconformists. He is a scholar of high repute, and has made many contributions to the literature of the New Testament. His editions of recently discovered writers, and his articles in the "Bible Dictionaries," have attracted wide attention, and there is every prospect of his making an effective dignitary in the ancient Abbey of Westminster. The canonry, vacated by Dean Armitage Robinson, has been given to the Rev. H. C. Beeching, who is perhaps as well known in the literary as in the religious world. He is the author of several volumes of verse, has edited "A Paradise of English Poetry," "Lyra Sacra," editions of Milton, Herbert, and Vaughan. He also edited the series of "English Leaders of Religion." His "Inns of Court Sermons" display more than ordinary power, and the appointment is deservedly popular.

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**THE LATE REV. J. T. WIGNER.**—In the death of the Rev. J. T. Wigner there has passed away a venerable figure in the life of our denomination—a veteran who had reached his ninety-first year. He was a student at Stepney at the same time as Dr. Angus and the Rev. D. J. East. For twenty-five years he was pastor of the church at Stepney Chapel, Lynn; then for another twenty-five he fulfilled a faithful ministry at Brockley. Few men have exercised a wider or more healthful influence than Mr. Wigner exercised both in East Anglia and in London; many chapels were

built at his instigation. He was president of the London Baptist Association, and also passed the chair of the Baptist Union. He was an intimate friend of the late C. H. Spurgeon, and we believe it was from him that there came the suggestion of a presentation to Mr. Spurgeon from Baptist ministers and churches of one of the homes in the Orphanage. Mr. Wigner's great service to the denomination was rendered in connection with "Psalms and Hymns." He was for many years secretary to the Trust, and there are widows and orphans in all parts of the country indebted to his kindly sympathy and interest in them.

ZOLA.—The death of Emile Zola removes a strange, and, in some respects, a great, figure from French life. We hope that few indeed of our readers are intimately acquainted with his works. He believed not merely in the total depravity, but in the utter beastliness of human nature, and he knew of no moral power by which it could be redeemed and regenerated. Christianity he knew only through its Roman and Parisian perversions, and in rejecting them he had nothing to supply their place. But he was of noble mould, and the self-sacrificing devotion with which he threw himself, regardless of his personal comfort, or safety, or fame, into the cause of Dreyfus, will always redound to his honour.

THE LATE REV. J. FRANCIS SMYTHE.—We notice also that the Rev. J. Francis Smythe has passed away in his seventieth year. Mr. Smythe was a Bristol student, and held pastorates in East Anglia, at York, Canterbury, Berkhamsted, and at Small Heath, Birmingham. He was a good and effective preacher, and a verse writer of decided ability, as the readers of these pages can testify.



## LITERARY REVIEW.

THE LIFE OF THE REV. JOSEPH PARKER, D.D. By William Adamson, D.D.  
Portraits and Illustrations. Glasgow: Inglis, Ker & Co.

DR. PARKER occupies a unique position in London, and, indeed, in the United Kingdom. His ministry at the City Temple, extending over thirty-three years, has brought him world-wide fame, and its suspension during the last few months has been a cause of general anxiety and regret. The story of his life—even though he is still with us, and though it will, we hope, be long before the final chapter of it is written—is well worth telling, and Dr. Adamson brings to his task fulness and minuteness of knowledge, sympathy with his subject, and a general soundness of judgment, which admirably qualify him for its fulfilment. The impression we gain in a study of Dr. Parker's life is that of STRENGTH, combined, however, with an almost womanly tenderness. Strength of purpose, character, and will, leading to painstaking and persistent energy, and to a complete mastery of himself, his powers and opportunities, are everywhere evident; and though it may be difficult to discover the secret of Dr. Parker's success, no one who reads this biography will be surprised at it. He started the battle of life with a fine equipment—a strong physical constitution, a voice musical and sonorous and of remarkable compass, the impulse that comes from a godly home, circumstances that developed self-dependence and led to rigid self-control, the discipline

enforced by a fixed and resolute purpose and aided by opportunities which seemed to be waiting for him. His ministry, alike in Banbury, Manchester, and London, has been conspicuously successful. It is essentially a Biblical ministry, its substance and spirit alike being determined by profound study of the Scriptures. Dr. Parker's freshness and force are the wonder and admiration of his friends. He is emphatically himself, and has filled a place which no other could have occupied. The study of his life should be an incentive to young preachers, confirming, as it does, the old adage, "There is no royal road to knowledge," and certainly not to pulpit power. The insight we here gain into Dr. Parker's methods of study and work should be especially valuable, and though all men have not his magnetic personality, they may acquire that which gives his personality its most beneficent value.

**THE BOOK OF JUBILEES, OR LITTLE GENESIS.** Edited, with Introduction and Notes, by R. H. Charles, D.D. London: A. & C. Black.

IN 1895 Dr. Charles published his version of the Ethiopic text upon which this translation is founded. But he delayed issuing a commentary because he felt that something was lacking to his full understanding of the text. The clue came, however, in the discovery that the book had been wrongly ascribed to the first Christian century, and really belonged to the last quarter of the second century B.C. It is not anti-Christian or anti-Pauline, but a polemic against the Hellenising tendency under the later Maccabees. Its author was a Pharisee, probably a priest. It is a striking example of that Midrashic tendency which led the chronicler to reconstruct the history of Samuel and Kings, and its governing idea is that the law is valid from eternity to eternity; is kept by the angels, who, indeed, are born circumcised; and is to be a perpetual means of isolating Israel and keeping them from the doom which awaits all other peoples. A free handling of the story of Genesis displays the patriarchs from Adam downwards punctiliously observing the minutæ of the law. Such inconvenient matters as Abraham's lie and Jacob's indirections are manipulated, and in a few instances, for which no explanation is at hand, God is shown as forgiving the offence, but at the same time re-asserting the law and its penalties for ever onward. All is in the spirit of later Judaism; Levi is set before Judah, and all temptations which in the text are traced to God, are ascribed to Satan, "the prince of the Mastema." This new body of doctrine is due to a secret tradition which was handed down from Enoch, and committed by Joseph to Levi, whose descendants, the priests, still retain it.

All classes of Biblical scholars are under obligation to Dr. Charles for rendering accessible this remarkable text; not merely because it is the earliest commentary on Genesis, but for the light it throws on the development of Judaism. It exhibits ideas and tendencies which exist in germ only in the Old Testament, and do not find full expression till the Christian era. It attests the text current in the second century B.C., and it must prove valuable to the student of the Talmud. It was manifestly not without influence on the Apostolic Church, as many New Testament passages testify. Its angelology and demonology in particular demand careful study in the interest of New Testament exegesis. The introduction and notes furnish everything that can be necessary to render clear the sense of a particular passage or the aim of the book as a whole. We are grateful for a piece of work which does

so much to make more definite our knowledge of the religious atmosphere in the time of our Lord's earthly ministry.

**THE CROSS AND THE KINGDOM.** As Viewed by Christ Himself and in the Light of Evolution. By the Rev. W. L. Walker. Edinburgh: T. & T. Clark.

APART from the interest called forth by Mr. Walker's previous work, this book will command attention. It is an attempt to trace in the mind of Christ the foundation of that evangelical interpretation of the Cross to which was due the resurrection of the Church of the first days. Though not so beautiful a work as McLeod Campbell's, so intense as Dr. Dale's, so philosophical as Canon Moberly's, it is marked by a profound and rich spiritual tone, and will take its place among the great treatises on the Atonement. One notable feature of the book is its method. It starts from the points conceded by negative criticism, and leads us up to the full glory of the Cross. Throughout it is an open-minded inquiry, broad-based on the facts that our Lord held before Himself, in life and in death, the bringing in of the Kingdom of God, and that the Son of Man, or "man in His Truth," is of necessity the Head and Representative of Mankind. Space forbids us to follow out the reasoning in detail. The fact of the Cross in the Gospel of the Apostles, the words and experience of our Saviour in view of it, are most satisfactorily dealt with. Specially valuable is the emphasis on the new element in Forgiveness as Christ proclaimed it. Transactional theories are avoided, yet the Divine requirements are clearly and reverently handled, in the light of the clue, familiar to readers of the SPIRIT AND THE INCARNATION, that Fatherhood in human form must appear as Sonship towards itself, and that, therefore, in the life of the Man who is "after the Spirit," we have not only man, but God. The essence of Christ's Godward work lies in "the acknowledgment of the ill-desert of sin," made by man's Representative; and the completion of His manward work, begun in the conviction of sin thus called into being, is assured in his continuous life in the Spirit. Other chapters of note deal with suffering in relation to salvation; with the Kingdom of God, which is exhibited in its true place as the norm of our Lord's teaching and the substance of the Apostolic message; and the Cross in the light of evolution, where the strong and suggestive conception of the new creative epoch, the age of grace, is used to exhibit the Cross as the central fact of the life of the world. Even though we may hesitate to admit the impersonal nature of God's immanence in the world before Christ, the study of this last chapter will not fail to cast a penetrating light on the history of Redemption. In every way this is a timely book. Questions arise demanding answer, of course, but this open-minded study will bring home the facts with fresh power to any who will commit themselves to its guidance. As work forged on the anvil of experience, it appeals especially to those who have drifted away from the evangelical interpretation of the Cross. The style of the book is clear and luminous, and free from laborious technicalities—a happy improvement on Mr. Walker's previous volume.

**THE REPRESENTATIVE MEN OF THE BIBLE.** By Geo. Matheson, D.D. London: Hodder & Stoughton.

"I WOULD not ask what is proved, but what is painted." "A revelation from God is not a statement of what men *once* did; it is a statement of what men may always do." These sentences strike the keynote of Dr. Matheson's

study. It is neither critical nor apologetic, but religious. We do not look in vain for the features which have made his former work so widely welcome—the keen insight, the beauty of expression, the incisive analysis of character, the pointed application, the epigrammatic force. Dr. Matheson has a strong grip of both the ideal and the actual, which enables him to bring the two nearer together in the experience of his readers. The method here pursued is to take one salient characteristic of each man—Adam the child, Abraham the cosmopolitan, Jacob the aspiring, Joseph the optimist, Elisha the imitative, and so on. We shall not all always agree with Dr. Matheson at first, or in all moods, but we find inspiration on every page. Rarely has a finer picture-gallery been opened to our view.

**JOSEPH AND MOSES, THE FOUNDERS OF ISRAEL.** By the Rev. Buchanan Blake, B.D. Edinburgh: T. & T. Clark.

WHAT Mr. Buchanan Blake's earlier volumes did for the study of the Prophets, this is designed to do for a portion of the Pentateuch. Accepting as substantially accurate the familiar analysis of the sources, Mr. Blake isolates the work of J., a prophet who tells the patriarchal history for the people, and from the standpoint of Judah; and the work of E., the Ephraimite prophet who tells the story from the Israelite point of view. How far they agree in their choice of facts, their emphasis, the lessons they teach, can readily be gathered from a study of the dissertations which follow each account, where, too, will be found all the guidance needed to make the anonymous authors (or editors) and their religious problems and knowledge stand out vividly before us. This is undoubtedly the method to be used in our "re-construction." By it we trace clearly the religious history of the people, in which the revelation of God lies. Such work as this, and Mr. Strachan's "Hebrew Ideals"—reviewed in a recent issue—should help all Bible students to grasp the permanent elements of the teaching of Scripture. This particular volume fills a long-felt want, and it is well worth waiting for.

**URLJAH REES THOMAS: HIS LIFE AND WORK.** By David Morgan Thomas, of the Inner Temple. London: Hodder & Stoughton.

URLJAH THOMAS was a vigorous, large-minded man, with whose career we ought all to be familiar. His biography is the record of a strong, full, devoted life, of a singularly fine ministry, a service rarely surpassed in the history of our Free Churches. For those who were happy enough to know Mr. Thomas this will be a volume of grateful memories, but those who honoured him from afar will probably feel that the work is burdened with unnecessary details, suitable for mention at the time of his death or in fugitive notices, but not claiming embodiment in a definitive memoir, intended for, and worthy of, a place in every Nonconformist library. Mr. Morgan Thomas has doubtless failed in good company and followed the prevalent example, yet we regret that he should have done so. The biography is so good that it might easily have been better. Let no one, however, neglect it on this ground.

**RICH AND POOR IN THE NEW TESTAMENT.** A Study of the Primitive Christian Doctrine of Earthly Possessions. By Orello Cone, D.D. London: Adam & Charles Black.

DR. CONE will be remembered by our readers as the author of a masterly work on "Paul, the Man, the Missionary, and the Teacher," and also as the translator and editor of Dr. Pfeiderer's "Evolution and Theology." He is,

in fact, a disciple of Pfleiderer's, and has many of his master's virtues and defects. His latest essay is marked by the same ability and scholarship as his previous works, and forms a valuable contribution to the study of an important subject; but, taking it as a whole, it is a disappointing book, its presuppositions being often unwarrantable, and its system of interpretation strained and at times mechanical. Dr. Cone finds himself entirely on the Synoptics to the exclusion of the Fourth Gospel, while even Luke's Gospel is assigned to the second century, and the Acts regarded as a late production written in the interests of a socialistic theory. The opening chapter of the essay on the conditions and teachings among the Jews before Christ is historically valuable, but the statement of Christ's own teaching is sadly defective. Christ is treated as an idealist, not to say a dreamer. He is regarded as almost entirely a creature of His age, with its limitations, prejudices, and illusions; a distinction is drawn between the ethical and the prophetic utterances of Christ which does not hold good. Our Lord's attitude towards the Kingdom of God was not so Judaic and Apocalyptic as is here asserted, nor can we for a moment allow that eschatology was the main factor in His doctrine as to riches and poverty, or that He based it upon the delusion of the impending end of the age and the dissolution of the existing social order. The tendency of this work is to belittle the teaching of Christ, and still more to belittle the Apostle Paul, who is treated as taking an ascetic view of life grounded on his view of the flesh and influenced also by his expectations of the speedy ending of the world. Materials may be gathered from this inquiry which will prove suggestive, but its fundamental standpoint seems to us so materialised and unspiritual as to deprive it of the value it would otherwise have possessed.

THE POETRY OF ROBERT BROWNING. By Stopford A. Brooke. Isbister & Co.

THE long delay in the appearance of Mr. Stopford Brooke's "Browning" has whetted the appetite of a large number of readers, to whom its publication is one of the events of the season. It is, for the most part, a worthy companion to his "Tennyson"; indeed, the two works will rank with our finest aids to the appreciation of the two greatest Victorian poets. It is impossible to write of one without thinking of the other, and not unnaturally Mr. Brooke devotes more than fifty pages to a comparison of the two. Browning was much longer in winning recognition, and never had so wide a popularity as Tennyson. The one was, as Mr. Brooke contends, in advance of his age; the other was its most expressive voice. Tennyson was the greater artist, Browning the greater philosopher; the one excelled in form, the other in substance; the one was massive where the other was melodious. Browning was cosmopolitan, Tennyson almost insular. The smooth and harmonious verse of the Laureate is a contrast to the rugged and frequently angular verse of his contemporary. Mr. Brooke will carry most of us with him when he says "Tennyson's style was often too much worked, too consciously subjected to the rules of his art, too worn down to smoothness of texture. Moreover, the natural surprises of an unchartered individuality do not appear in it (Tennyson repressed the fantastic), though the whole weight of his character does magnificently appear. But if Tennyson was too conscious of his style—a great misfortune especially in passionate song—Browning did not take any deliberate pains with his style, and that is a

greater misfortune. His freedom ran into undue license; and he seems to be over-conscious, even proud, of his fantastical way of writing." It will, moreover, be remembered that Tennyson himself said of Browning: "He has plenty of music in him, but cannot get it out; he has intellect enough for a dozen of us, but he has not got the glory of words."

Mr. Brooke discusses at length Browning's treatment of nature, his theory of life, and his relation to art, of which he is declared to be the poet. Then separate poems and dramas are discussed, and we are thus taken over an extent of poetic achievement which no other writer has equalled. Mr. Brooke is, perhaps, stronger in dealing with the poet's form and technique than in dealing with his thought and teaching. His work will not in this respect compare with Mr. Fotheringham's, with certain essays of the late Bishop Westcott's, or with Prof. Henry Jones's masterly volume. But in other respects it is stronger than all its predecessors, and contains as sane and comprehensive an estimate of Browning's multifarious work as exists. In a notice such as this it is impossible to enter into detail, but that Mr. Brooke is no "demented" Browning worshipper is evident from the fact that he thinks the day will come when "Sordello" and "Fifine at the Fair" will have an interest only for pedants. To all intents and purposes this is a volume of lectures—simple, forceful, and popular in style, with not a few defects and excesses which are natural in speaking, but should be avoided in writing.

LECTURES ON THE ETHICS OF T. H. GREEN, MR. HERBERT SPENCER, AND J. MARTINEAU. By Henry Sidgwick, sometime Knightbridge Professor of Moral Philosophy in the University of Cambridge, etc., etc. London: Macmillan & Co.

GREEN, SPENCER, AND MARTINEAU were the most prominent representatives of conflicting ethical schools in the latter part of the nineteenth century, and their theories practically cover the entire ground of the conflict. A few months ago we reviewed Professor Sidgwick's posthumous volume on "Philosophy: Its Scope and Relations." The present work is in many respects stronger and more satisfactory. The lecturer was a keen critic, a relentless analyst, a thinker well able to mediate between opposing schools, and a stylist of more than ordinary power. In his well-known book, "The Method of Ethics," he aimed at reconciling the intuitional and utilitarian views, at harmonising the teachings of Bishop Butler and Jeremy Bentham. This aim led to his adoption of the theory of intuitional and universalistic hedonism, and we are told that later he regarded the transcendentalist and evolutionary schools as the principal rivals, in opposite directions, of his own system. The late Prof. T. H. Green rested ethics on a metaphysical basis, and not on a scientific, as in the case of Herbert Spencer. Green was a strong defender of human freedom, emphasising the moral elements of life as distinct from the natural, although Sidgwick regards his system as one of pure determinism. He also shows that much of his reasoning on the moral ideal and goodness is reasoning in a circle—a point about which there can be no doubt. Spencer, in his "First Principles," attempted to account for our ethical judgments by means of purely naturalistic principles, principles of naturalistic evolutions which he substituted for the super-natural. Martineau's position, with which, in the main, we agree, was

intuitional. The critique on Martineau is the slightest part of these lectures. Professor Sidgwick's own position is nearer Martineau's than he imagines, though he has a strong leaning to the utilitarian side. The reading of these lectures is a fine mental gymnastic—an exercise that tends to brace and invigorate, while the net result will be the confirmation of our convictions that in the Gospel of Jesus Christ we have the highest moral ideal and the only sufficient moral dynamic. We ought to add a word of praise for the immense pains which Miss Jones, the editor of the lectures, has taken in the preparation of the Analytic Summary of their contents. A finer or more useful piece of work for the mastery of such a volume we have never seen.

**REASON AND REVELATION.** An Essay in Christian Apology. By J. R. Illingworth, M.A., D.D. London: Macmillan & Co.

THE title of Dr. Illingworth's essay admirably explains its purport. His aim is to deal with some of the permanent principles of Christian apology rather than with the particular controversies of the hour, which, after all, are but a phase of ever-recurring problems. Christianity is a philosophy as well as a religion; it makes its appeal to the intellect, as well as to the heart, and gives a thoroughly rational view of the ultimate meaning of the universe, and bears as pertinently on the problems of thought as on those of life and conduct. Dr. Illingworth has little difficulty in showing that Christianity has always claimed to be rational, and that—according to reason, even when transcending it—its wisest advocates—patristic, mediæval, and modern—have discussed it on this ground. The introductory chapter on this point, full of historic instances, is not the least interesting part of the book. The criticism of reason, from different stand-points, and with different results, by Kant, Hegel, and Lotze, is a salient factor in the question, and presents aspects of the subject that must be mastered before we can vindicate the claims of Christianity at the bar of modern thought. The limitations and perversions of reason are pertinently exhibited, the influence of pre-suppositions on our attitude towards Christian evidences is demonstrated in a specially fine chapter, as, again, is the influence of character on the formation of pre-suppositions. The appeal of Christianity to our entire personality leads to a demonstration of the reasonableness of faith, while the volume concludes with a welcome chapter on "The Christian View of the Problem of Evil," a problem which is theoretically insoluble, though we may find an answer not widely different from that which has recently been given by Dr. Fairbairn, and which is practically satisfying. Dr. Illingworth contends that the three views of eternal punishment, annihilation, and universal restitution, may consistently be maintained within the Church, there being no one exclusively Christian doctrine on the subject. The essay is a masterly attempt to restate our Christian position in the terms and as judged by the demands of modern thought. Its thinking is incisive, its arguments are cautious and logical, its tone is frank and generous, and it should prove of conspicuous service in the conflict with materialistic unbelief.

**THE LATER PAULINE EPISTLES.** Edited by the Bishop of Durham.

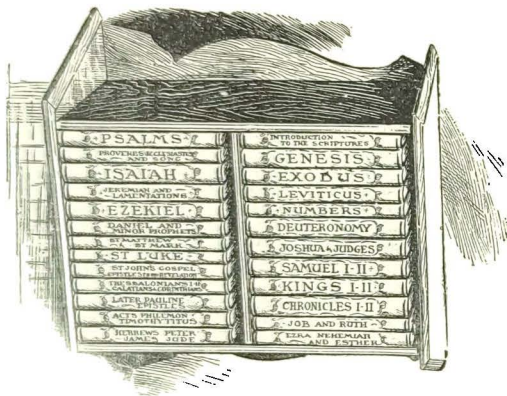
**INTRODUCTION TO THE STUDY OF THE SCRIPTURES.** By the Bishop of Ripon.

"The Temple Bible." London: J. M. Dent.

THIS beautiful series is completed by the issue of the above volumes. Need-



less to say, each is well worth its place. Dr. Moule is so well tried a guide in the study of the Epistles of Paul that we may feel secure from any failure here. Dr. Boyd Carpenter's work should not be overlooked, even by those who have not bought the other volumes. It deals with the attitude to be taken up by the Bible student to those far-reaching questions which criticism has raised. He believes it equally wrong to deny the claim made for the Bible to inspiration, and the right of inquiry to investigate the claim. This is a scholarly, balanced, and wise treatment of the subject, a fearless facing of facts in a spirit that hallows criticism. He deals briefly yet forcibly with the growth and inspiration of the Bible, the relations between spiritual truth and history, the record and the revelation, the Gospel and the Gospels, and we can especially commend his chapter on the imperishability of the Eternal Truth. The spirit of his studies invests Scripture with a new beauty. Most of the volumes of this series have been already noticed. They deserve every commendation, for there is no reason why our Bibles should not be as beautiful as art can make them, and yet so convenient



TEMPLE BIBLE.

that we may have them constantly in our hands. Each of these volumes, with its brief introduction and notes, its photogravure reproduction of some great picture as a frontispiece, and its list of literary and historical parallels at the end, is a wonderfully complete aid to the reader who would get into the spirit of the text. As to externals, type, paper, and binding are all that the most critical could desire, and the volume is a delight to use. The series cannot fail to revive interest in the Bible in many cases where it has lapsed. We may note that Messrs. Dent are supplying a convenient bookcase to hold the whole set at a moderate price—as represented in our illustration.

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

**THE FREE CHURCH MOVEMENT IN ENGLAND.** By David Heath. Anyone who desires a clear statement of the facts of Free Church History, and an able exposition of Free Church principles, need go no further in search of them than to this admirable series of lectures. Here, in small compass, are discussions of the original type of the Church, its departures in the direction of

sacerdotalism and Erastianism, the history of the various efforts to purge out abuses, and a vivid presentation of English Nonconformity, its principles and its duties. There is no space wasted in discussing side issues, and no undue accentuation of the position of any one denomination. If the references to Methodism are frequent, that is as it should be in lectures for Methodist students, and they are not obtruded.—**THE LAMP OF FRIENDSHIP.** By the Rev. Isaac O. Stalberg. ("The Baptist Pulpit.") The sermons which make up this volume are not expository or doctrinal, yet they are completely scriptural. They are practical and unto edification, and never lose touch with common life. The reader's attention is often arrested by striking and pithy statements of truth, and the task of following is lightened by an abundant use of illustration. Among much that is good, the sermon on Love without dissimulation stands out as eminently fresh and inspiring.—**BRIEF TALKS WITH BUSY PEOPLE.** By C. H. Perry. Pointed, practical, and wise. These soliloquies of Anger, Conscience, Love, and so on, each personified, will often get home where abstractions fail to grip. The book is tastefully got up.—**SHALL WE KNOW OUR FRIENDS IN HEAVEN?** By the Rev. Charles Leach, D.D. This question is one that cannot but arise, and Dr. Leach answers it on wise lines. The test he applies is, Does salvation through Christ involve the continuance of personal identity? And from the words of the Lord, and the promises of the God of Abraham and Isaac and Jacob, he has no difficulty in showing that it does. We heartily commend this little volume.—**ANOTHER KING, ONE JESUS.** By Frederic Todd. In the same form as the booklets noticed above, we have also this series of addresses on the King, the Kingdom, the subjects and the enemies of the King, and the City of the King. These lead us up to the closing chapter, which is fitly "Rejoicing in the King." The book breathes devotion and consecration. It is the work of one who knows what he speaks of, and understands those whom he would reach.—**JUST BEYOND; and other poems.** By Frederic A. Jackson. A volume of verses, in many styles, and curiously unequal in execution. The best, however, is very good. The old Yorkshireman's address to his son—based on wireless telegraphy—is sensible and amusing. Much of the work is marred by a sameness of metaphor, and a free use of tricks to eke out the metre. More severity in pruning would have improved the volume. We quote "When I go Home":—

"A solemn hush is brooding o'er the moor,  
The stars are stealing through the mystic door,  
The light that's left of day is almost o'er,  
Ere I am home.

"The moor-tracks wind into the pathless night  
Till they are lost at last upon the height—  
But in the west there lingers all the light  
To see me home.

"The Love that led me all the golden way,  
Nor left me when my feet had gone astray,  
Will hold me still at dying of the day,  
And bring me home."

Also an estimate of Gladstone and of Bismarck :—

“The dying century's dark shore  
 Murmurs of great men gone;  
 Large lights are paling in the west,  
 Which late so brightly shone.  
 “By different roads they reached their rest,  
 Beside the silent sea;  
 One showing what a man can do,  
 And one what man should be”

**THE NEVER CHANGING CREED.** By Kenneth Alexander Macleay, B.D. Mr. Macleay is minister of the parish church of Craigrownie, where these sermons were preached. They are evangelical in doctrine, wise and discriminating in judgment, clear and direct in style, and thoroughly practical. Such a sermon as that on “Wonder, the Basis of Progress,” brief as it is, has more solid worth than many large volumes. *GETHSEMANE, and Other Sermons.* By Rev. W. S. Swanson, M.A. Mr. Swanson furnishes a good specimen of a cultured Presbyterian minister. One can see in the sermons that he is a thorough Biblical student, well versed in doctrinal theology, with a keen eye to the needs of modern life and a determination to bring it under the power of the Gospel. He has a simple and direct style, and a large fund of apt illustration. Many of his divisions are decidedly good, as in his first sermon on Mark xiv. 32 and 33. “The Lonely Christ, the Sorrowing Christ, and the Submissive Christ,” the threefold title on the Cross, gives the appeal of the cross in Hebrew to the man of piety; in Greek to men of culture; in Latin to men of power. “My Father's God” (*Exodus xv. 25*) is regarded as meaning first being trained in a religious atmosphere, as having religious responsibilities, as owing a debt to the religious past, but not as meaning that religion is hereditary.

WE are not surprised that the life of George Müller, of Bristol, by Dr. Arthur T. Pierson (Nisbet & Co.), has reached its sixth edition, and has now been issued in a much cheaper form at half-a-crown net. It is an ably written biography of one of the most remarkable men of the nineteenth century—a biography which is of immense value to young men and Christian workers generally. Müller's life, notwithstanding various points in it with which we are out of sympathy, was a magnificent testimony to the presence and power of Christ, as well as to the victorious power of faith in God's overruling providence.

**A CHRISTIAN APOLOGETIC.** By Wilford L. Robbins, D.D., Dean of All Saints', Albany, U.S.A. Longmans, Green & Co.

AMONG the “Handbooks for the Clergy,” which we have more than once cordially commended, “A Christian Apologetic” will find an appropriate place. Dean Robbins is already favourably known to a small circle of English readers by his brilliant “Essay Towards Faith,” the purpose of which is similar to this apologetic, though it proceeds on different lines. Here we have a general view of the principal aspects of Christian evidence viewed in the light of modern thought. The chapters dealing with “Jesus Christ and the Moral Ideal,” with our Lord's “Divine Claim,” and with His “Resurrection,” are all pointed and conclusive. The trustworthiness of the Gospels is also dealt with as adequately as it can be in such a work as

this, while the chapter on the demonstration of the Spirit is a fine statement of the argument from the living epistles which are still being written by the living Christ.

**JUST SO STORIES** for Little Children. By Rudyard Kipling. Illustrated by the Author. Macmillan & Co., Ltd.

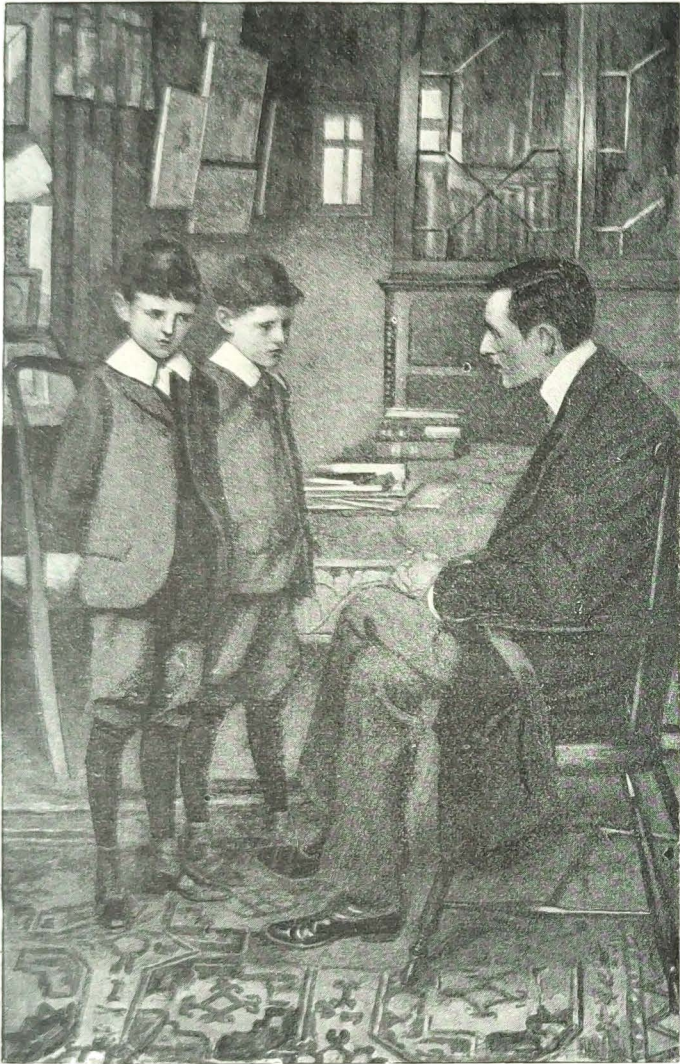
MR. KIPLING'S stories assume many forms, but readers of his *Jungle Books* do not need to be told of his passionate love for animals. He is at home among them, and knows their ways as few men do. The children who hear these "Just So Stories" read to them are to be envied. Santa Claus can bring them no more welcome gift. Mr. Kipling tells with fine imaginative power and artistic skill how the whale got the grating in his throat, how the rhinoceros got his skin, and the leopard his spots, how the camel got his hump (the lazy fellow would not work, and was always saying "humph!"), how the baby elephant got spanked by asking after the crocodile's dinner—the crocodile and the baby elephant had a tug-of-war, and the snout became longer and longer, until it grew into a trunk! So we learn how the kangaroo came to hop, how the cat and the dog were domesticated, and became inmates of the home. The book from first to last abounds in the magical touches of genius. The illustrations are as clever as the text. Mr. Kipling is not less distinguished as an artist than he is as a story teller and a poet. The verses between the stories will send the young folks into a state of delight. Here are some of them:

"I keep six honest serving men  
 (They taught me all I knew):  
 Their names are What and Why and When  
 And How and Where and Who.  
 I send them over land and sea,  
 I send them east and west;  
 But after they have worked for me  
 I give them all a rest.  
 I give them rest from nine till five,  
 For I am busy then,  
 As well as breakfast, lunch, and tea,  
 For they are hungry men:

But different folks have different views;  
 I know one person small—  
 She keeps ten million serving men  
 Who get no rest at all!  
 She sends 'em abroad on her own affairs  
 From the second she opens her eyes,  
 One million Hows, two million Wheres,  
 And seven million Whys!"

MESSRS. MACMILLAN'S NEW BOOKS FOR THE YOUNG are altogether admirable. The form of each volume is delightful, and the illustrations, of which we give examples in this number from the two latest books of the series, are exactly what such works should be. In "The New Pupil," by Raymond Jacobsens, we have a racy story of a thirteen-year-old child's first term at school. Her adventures, escapades, and disciplines are highly diverting, and the tale is

told with rich humour and a real understanding of child-life. It is a child's book, not merely a book about children. There are many excellent illustra-



BEFORE THE HEAD MASTER (FROM "THE OTHER BOY.")

tions, by G. D. Hammond. "The Other Boy," by Evelyn Sharp, is to be set down as another highly successful piece of work. Miss Sharp enters so whole-heartedly into the joy of a child in life for its own sake, she appreciates so keenly the workings of the child mind, and weaves into her story so much wholesome and unforced humour, that the reader regrets that the tale has an end. This tale of the artist's family, with its vivid characterisation and penetrating insight, is a perfect piece of art in its way. The illustrations by H. Sandham are numerous and excellent.

**THE TEACHER AND THE CHILD.** By H. Thiselton Mark. T. Fisher Unwin.  
**MR. MARK'S** dissertation on "The Elements of Moral and Religious Teaching in the Day School, the Home, and the Sunday-school," is the work of a trained expert, and not of a mere visionary. It is really a scientific treatise on the question of education, with hints and illustrations gathered from a wide range of practical training, and places the work on a rational, common-sense, and philosophical basis. Technical terms are, as far as possible, avoided, and there is little in the book which any ordinary person cannot, with a little effort,

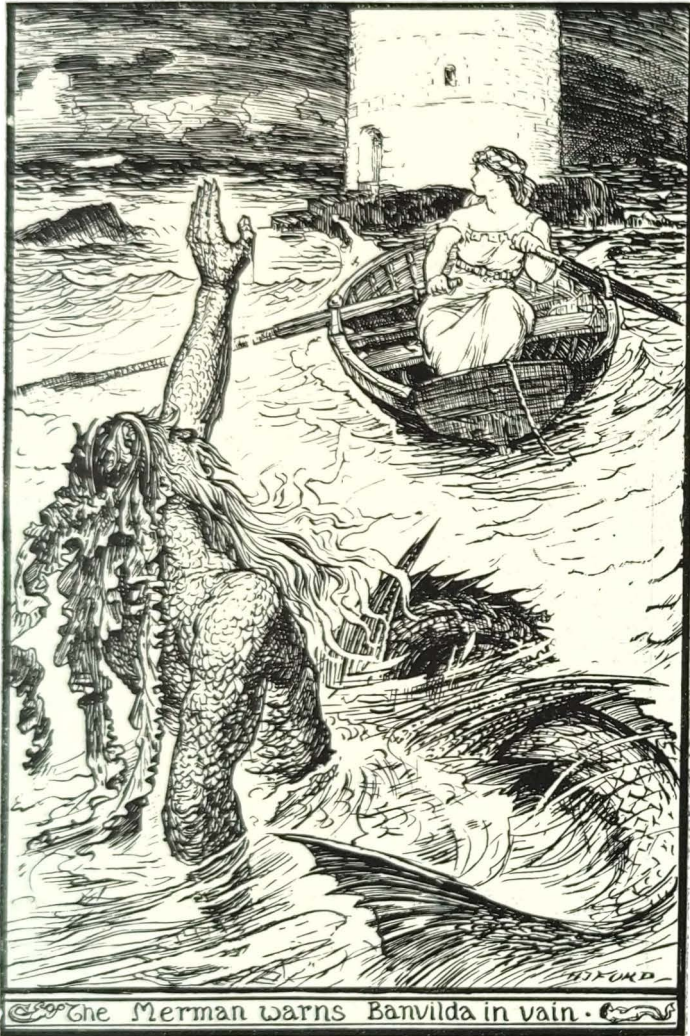


THE RIVER GOD (FROM "THE NEW PUPIL.")

understand and act upon. Our Sunday-schools are at present confessedly passing through a serious crisis, and their future efficiency depends upon the power of our teachers to adapt themselves to new conditions. We wish they could all be induced to master Mr. Mark's discussion on "Method in Teaching and the Preparation of the Lesson, on "The Management of the Class," and "The Teacher's Obstacles" (his own bad habits being among them). This is as valuable an addition to the literature of education as has been made for a long time past.

THE BOOK OF ROMANCE. Edited by Andrew Lang. Illustrated by H. J. Ford. London: Longmans, Green, & Co.

CHRISTMAS pleasures would in many homes be incomplete without a "fairy," a "poetry," or a "story"-book from Mr. Lang. The Arthurian romances—which occupy more than half this handsome volume—readily lend themselves



The Merman warns Banvilda in vain.

to the pen which seeks to impress and charm the imagination of children, and the young people who are fortunate enough to secure the book will be delighted to hear of "The Sword Excalibur," "The Story of Sir Balin," "How the Round Table Began," "The Quest of the Holy Grail," "The Fair Maid of Astolat," "Lancelot and Guinevere," etc. These are told by Mrs. Lang with exquisite skill. Other stories are: "The Pursuit of Diarmid," "William Short Nose," "Wayland the Smith," "Robin Hood,"

and several others. Mr. Ford's illustrations—as witness *THE MERMAN'S WARNING* from “*Wayland the Smith*” on the opposite page—are not the least delightful feature of an exceptionally delightful book.

MR. ANDREW MELROSE sends the second annual volume of *BOYS OF OUR EMPIRE*, the magazine of the Boys' Empire League. It maintains the excellent features which have rightly made it a favourite with boys. Each week there is a sketch of some well-known man, famous in work and sport. There are serials and short stories in abundance, and other healthy reading without stint. It is an excellent magazine. *THE GIRLS' EMPIRE* is a volume on similar lines, and caters equally well for girls.

#### THE RELIGIOUS TRACT SOCIETY'S BOOKS.

*LITTLE MAID MARIGOLD.* By E. H. Stooke. Marigold's father had been disowned by his rich aunts because of his marrying beneath him. After his death, his widow, still unaccepted herself, is induced to allow the aunts to adopt Marigold. The inevitable reconciliation is brought about on rather stereotyped lines. The story, however, is well told, and the characters are stronger than the plot.—*STORIES OF THE ABBEY PRECINCTS.* By Agnes Giberne. A volume of short stories, loosely connected, which relate the joys and sorrows of the inhabitants of the Abbey precincts. Some of the tales are good, others rather forced. But the Dean and his daughter, and some of the other characters, show keen observation and a considerable fund of kindly humour, which lightens the stories throughout.—*MORE TALKS IN THE TWILIGHT.* By Ruth Lamb. The papers in this volume formed the latter part of a series in the “*Girl's Own Paper.*” We do not wonder that those who knew the earlier volume asked for the rest to be issued in volume form. So here we have, in a neat binding, the same wise counsel on the great things of life and the greatness of the little things. We are glad to commend these sensible, straightforward, inspiring talks. They cannot fail to do good.—*THE GATES OF LIFE*, by the Rev. H. Elvet Lewis, and *THE TEACHING OF JESUS CHRIST IN HIS OWN WORDS*, compiled by the Earl of Northbrook, are the two latest volumes of the “*Quiet Moment*” series, beautifully got up little volumes, designed to aid meditation and devotion. “*The Gates of Life*” is a fine and helpful treatment of the doctrines of Redemption and Sanctification, penetrating in its insight, and strong in its hold on the Truth. As to the latter volume, one's first impulse is to ask what purpose this isolation of our Lord's words, unless to pander to the superficiality of the age. But our judgment is arrested when we find that it was first compiled for educated Hindoos, and as we read the carefully-grouped words of the Lord, we are glad to have the volume, and find ourselves again marvelling at the words of grace which proceeded out of His mouth.—*MEMORIES OF ZENANA MISSION LIFE.* By S. F. Latham. This is a valuable little book for all who have felt the call to mission work, or desire to know fully the conditions under which it is carried on. It brings very near the problems, the difficulties, the disappointments to be faced, the sad need and the great opportunity among the women of India. It should be read, if only to learn what some of these poor women have to endure for the sake of Christ.—*THE DISTANT LIGHTS.* By the Rev. Frederick Langbridge. Mr.



Langbridge's little volumes of verse are always welcome. They need no commendation of ours, so we leave him to speak for himself. This is his comment on the words "Grief comes as Governess and stays as Friend":—

"Buy land on Sorrow Heath: 'tis keen and bare,  
But one hath sunk a shaft, and gold is there."

Here is a story with a moral:—

"Say, will my words survive?' the poet said,  
To the clear angel shining by his bed.  
'Some of thy words—and thou hast leave to look—  
Are written here within the living book.'  
The poet read the words—three words of pity,  
Said to a small dog limping through the city."

Here is a lesson from a proverb which is new to us: "'Coming,' says Care,  
and runs to serve another":—

"Forelive not evil; breathe a cheerful air:  
Troubles that never come make most grey hair,  
And backs are bowed by loads they do not bear."

Perfect, too, in its way, is this, under the title, "Ah, Patient Christ!":—

"Look, at thy spirit's gates,  
What patient feet do stand!  
ONE waits, and sighs, and waits,  
With Heaven in His hand."

**THE GOSPEL OF DIVINE HUMANITY.** By J. W. Farquhar. Third Edition.  
London: Elliot Stock.

THESE lectures are manifestly the work of a remarkable man. From the sketch of the author, which appears in the volume, we learn that he was educated for the ministry, but never entered it. He appears to have lived in obscurity, but he thought deeply and strongly. The lectures attempt to restate Christian doctrine in the light of the Divine Humanity. The regulative principle is the Divine Sonship of the Human Race as a whole. If we are wise enough to follow the advice of Thomas à Kempis, and think of what is said, not of who said it, we shall read and re-read this book. It is not easy reading, nor is its system altogether convincing; but it is full of strong, independent thought, which in itself is sufficient commendation in these days. We may note, too, that the author holds that all his doctrine is rooted in Scripture, and he totally disclaims going beyond what is written.

**ERROMANGA: The Martyr Isle.** By the Rev. H. A. Robertson. Edited by John Fraser, B.A., LL.D. London: Hodder & Stoughton.

THE New Hebrides have for many years past loomed large in the thoughts of all lovers of missionary work. Erromanga is one of the group of these Hebridean islands sanctified by its memories of John Williams, the saintly and heroic warrior of Christ. Mr. Robertson is a missionary of the Canadian Presbyterian Church, and has laboured in this island since 1871. His work, in which he has been greatly assisted by his wife, has been remarkably successful—other labourers have been not less honoured—so that the place which

was once the scene of savagery and cannibalism is now largely Christianised. Between 1839 and 1872 no less than four missionaries suffered a cruel and horrible death. The hostility of the natives in earlier times was largely caused by the sandal wood traders, who were determined to carry away with them the wood besmeared with native blood. There is much interesting information as to the physical contour of the island and its natural history.

**TENNYSON.** By Sir Alfred Lyall. ("English Men of Letters.") London: Macmillan & Co.

THE supreme and indispensable authority on Tennyson is, of course, the memoir by his son, and they who possess it need little else. But it is too comprehensive a work for general use, and for a concise and compact outline of the great Victorian Laureate's life and achievement there is still scope, nor could the "English Men of Letters" be complete without it. Sir Alfred Lyall has given us a monograph which will be best appreciated by those who are best versed in its subject. If it contains nothing absolutely new, it is written in a graphic, graceful style, and gives all that the general run of students will require. He appreciates Tennyson's lyrics more highly than his epics and dramas, and seems inclined to endorse FitzGerald's judgment that Tennyson reached the grand climacteric of his poetry in the 1842 volumes—a judgment from which we emphatically dissent. That honour might more reasonably be claimed for "In Memoriam," though there are sections in the "Idylls," as well as many of the lyrics in the later volumes, which are equal to any even of the 1842. The discussion of Tennyson's philosophy is in the main sound and illuminating. His faith, formed in view of the new revelations of science, was modified, but not weakened, and the testimony of Professor Henry Sidgwick to the helpful value of "In Memoriam" applies to his poetry in general. (By the way, Sidgwick's letter appears on pp. 65-66, not 55-56, as stated in the index.) This is a capital and delightful handbook.

**SHINING AND SERVING.** Six Addresses on the Christian Life. By J. R. Miller, D.D. London: Andrew Melrose.

DR. MILLER is, deservedly, one of the most popular religious writers of our day. His bright, radiant faith, his sunny optimism, the sweet reasonableness of his spirit, his power to emphasise the bright side of things, combined with a style of pellucid clearness and an unfailling fund of anecdote and illustration, amply account for the esteem in which his works are held. The addresses in this volume have, unless we are mistaken, been published separately, but they are well worthy of collection into a single volume. The keynote is the same throughout—the brightness and beauty of the Christian life, its transforming power, the power of Christian faithfulness and love to give peace, as well as to inspire service. There are many wise and timely counsels for young people, not the least valuable of which are on the duties of home life. This will make a delightful Christmas present.

**POETICAL WORKS OF ROBERT BRIDGES.** Vol. V. London: Smith, Elder, & Co.

THIS volume contains "The Christian Captives" and "The Humours of the Court"—two very different but—in a poetic sense—equally valuable dramas. The former, based, in one or two minor points, on Calderon, deals with the

imprisonment by the King of Fez of Prince Ferdinand of Portugal, who became the lover of the Princess Almet, whom he and the captives had won to the faith of Christ. Sala ben Sala—the Moorish general who also loved Almet—is a noble and heroic character, grand in his unselfishness, whose counsel, had it been followed, would have saved the king from terrible domestic and national disasters, and from his own untimely end. Mr. Bridges may not write plays which play-goers would find exciting or which would draw crowded houses, but he unites a profound knowledge of human nature with a rich historical imagination, and with a winsomeness of style which lead the reader on from page to page in unbroken admiration. "The Humours of the Court" has in it more of comedy than tragedy, and is strong, sane, and vivacious.

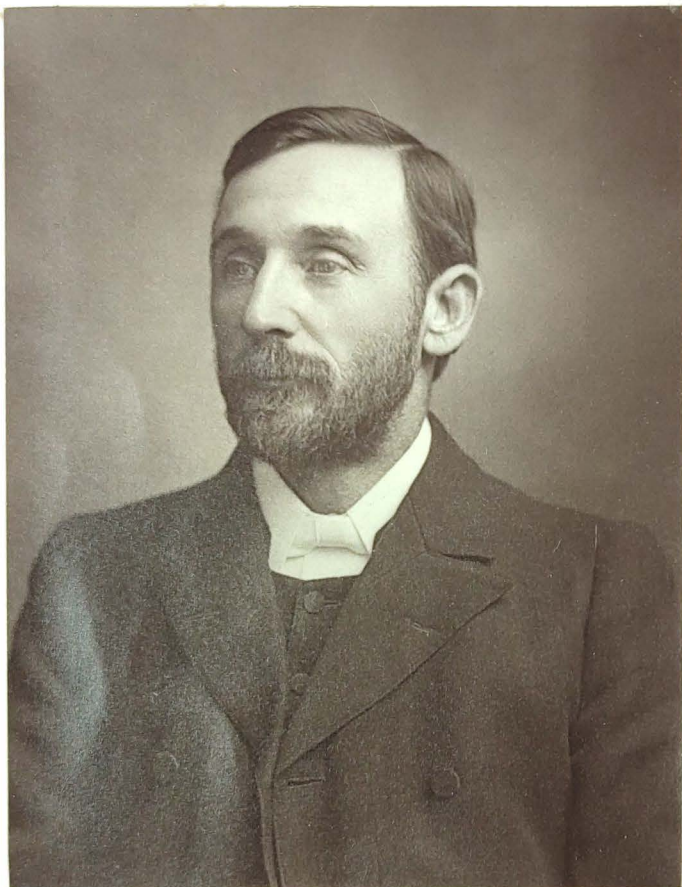
SCIENTIA CHRISTI. By Henry Varley, B.A. London: Elliot Stock.

WHAT is involved in the claim made by the Christian that he *knows* Christ? This is the question the author of this book sets himself to answer. He draws forth concisely and forcefully the familiar arguments from the facts, history, and experience of the Christian Church. The book is clearly and candidly written, and should be of great service to young people and to those who have to guide them.

Two works have recently been added to Messrs. Methuen's Little Library—very different in character, but each in its own way excellent. A LITTLE BOOK OF LIFE AND DEATH, and THE LIFE OF MANSIE WAUCH, Tailor in Dalkeith. The former is a selection of thoughts on life, of which we know so little, and death, of which we guess in vain, in prose poetry, arranged by Elizabeth Waterhouse, who has certainly ranged over a wide field and plucked many of the choicest flowers in our literature, familiar and unfamiliar. Many are from unfrequented by-paths, and have been found in unexpected places. The little book is a valuable *vade mecum*. And what shall we say of "Mansie Wauch," that masterpiece of the Musselburgh physician, David Moir? So full of fun and frolic, overflowing with pure, pawky humour—a picture of human nature in its weaknesses and inconsistencies, in its comico-tragical side, and with glimpses of the true ideal. Its sallies of wit amuse us; its satire has in it no bitterness. "Mansie" serves to remind us that some of the finest Scottish stories date from an earlier day than our own.

THE CRITICAL REVIEW (Williams & Norgate) for September opens with a most interesting article by Prof. Sayce on Recent Work in Egyptology and Assyriology. Amongst the reviews is an able discussion of Prof. James's recent book on Religious Experience, by the Rev. C. H. Wheeler Robinson, of Pitlochry; and we find notices of Dr. N. H. Marshall's recent book on the Philosophy of Religion, and of Mr. Woodrow's Sermons in the "Baptist Pulpit" series. The editor reviews the late Archbishop Benson's Addresses on Acts, and Prof. Knowling the recent volume by Dr. Chase on The Credibility of Acts.

THE Illustrated Handbook of the Churches and Pastors of the Southern Baptist Association, with Photographs, Biographies, Sketches of Churches, etc., compiled by G. D. Hooper, Bournemouth (Brighton: D. G. Fenwick & Son), is a decidedly useful work, full of valuable information as to the condition and progress of the churches. The idea of the work is so good that we should like to see it adopted in all our associations.



*Woodburyprint.*

*Wateriow & Sons Limited.*

*Yours Sincerely*  
*D. Jewell*

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

THE  
BAPTIST MAGAZINE

DECEMBER, 1902.

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THE REV.<sup>d</sup> J. LLEWELLYN.



On one occasion someone asked Dr. Llewellyn Bevan, now of Melbourne, what the LL.B. at the end of his name stood for. With a twinkle in his eye he replied: "Llanelly Boy." By this humorous answer the doctor implied that he was prouder of his Welsh descent than of his London degree. The same pride of nationality characterises every Welshman. A Welshman is as proud of his native hills as a Hebrew was of the hills of Judah. And well he may be, for there is no doubt that every Welshman owes much to the beauty and grandeur of his native land. The Welsh singer will tell you that he is largely indebted for his sweet voice to the pure air of his native mountains, and the Welsh preacher that he is indebted for his picturesque imagination, his pathos and eloquence, to the mountain torrent, the lonely glen, the wild and rugged hills, at whose feet he has been cradled and reared. There can be no doubt that the beauty and loveliness, the splendour and rugged grandeur of the country have exercised a great influence upon the mind and heart of every Welsh preacher, just as the hills of Judah gave colour and life to the thoughts and utterances of the Hebrew prophets. The Rev. D. J. Llewellyn, as his name indicates, is a native of the Principality, and for few have the charm and the poetry of his country done more.

When as a young man of twenty-seven he preached for the first time in a London pulpit, the criticism of those best able to judge was: "That young preacher is a poet."

Mr. Llewellyn was converted to God when quite a lad, and at once began to preach what he knew of the saving truths of the Gospel with an earnestness and eloquence that attracted the people in large numbers wherever he went. In Swansea, as a "boy preacher," he was immensely popular. When preaching at the Sailors' Bethel hundreds flocked to hear him. His fluency of speech, his rousing appeals, and, it may be added, his tender persuasiveness, were gifts which, used unstintedly for the Saviour, were blessed in the bringing of many into the Kingdom of God. He was still in his teens when, wisely acting on the

advice of those who were impressed with his gifts and who also saw his defects, he applied for and gained admission to Haverfordwest College. At the close of his course there he determined to continue his studies, and was admitted to the Baptist College in Bristol, where he was more thoroughly equipped for his life's work.

His first pastorate was at Burton Latimer, a large village near Kettering, in Northamptonshire. The cause had greatly declined, but with the advent of our friend a revival commenced and continued throughout his pastorate. In three years the membership was trebled, and the chapel crowded to the doors.

In 1885 Mr. Llewellyn was invited to become the minister of the Congregational Baptist Church in Trinity Road, Upper Tooting, London. The invitation was accepted, and he entered upon his new sphere in the autumn of that year; and now came the most trying period of his life. The neighbourhood was undeveloped, and the chapel was nearly empty, and for some time it seemed as though his strength was spent for nought. Moreover, sickness and death invaded his home, and under this severe discipline Mr. Llewellyn was led to question the wisdom of his acceptance of the London call. But the Lord succoured His servant in a way that is worth recording. It was during this season of depression that he chanced one day to steal into Westminster Abbey. It was the hour of Divine service. Scarcely had he reached the nearest chair than from the lips of the preacher there rang out through the Gothic arches words which are among the most inspiring ever penned, and which falling upon our friend's ears startled him with glad surprise and new hope. The clergyman was reading Rom. viii., and the first words distinctly heard were: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us." To Mr. Llewellyn this was no other than the voice of God. He returned to his work a new man, and plodded on with an unwavering determination to succeed. In due time his diligence was rewarded. People came to the services in greater numbers, sittings were taken, the membership grew, and at last he had the joy of preaching to a congregation which on the Sunday morning entirely filled the building. During the early years of his work in Tooting our friend fainted not in trial, nor was he weary in well-doing, and so in due season secured the rich reward of reaping the fruit of his toil.

Mr. Llewellyn is reflective rather than aggressive, and yet we find him to-day leading successfully a comparatively new work from the demands of which stronger and more aggressive men might well shrink. The story of that work cannot be fully told in this short sketch; two or three interesting particulars must suffice.

Preston Park is a large and now thickly-populated suburb of Brighton. Until recent times it formed part of the healthful downs for which the

South Coast is famous. About eight or nine years ago it was cut up into building plots and given up almost entirely to the builders. It was then resolved by the Rev. David Davies, of Hove, and the Rev. J. S. Geale, who was at that time pastor of Queen Square Baptist Church, to procure a suitable site for a new church. These two ministers were seconded in their efforts by a small number of Baptists who had recently come to reside in the district, and who a little later formed the church and constituted its membership. The task to which these few—eleven in all—were committed was a formidable one indeed, for it fell to their lot to make themselves responsible for a scheme which involved the expenditure of £8,000. The lecture hall, occupying about one-fourth of the site, was first built, and it was at this juncture that Mr. Llewellyn, after careful consideration, responded to an urgent call to the pastorate.

For three years he preached in the hall, and then pressed by the need of further accommodation he, with his rapidly-increasing flock, were led to face the greater task of building the church which had been in prospect from the first, and to-day there stands on that once vacant site a pile of buildings which in every sense is worthy of the great denomination which it represents.

Though the neighbourhood is so large and populous it should be said that under the most favourable circumstances the sphere is by no means free from difficulties which render rapid progress well-nigh impossible. Few towns in England are less congenial to the growth of Nonconformity than Brighton, and there are certainly few suburban districts in which it is more difficult to attract or hold a settled Free Church congregation than Preston Park. The close proximity of the town itself, into which the people flock on the Sabbath Day, the preponderating influence of an Established Church, and the spiritual inertia that usually characterises large and popular watering-places are elements which must not be forgotten in estimating the work carried on at Florence Road. But if this work has not gone on by the proverbial "leaps and bounds," the fact that a church which promises to become a great spiritual force is being slowly but solidly built up will be received with greater satisfaction by the right-minded. In eight years the church has grown from 11 to 120 members, with an additional 30 communicants, while a splendid congregation gathers for worship every Lord's Day.

Among the qualifications which have contributed to Mr. Llewellyn's success, mention should be made, first, of his tenacity and persistence. He is not soon discouraged. To him failure is not the inevitable thing. Difficulties to him are as the "jutting" crags to the mountain climber—they seem to form for him a foothold upon which he mounts to higher things. Then he *works* for his pulpit. His sermons are thoughtful, and expository, and prepared with care. He has the rare gift of a keen penetration. He consults the best expositors, but never takes it for granted that his text has been exhausted by them. He believes that

there is still more light to break forth from the Word, and he meditates upon it until some hidden truth is revealed.

His sermonettes to children are far above the average. The pity is that Mr. Llewellyn will not yield to the persuasion of friends to issue a volume of "talks to the young." Such a book, however, may one day be published, and then it will be seen how much the children to whom he ministers week by week are indebted to his counsel, the character of which must tend to shape their young lives to the pattern of noble ideal.

Perhaps it is on the platform that Mr. Llewellyn is heard to best advantage as a speaker. His deep sense of reverence restrains him from giving to his natural humour free play in the pulpit. On the platform he is conscious of no such restraint. He is never superficial, but the argument is never dull. The most thoughtful speech is lit up by flashes of humour, so that frequently the laughter of his audience prevents him from proceeding for a time.

Many other things might be said, but there is one thing that must not be omitted. On the church in which Mr. Llewellyn ministers there is a debt of nearly £3,000 still remaining, and he and his people are making a very earnest effort to free themselves from this incubus. As will be seen, they have in the past done nobly, and as no widespread appeal has yet been made to the Christian public, it may be hoped that this brief sketch will meet the eyes of some who will find it in their power to relieve, to some extent at least, this young church of a burden which has been hitherto so courageously carried. There are those who strongly advocate the idea that no church should be built until sufficient funds are in hand to entirely pay for its erection; but what, we may fairly ask, would become, by such a policy, of our denomination? If Free Church extension work is to be delayed in the ever-rapidly rising suburbs of most of our large towns until sufficient money is in hand to open our churches free of debt, then in their stead will quickly stand churches of another order, and State religion will dominate the community.

The struggle upon which we are now entering would be less keen and the victory more sure if Nonconformist extension work had been more vigorously carried on in the past. The surest way to resist the Romeward tendency of our age and to defeat priestly aggression in all its forms is to multiply our Free Churches in proportion to the increase of population. The writer can testify that the church at Florence Road was built none too soon to bear a much-needed witness to the truth in a neighbourhood where priestly and sacerdotal assumption were holding sway.

J. FELMINGHAM.



*Errata.*—In the article on "Balance of Ideas in Christianity," page 450, line sixteen (from bottom) should read: "Christianity is shown by two considerations: first, that consciousness testifies."

On page 470 the case for the Temple Bible should have been placed to show the volumes standing upright.



## CHRIST AND THE HEATHEN WORLD.\*

BY THE REV. ALEXANDER MACLAREN, D.D.

"Other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd."—  
JOHN x. 16.

### III.—HOW CHRIST THINKS OF THE ISSUES OF HIS WORK AND OURS.

**W**E have here our Lord teaching us how to think of the *Certain Issues of His work and ours*. "They shall hear My voice, and there shall be one fold and one shepherd." We may regard these words as embracing two things: a nearer issue—namely, the response that shall always attend His call; and a more remote—namely, the completion of His work. There is, of course, a very blessed sense in which the latter words are true now, and have been ever since Paul could say to those who had been aliens from the commonwealth of Israel: "He hath made both one. Now, therefore, ye are no more foreigners, but fellow-citizens with the saints." But the fold which now exists, limited in numbers, with its members but partially conscious of their unity, and surrounded by those who follow hireling shepherds, does not exhaust these great words. They shall not be accomplished till a far off future have come.

But for the present we have the predictions of the former clause, "They shall hear My voice." What manner of expectations does it teach us to cherish? It seems to speak not of universal reception of Christ's message, but of some as hearing and some as forbearing. It teaches us to look for divers results attending our missionary work. There will always be a Dionysius, the Areopagite, the woman Lydia, the kindly barbarians, the conscience-stricken jailor. There will always be the laughers, who mock when they hear of Jesus and the resurrection; the hesitating who compound with conscience by promising to hear again of this matter, the fierce opponents who invoke constituted authorities or mob violence to crush the message.

Again, the words seem to contemplate a long task. There is nothing about the rate at which His kingdom shall spread, not a syllable to answer inquiries as to when the end shall come. The whole tone of the language suggests the idea that bringing back the sheep is to take a long time, and to cost many a tedious journey into the wilderness. Not a sudden outburst, but a slow kindling of the flame, is what our Lord teaches us here to expect.

But while thus calm in tone and moderate in expectation, the words breathe a hope as confident as it is calm, as clear as it is moderate. There

\* See BAPTIST MAGAZINE for October, p. 406.

will always be a response. His voice shall never be lifted up in the snow-storm on lonely hillsides only to be blown back into his own ears, unheard and unheeded. Be they few or many, they shall hear. Be the toil longer or shorter, more or less severe, it shall not be in vain.

And to these expectations we shall do wisely if we attune ours. Omit from your hopes what your Lord has omitted from His promises, do not ask what He has not told. Do not wonder if you encounter what He met, for the disciple is not greater than his Master, and only if they have kept my saying will they keep yours also. But, on the other hand, expect as much as He has prophesied; accept it when it comes as the fruit of His work, not of yours, and build a firm faith that your labour shall not be in vain on these calm and prescient words.

So much for the course of the kingdom. And what of the end? One by one the sheep have been brought, at last they are all gathered in, not a hoof left behind. The stars steal singly into their places in the heavens, as the darkness deepens, and He "bringeth them forth by number," until at the noon of night the sky is crowded with their lights, and "for that He is great in power, not one faileth." What expectations are we here taught to cherish; then, of the final issue?

Mark, to begin with, that there is implied the ultimate universality of His dominion and sole supremacy of His throne. There is to be but one Shepherd, and over all the earth a great unity of obedience to Him. Here is the knell of all authority that does not own Him, and the subordination of all that does. The hirelings, the blind guides, that have misled and afflicted humanity for so many weary ages, shall be all sunk in oblivion. The false gods shall be discrowned, and lie shattered on their temple-sill, and there shall be no worshippers to care for or to try to repair their discomfiture. Bow your heads before Him, thinkers who have led men on devious paths and spoken but a partial truth and a wisdom all confused with foolishness! Lower your swords before Him, warriors who have builded your cities on blood and led men like sheep to the slaughter! He is more glorious and excellent than the mountains of prey.

Cast your crowns before Him, princes and all judges of the earth, for He is King by right of the crown of thorns! This is the Lord of all—teacher, leader, ruler of men. All other names shall be forgotten, but His shall abide. If they have been shepherds who would not come in by the door, a ransomed world shall rejoice over their fall with the ancient hymn, "Other gods beside Thee have had dominion over us; they are dead, they shall not live, Thou hast destroyed them, and made all their memory to perish." If they have been subject to the Chief Shepherd and ensamples to the flock, they will rejoice to decrease before His increase, and having helped to bring the bride to the bridegroom, will gladly stand aside and be forgotten in the perfect love that enters into full fruition at the last. Then, when none contest nor intercept the reverential obedience that the whole world brings to Him, shall be fulfilled the firm promise which declared long ago: "I.

will set up one Shepherd over them, and He will feed them and be their Shepherd."

Mark again the blessed nature of the relation between Christ and all men which is here foretold. From of old, the shepherd has been in all nations the emblem of kingly power, of leadership of every sort. How often the fact has contradicted the symbol let history tell. But with Jesus the reality does not only contradict, but even transcends the tender old comparison. He rules with a gentle sway. His sceptre is no rod of iron, but the shepherd's crook, and the inmost meaning of its use is that it may "comfort" us, as David learned to feel. There gather round the metaphor all thoughts of merciful guidance, of tender care, of a helping arm when we are weak, of a loving bosom where we are carried when we are weary. It speaks of a seeking love that roams over every high hill till it finds, and of a strong shoulder that bears us back when He has found. It tells of sweet hours of rest in the hot noontide by still waters, of ample provision for all the soul's longings in green pastures. It speaks of footsteps that go before in which men may follow and find them ways of pleasantness. It speaks of gentle callings by name which draw the heart. It speaks of defence when lion and bear come ravening down, and of safe couching by night when the silent stars behold the sleeping sheep and the wakeful shepherd. He Himself gives its highest significance to the emblem in the words of this great discourse when He fixes on His knowledge, His calling of His sheep, His going before them, His giving His life for them. Such are the gracious blessings which here He teaches us to think of as possessed in the happy days that shall be, by all the world.

And on the other hand, the symbol speaks of confiding love in the hearts of men, of a great peacefulness, of meek obedience stilling and gladdening their wills, of the consciousness of His perfect love, and the knowledge of all His gracious character, of sweet answering communion with Him, of safety from all enemies, of freedom, of familiar passage in and out to God. Thus knit together shall be the one fold and the one Shepherd. "They shall feed in the way, and their pastures shall be in all high places. They shall not hunger nor thirst, neither shall the heat nor sun smite them, for He that hath mercy on them shall feed them, even by the springs of water shall He guide them."

Mark, again, what a vision is here given of the relations of men with one another.

They are to be all gathered into a peaceful unity. They are to be one, because they all hearken to one voice. It is to be observed that our Lord does not say, as our English Bible makes Him say, that there is to be one fold. He drops that word of set purpose in the latter clause of our text, and substitutes for it another, which may, perhaps, be best rendered flock. Why this change in the expression? Because, as it would seem, He would have us learn that the unity of that blessed future time is not to be like the unity of the Jewish Church, a formal and external one. That ancient polity

was a fold. It held its members together by outward bonds of uniformity. But the universal Church of the future is to be a flock. It is to be really and visibly one. But it is to be so, not because it is hemmed in by one enclosure, but because it is to be gathered round one Shepherd. The more closely they are drawn to Him, the more near will they be to each other. The centre in which all the radii meet keeps them all in their places. We being many, are one bread, for we are all partakers of that one bread. In the ritual of the Old Covenant, the great golden candlestick with its seven branches stood in the court of the Temple, emblem of the formal oneness of the people, which was then the light of the Lord to a dark world. In the vision of the New Covenant, the seer in Patmos beheld not the one lamp with its branches, but the seven golden candlesticks, which were made into a holier and a freer unity, because the Son of Man walked in their midst—emblem of the oneness in diversity of the peoples, who were sometimes darkness, but shall one day be light in the Lord.

There may continue to be national distinctions. There may or there may not be an external unity. But at all events, our Lord turns away our thoughts from the outward to the inward, and bids us be sure that though the folds be many the flock shall be one, because they shall all hear and follow Him.

The words, however, suggest for us the blessed thought of the peaceful relations that shall then subsist among men. The tribes of the earth shall couch beside each other like the quiet sheep in the fold, and having learned of His great meekness, they shall no more bite nor devour one another. *Alas! alas!* the words seem too good to be true. They seem long; long of coming to pass. Ever since they were spoken the old bloody work has been going on, and the old lusts of the human heart have been busy sowing the dragon's teeth that shall spring up in wars and fightings. In savage lands warfare rages on, ceaseless, ignoble, unrecorded, and seemingly purposeless as that of animalcules in a drop of water. On civilised soil men who love the same Christ and worship Him in the same tongue are fronting each other at this hour. The war of actual swords, and the war of conflicting creeds, and the jostling of human selfishness in the rough road of life, are all around us, and their seeds are within ourselves. The races of man do not live like folded sheep, rather like a flock of wolves, who first run over and then devour their weaker fellows. But here is a fairer hope, and it will be fulfilled when all evil thoughts, and all selfish desires, and all jealous grudgings shall vanish from men's hearts, as unclean spirits at cock-crow, and shall leave them, self-forgetful, yielding of their own prerogatives, desirous of no other man's, abhorrent of inflicting, and patient of receiving wrong. There will be no fuel, then, to blow into sulphurous flame, though all the blasts from hell were to fan the embers. But peace and concord shall be in all men, for Christ shall be in all. National distinctions may abide, but national enmities—the oldest and deepest—shall disappear. There shall still be Assyria, and Egypt, and Israel, but their former relation shall be replaced by

a bond of amity in their common possession of Him who is our peace. "In that day shall Israel be the third with Egypt, and with Assyria, even a blessing in the midst of the land, whom the Lord shall bless, saying, Blessed be Egypt, my people, and Assyria the work of My hands, and Israel Mine inheritance." God be thanked that though we see and our fathers have seen so much that seems to contradict our hopes of a peaceful world, and though to-day the hell-hounds of war are baying over the earth, and though nowhere can we see signs even of the approach of the halcyon time, yet we can wait for the vision, knowing that it will come at the appointed time, when—

"No war or battle's sound  
Is heard the world around,  
The idle spear and shield are high uphung;  
The trumpet speaks not to the armed throng,  
And Kings sit still, with awful eye,  
As if they surely knew their Sovereign Lord was by."

Such are the thoughts which our Lord would teach us as to the present and as to the future of our missionary work. For the one, moderate expectations of success not unchequered by disappointment and a brave patience in long toil. For the other, hopes which cannot be too glowing, and a faith which cannot be too obstinate. The one is being fulfilled in our own and our brethren's experience even now; we may be therefore all the more sure that the other shall be in due time. If we look with Christ's eyes, we shall not be depressed by the apparent unbroken surface of heathenism, but see as He did everywhere souls that belong to Him who may and must be won; we shall joyfully embrace the work which He has given us to do; we shall arm ourselves against the discouragements of the present, by living much in the past at the foot of the cross, till we catch the true image of the Saviour's love, and much in the future, in the midst of the ransomed flock, till we, too, behold the roses blossoming in the wilderness, the bright waters covering all the dry places in the desert, and the families of men sitting clothed, and in their right mind, at the feet of Jesus.

Our missionary work is the pure and inevitable result of a belief in these words of my text. Can a man believe that Christ has other sheep, for whom He died because He must bring them in, whom He will bring in because He died, and *not* work according to His power in the line of the Divine purposes? The missionary spirit is but the Christian spirit working in one particular direction. Missionary societies are but one of the authentic outcomes of Christian principles, as natural as holiness of life, or the act of prayer.

To secure, then, a more vigorous energy in such work, we need chiefly what we need for all Christian growth—namely, more and deeper communion with Christ, a more vivid realisation of His grace and love for ourselves. And then we need that, under the double stimulus of His love and of His commandment—which at bottom are one—our minds should be

more frequently occupied with this subject of Christian missions. Most of us know too little about the matter to feel very much. And then we need that we should more seriously reflect upon the facts in relation to our own personal responsibility and duty. You complain of the triteness of such appeals as this sermon. Brethren, have you ever tried that recipe for freshening up well-worn truths—namely, thinking about them in connection with the simplest, most important of all questions: What, then, ought I to do in view of these truths? Am I exaggerating when I say that not one-half of the professing Christians of our day give an hour in the year to pondering that question, with reference to missionary work? Oh! dear friends, see to it that you live in Christ for yourselves, and then see to it that you think His thoughts about the heathen world, till your pity is stirred and your mind braced to the firm resolve that you, too, will work the works of Christ, and bring in the wanderers.

We have had as large results as Christ has led us to expect, and far larger than we deserved. Christian missions are yet in their infancy—alas! that it should be so! But in these seventy years, since they may be said to have begun, what wonderful successes have been achieved! We are often told that we have done nothing. Is it so? The plant has been got together, methods of working have been systematised, mistakes in some measure corrected. We have spent much of our time in learning how to work, and that process is by no means over yet. But with all these deductions, which ought fairly to be made, how much has been accomplished? The Bible has been put into the languages of 700 millions of men. The beginnings of a Christian literature have been supplied for five-sixths of the world. Half-a-million of professed converts have been gathered in, or as many as there were at the end of the first century, after about the same number of years of labour, and with apostles for missionaries and miracles for proof. And if these still bear on their ankles the marks of the fetters, and limp as they walk, or cannot see very clearly at first, it is no more than might be expected from their long darkness in the prison-house, and it is no more than Paul had to contend with at Ephesus and Corinth.

Every church that has been engaged in the toil has shared in the blessing, and has its own instances of special prosperity. We have had Jamaica; the London Missionary Society, Madagascar and the South Seas; the Wesleyans, Fiji; the Episcopal Societies, Tinnevely; the American Brethren, Burmah and the Karens. Some of the ruder mythologies have been so utterly extirpated that the children of idolaters have seen the gods whom their fathers worshipped for the first time in the British Museum. While over those more compact and scientific systems which lie like an incubus on mighty peoples there has crept a sickening consciousness of a coming doom, and they already half own their conqueror in the stronger one than they.

“They feel from Judah's land  
The dreaded Infant's hand.”

“Bel boweth down, Nebo stoopeth, the idols are upon the beasts.” Surely God has granted us success enough for our thankful confidence, more than enough for our deserts. I repeat it, it is as much as He promised, as much as we had any right to expect, and it is a vast deal more than any other system of belief or of no belief, any of your spiritualised Christianities, or still more intangible creeds has ever managed, or ever thought of trying. To those who taunt us with no success, and who perhaps would not dislike Christian missions so much if they disliked Christian truth a little less, we may very fairly and calmly answer: “This rod has budded at all events; do you the same with your enchantments.”

But the past is no measure of the future! From the very nature of the undertaking the ratio of progress increases at a rapid rate. The first ten years of labour in India showed twenty-seven converts, the seventh ten showed more than twenty-seven thousand. The preparation may be as slow as the solemn gathering of the thunder clouds as they noiselessly steal into their places, and slowly upheave their grey billowing crests; the final success may be as swift as the lightning which flashes in an instant from one side of the heavens to the other. It takes long years to hew the tunnel, to make the crooked way straight, and the rough places plain, and then smooth and fleet the great power rushes along the rails. To us the cry comes, “Prepare ye in the desert an highway for our God.” The toil is sore and long, but “the glory of the Lord shall be revealed, and all flesh shall see it together.” The Alpine summits lie white and ghastly in the spring sunshine, and it seems to pour ineffectual beams on their piled cold, but by slow degrees it is silently loosing the bands of the snow, and after a while a goat’s step, as it passes along a rocky ledge, or a breath of wind will move a tiny particle, and in an instant its motion spreads over a mile of mountain side, and the avalanche is rushing swifter and mightier at every foot down to the valley below, where it will all turn into sweet water, and ripple glancing in the sunshine. Such is our work. It may seem very hopeless, and be mostly unobservable in surface results, but it is very real for all that. The conquering impulse for which our task may have been to prepare the way will be given, and then we shall wonder to see how surely the kingdom was coming, even when we observed it not. Ye have need of patience, and to feed your patience, ye have need of fellowship with Christ, of faith in His promises, of sympathy with His mind. God has given us, dear brethren, special reason for renewed consecration to this service in the blessings which have during the year terminated our anxieties and crowned our work for our own society. But let us not dwell upon what has been done. These successes are brooks by the way at which we may drink—nothing more. We ought to be like shepherds in the lonely mountain glens, who see in the fast falling snow and the bitter blast a summons to the hill side, and there all the night.

long, wherever the drift lies deepest and the wind bites the most sharply, search the most eagerly for the poor half-dead creatures, and as they find each, bear it back to the safe shelter, nor stay behind to count the rescued, nor to rest their weariness for all the bright light in the cottage and the blackness without, but forth again on the same quest, till all the Master's sheep have been rescued from the white death that lay treacherous around, and are sleeping at peace in His folds. A mighty voice ought ever to be sounding in our ears, "Other sheep I have," and the answer of our hearts and of our lives should be, "Them also, O Lord, will I try to bring." Not till the far-off issue is accomplished shall we have a right to rest, and then we, with all those He has helped us to gather to His side, shall be among that flock whom He who is at once Lamb and Shepherd, our Brother and our Lord, our Sacrifice and King, "shall feed and lead by living fountains of waters," in the sweet pastures of the upper world, where there are no ravening wolves, nor false guides to terrify and bewilder His flock any more at all for ever.



### THE LAST VOYAGE.\*

"My work on earth is well-nigh done;  
I wait the setting of the sun.

I hear the surging of the sea  
That beats upon Eternity.

I see far off the shadowy realm,  
And thither turn the trembling helm.

The winds that blow so cold and drear,  
Grow softer as the end draws near.

The distant gleams of silver light  
Relieve the darkness of the night.

There stand upon the misty shore  
Faint forms of loved ones gone before.

The voice that once said, 'Peace, be still,'  
Now whispers softly, 'Fear no ill.'

I sail alone, yet not alone,  
The Saviour takes me for His own.

I wait His greeting when I land,  
I wait the grasp of His loved hand."

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\* Written by the Bishop of Rhode Island, who, since writing them, has entered on his ninety-first year.



## SOME UNSOLVED PROBLEMS OF MODERN CHRISTIANITY.\*

**T**HE history of the Christian Church makes us acquainted with certain great crucial epochs, when the followers of Christ were compelled to meet new and perplexing problems, and when the character of historic Christianity received a permanent impress from the struggle. We are living to-day in the midst of another great crisis in the history of Christianity. We have the opportunity to do as genuine missionary work as Paul and as genuine reformatory work as Luther. To conquer a new world for Christ, and to make the Church a vital power in this new world, these are what may be called unsolved problems of Christianity. Consider three characteristic features of the new world to-day. There are remarkable changes in the political status of modern Christianity; in the finances of the Churches, in their membership, in their authority of the preaching. In each of these aspects may be found a new problem for our Churches to solve. In the intellectual characteristics of the new world science has been elevated to a new position. There is said to be a warfare between science and theology. A century ago men were under the dominion of dogmatic theology and of the *a priori* character of philosophical movements. The spirit of modern science is directly opposed to such a spirit. Our grandfathers' theological books now are dust covered. There is no greater drug in the market than a theological library containing books printed prior to 1875. Men can be won only by a minister who himself has the scholarly spirit. The problem of a scientific theology is attracting general attention. Biblical and historical scholars are rising up in ever increasing numbers. Connected with the new scholarship is a serious problem—the feeling on the part of Christian workers that critical scholarship is subversive of effective evangelical work. The continued debates of scholars encourage suspension of judgment, a deferring of decision, and deferring of decision means spiritual inactivity. A perception of this difficulty has led sometimes to a depreciation of critical scholarship. It is quite possible to become so much interested in theories about the Bible that attention will be entirely diverted from the fact that through the Bible God brings men face to face with the most momentous question of life—the question of our spiritual relationship to Him. Here, then, is a problem thus introduced by the modern scientific method in theological study.

Christianity must receive the most searching criticism, but this necessity of free investigation leads to such a subversion of the field

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\* Substance of an address at the Wisconsin Baptist Anniversaries, by Professor Gerald B. Smith, of Chicago.

that no man can be an expert in all lines. Does this mean that our modern Christian is dependent on a new priesthood of scholarly critics? If so, wherein is our position different from Roman Catholicism?

Actually, however, the struggle is not between two different realms of truth, but between two methods of ascertaining truth. The minister must learn to distinguish between two kinds of truth, scientific or objective truth and spiritual or internal truth. He must possess both, but he may preach only the latter.

These problems which have been mentioned have been created by the introduction of the spirit of freedom into modern life—freedom of the Church from the jurisdiction of the State, freedom of scholarship from the jurisdiction of arbitrary authority, freedom of human activity from the restrictions of scientific ignorance. Just because of the prevalence of this freedom in our modern world, it is vain to attempt any of the older methods of coercion. We cannot legislate the Kingdom of Heaven into existence. We cannot call upon the State to compel religious benevolence or to require religious education or to enforce religious duties. We cannot invoke any power which shall prevent thinking men from the utmost freedom of investigation. We cannot dictate from the pulpit to the business men in our Churches. In God's providence, just at the time when these new problems come crowding upon us for solution, we are deprived of all the aid which in the past has been given by organised society, by State, and by political Church. We stand before the complex forces of our age as Paul did before the city of Corinth, wondering how we can ever hope to Christianise it. And our methods must be those of the early evangelists. We have nothing but the Gospel with which to labour. That is, we must renounce all the traces of legalism which we have inherited from the political Christianity of the Middle Ages, and bring men face to face, not with a creed, not with Church ordinances, not with conventional pious duties, not with any external compulsory power, but face to face with the supreme fact of Jesus Christ's advent into the world, and its meaning. The Christianity of the future must convince every soul that there is a great decision which no man can escape. It must say: You must give yourself unreservedly to the call of Christ, cost what it may in houses, or lands, or mother, or brothers, or sisters, and find in this obedience the narrow gate which leads to the presence of God in the world; if one evade that call it must be made perfectly plain that in such disobedience he chooses the outer darkness in which his soul will be lost.

As Baptists we believe that ecclesiastical jugglery has blinded the eyes of men to the real issues of life. We have insisted on personal regeneration by God's Spirit. We have protested against the confusing of vision which arises when external conventions are emphasised more than the inner life. I believe that God calls us to be the pioneers in Christianising the new world. We have always stood stoutly for freedom,

and we have always insisted upon the immediate responsibility of every soul to God. Let us thank God that we have so little to hinder and embarrass us in the great opportunity opened for us in this wonderful new century.



## LEAVES FROM OLD CHURCH BOOKS.

### I.—EBENEZER CHAPEL, BURNLEY—*Continued.*



**M**R. DEAN'S tragic death by drowning in 1833 created a deep impression throughout the district, and funeral sermons were preached in many places, including Halifax, Birchcliffe, and Burnley. Soon afterwards words were added to the before-mentioned memorial tablet at Ebenezer to this effect :

“The above Geo. Dean departed this life, December 16, 1833, in the 64th year of his age. His mortal remains were interred at Haley Hill, Halifax.”

There is still living at Lineholme an old lady named Mrs. Naylor, who was the person piloted over the bridge by the unfortunate pastor on the occasion of his death. The following lines were written as a tribute to his memory by Joseph Moss, a poet of the Burnley Valley :

O! knew ye not this simple-hearted man!  
 His kind concern, his childlike tenderness  
 For all the silent sufferings of the poor;  
 His love of peace, his ardent zeal for God,  
 His oft tried willingness to suffer wrong,  
 Lest truth should be despised: his firm regard  
 To what the Scriptures dictate, and not least,  
 His hate of slander, and his scorn of pride.  
 Talk not of heroes! there's a hero here,  
 Of liberal, firm and independent mind,—  
 Yet, ne'er receiving twenty pounds a year!  
 Say!—labour'd he for hire? hear it! ye poor  
 But faithful shepherds of the Christian flock,  
 And take fresh courage as ye journey on.—  
 And ye! whose pride can stickle for a sum  
 Called now a fair remuneration,—paid  
 For splendid talents, pleasing, it is true,  
 But oft reflecting nothing but yourselves;  
 In dumb astonishment pass by and sneer;  
 For blush ye cannot, else there might be hope  
 Such manly virtue would not be despised,  
 Just peeping up unshelter'd here and there.

O! knew ye not this honest-hearted man!  
 His puritanic manners, that adorned  
 The Christian Pastor, and his uncouth speech,  
 So piercing yet unpolish'd; from his lips

Fell no proud sentence, moulded into form  
 'To show the finished scholar ; follow'd oit  
 With self-complaisant smile ; but simple truth  
 Alike removed from sophistry and cant,  
 Warm'd with the wishes of an honest heart,  
 In simple language drest, retaining strength,  
 Not lengthen'd into weakness, finely spun,  
 And utter'd for display ; a short-liv'd sweet,—  
 A fresh pluck'd flower,—and smelling soon of death.—  
 Not such was he ;—but form'd of sterner mould,  
 No parasite ; nor like the scantling fop,  
 Who at his breakfast cons the papers o'er,  
 And sips therewith the gossip of the day,  
 Then sallies forth to walk himself abroad,  
 Reckoning to taste the sweets of morning air,  
 And learn morality from nature's works :—  
 Across his path should some poor neighbour stray,  
 Of low descent but of superior worth ;  
 He's so obliging as to wish him well ;  
 Asks of his prospects and his children's health,  
 Then with a parting, but expressive leer,  
 Look at his dress and turns the lip of scorn.

O ! knew ye not this tender-hearted man !  
 Yes, he was known ; beloved as far as known  
 By all who give it where it is deserved,—  
 E'en party stoop'd to pay the homage due,  
 And vice itself stood silent :—but he's gone  
 Without one last farewell ; torn, torn away  
 From every sweet endearment, social tie,  
 Sainly communion and the work of love.  
 Yet tell me ! shar'd he not the common lot ?  
 Had he no trials ? was the cup of woe  
 Pass'd always by untasted from his lips ?  
 No, this vain world acquainted him with grief,  
 And heartfelt wanderings deeply made him sigh ;—  
 Yet not unsanctified, swept o'er his breast,  
 The storms of trouble, making peace more sweet.  
 Mov'd by a kindred sympathy of soul,  
 —*His own Compassion rung the knell of Death.*—  
 Seeking the safety of a neighbour's child,  
 He miss'd his way, and floundering in the flood,  
 With none to witness,—none to help him,—died.  
 And though his body may or may not find  
 A resting-place beneath its parent sod,  
 His soul sings sweetly near the throne of God.

A few items of special interest may be gleaned from the "register book" which Mr. Dean compiled with such care at Ebenezer, and to which his successors gave due attention in later days.

In many instances the entry of a birth or death supplies us with the name of the registrar of that day, who was, possibly, also the minister. Thus from 1786-1794 entries are to be found signed Edmd. Whitaker; 1795-1800, Rich. Foulds; 1802-6, Thos. Wallworth; 1808-18, Geo. Dean; 1821-36, Hy. Asten; 1839-45, Thos. Gill; 1847, John Batey. We notice frequent reference to old local place names not very familiar to the present generation, and these indicate the long distances which many of the friends travelled to their place of worship.

The varied occupations of the members of the congregation show that the church was representative of all sections of the working-classes. Thus we find entries: "1815: John Lord, labourer, Haberghameaves;" "1816: Robt. Kay, weaver, Heyhead-in-Marsden;" "1817: Wm. Cowpe, farmer, Lower Timber Hill;" "1821: Thos. Nuttall, waggoner, Healey;" "1830: Hy. Asten, minister of the Gospel, Primrose Bank;" "1839: David Pickard, spindle maker, Fountain Street;" "1841: George Taylor, road surveyor, Cheapside;" "1843: Jonathan Balmford, printer, Park."

We note also certain curious causes of dismissal, withdrawal, and exclusion from church membership, *e.g.*, "Robt. Jackson withdrew from the church, Nov. 25th, 1840; cause, his joining 'the Latter-Day Saints'"; "Phebe Jackson, excluded for heresy, having united herself to a Mormonite, 1840"; "Chas. Wood, excluded for union in a secret society, about year 1835-6"; "Martha Slater, dismissed to the P.B. Church at Yorkshire Street, Burnley, Dec. 29, 1842; cause of dismission, she married a man who was a member there." One cannot resist a smile at the quaint wording.

That the church of these early days developed the talents and exercised the gifts of its members is abundantly manifested. We read of one John Greenwood, baptized Aug. 4, 1822: "He was a good man and feared God above many." Here is a record of the progress of one Thos. Booth: "Appointed by the church assistant to the deacons, 1842; appointed treasurer for the church, 1840; called out to preach the Gospel, 1843. He is also a useful superintendent in the Sabbath school. Appointed a trustee in 1844 for the minister's house, school-room, etc." We conclude these gleanings from the fields of former service by making the following extract, a record of events possibly within the memory of some persons now living: "Thos. Gill, baptized by Rev. W. Butler at Heptonstall Slack, Yorkshire, Dec. 11th, 1834; accepted the call of the church at Burnley and came to reside here, Dec., 1838; ordained to the pastoral office, Dec. 26, 1839; baptized in five years, from the beginning of his ministry here, 149 persons."

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## II.—BETHEL CHAPEL, BURNLEY.

QUOTATIONS from the early records of this church show how deeply in earnest were the early pioneers of Nonconformity in this part of the

country, and how the "times have changed" in the course of the last 70 years. What church, for example, in these days would think of issuing such an injunction as the following:—

"That we do not allow young men and women of our society to court with each other on the Sunday, neither do we allow our single men and women to walk the street together arm in arm at any time, neither do we allow them to stand at the ends of houses and corners of the streets chatting together, either in small or large companies."

This resolution, which was adopted on December 5th, 1834, would be regarded at the present day as a serious infringement of the rights of the individual. It indicates, however, that our forefathers had stricter notions of what was right and proper than exist nowadays; whether the injunction actually prevented the young people from courting is another matter.

Another resolution, passed in 1838, which indicates the amount of control which church elders tried (the word is used advisedly) to exercise over the members is one which states: "That our singers, the girls, be not allowed to wear bows on their bonnets."

Imagine the stormy indignation meeting which would be held if such an edict were issued now! The women of those days must have been as mild tempered as the men were otherwise; but it would be interesting, all the same, to know how long the order was obeyed.

The financial problem was then to the fore as much as now, for in September, 1836, we have the pointed resolution: "That the leaders and local preachers set the example of paying their money weekly." Another subject which the people of to-day are apt to consider as quite new also troubled the minds of Christians in the thirties, for we have this entry, dated June, 1837: "That it is not considered wisdom for us to meddle much with political subjects, and that we let them alone and mind our own business." It is possible that this arbitrary dictum would not be accepted by many good church workers to-day, however well it may have done in the days of "rotten boroughs." All the minutes do not refer to outside topics, however, for "fast days," "prayer meetings," etc., form a part of the collection. The noteworthy feature about these is the early hours set for services. A weekly revival prayer meeting was fixed for half-past four o'clock, and the administration of the sacrament was fixed at half-past six.

Singing then, as now, was one of the subjects that troubled the minds of local church legislators. According to a minute, dated December, 1829, Robert Yates was instructed to "try to learn a few of the members at Burnley, or other seriously disposed persons, to sing time singing, to begin and end with prayer, and no pricked books (music books) to be open in time of Divine service." The complaint that laymen have against preachers nowadays of being too long-winded appears to have troubled the Church seriously in 1841, as witness the following: "That the super-

intendents of our Sunday-schools start a singing and close the morning service when and where the preachers will drag on after 12 o'clock, as there appears to be no other way left us to correct this evil.” This strikes one as rather unusual from people who are willing to get up at half-past four o'clock in the morning for service, but evidently dinner was as strong an attraction then as now.

The most curious resolution of all comes last, under date June 26th, 1843 :

“That any member of the Committee who tells anything out of the meeting to prejudice the minds of private members—such criminals, if preachers, shall pay 5s., and if laymen, they shall have no seat at the meeting for twelve months.”

This seems to throw a serious reflection on the preachers, whom one would have thought to have been above suspicion ; and still more curious is it that the layman should seemingly be more seriously penalised than the preacher. One of the earliest buildings occupied by the church was in the “Wapping” district—one of the lowest and most disreputable parts of the town. “The building was three storeys high ; a publican occupied the ground floor, the church rented the top room, and another party tenanted the middle apartment. The latter considered himself and family to be lodged in purgatory, having hell beneath and heaven above them.”

J. W. WALKER.



## “CHRIST, OUR LIFE.”

“The mystery of God, even Christ.”—COL. ii. 2 (R V.).

**T**O know God and to know Him in Christ is the Divine definition of life eternal. The essential difference between the position of the believer in Christ and that of others consists, on the one hand, in the possession, on the other, in the want of this gift. All other divergencies spring from this.

The glorious word Life has suffered much at the hands of commentators. Its value is so depreciated that it seldom ranks above the smallest change in religious debate. It passes without note. But in Christ's idea and purpose it bulked large, filling all the foreground of His teaching. Into this one word He compresses the whole tale of His mysterious undertaking for men.

“I give unto My sheep eternal life,” He says. “He that eateth My flesh and drinketh My blood hath eternal life ; he abideth in Me and I in him ; he also shall live because of Me ; he shall live for ever. He that believeth hath eternal life. I am the bread of life ; a man may eat thereof and *not die*.” His reproach is, “Ye will not come unto Me that ye may have life. I am the resurrection and the life.”

To demonstrate beyond the possibility of a doubt the ability of God to endow man with the power of an endless life; to exhibit in the most persuasive form imaginable the utter loving-kindness of God in the very arena of His apparently harsh, cruel methods in creation; for His justification to the heart of the world by the revelation of Him as the Saviour from all hateful, insufferable evil; and for man's thorough reconciliation to his absolute resignation to, and to his eager, loving acceptance of, God's gracious purpose towards him; in order to these, I say, did the Christ of God effect His first coming into the world as Son of Man. Here is Christ's method for the creation and the maintenance of faith in men. God offers, they receive, the unspeakable gift. In Him is Life, the great gift that contains in itself implicitly every possible good thing eternally. Without Him, nothing; with Him, all things are ours.

## II.

"I will come to you."

We often lose much by forgetting that the Lord our God is one God. Christ never forgot it. He could not. He identifies Himself with Father and with Spirit. The Lord is the Spirit. We therefore say that Christ's promised return is to be understood in the first place as His personal visitation, companionship, and indwelling of His own during the course of their earthly discipline.

The believer is to be the object of God's greatest solicitude and loving care. "The Spirit of Truth shall dwell in you and ye shall know it," said Christ. "I will come to you and ye shall see Me. The Father will love you, and *We* will come unto you and make Our abode with you." This abiding is actually the imperative condition of the eternal life. And this life is conferred, is initiated here and now. It will go on to possess perfectly those who possess it. The earthly manifestation was to be the stepping-stone by which they should mount to the apprehension of Christ's spiritual possession of them, of their spiritual endowment of life in Himself. The day of the Lord is with His people, for He is their light, their Sun that goeth not down.

They are of the day, children of the light; they know nothing of the alarms of the night; have no fear of the swiftly coming dawn. They shall never see death, for death is of the darkness and of the night.

And the value of this "coming" is to *all* generations of men. Fortified by the presence of Christ and by His promise, "Lo, I am with you all the days, even unto the end of the world," all believers stand prepared alike for His coming in judgment and for His final coming and the restitution of all things.

Realising His present grace to the full, they exercise themselves in the patience of Christ, who is long-suffering, in order that all who may shall come to repentance. The mystery of God, even Christ, is being



fulfilled in them. Christ *in them* is the hope of glory. *Their* life is hidden *with Christ in God*.

### III.

"The Father . . . hath given all judgment unto the Son."—JOHN v. 22.

Christ, having glorified God on the earth, has passed to occupy the throne of His glory. He has for ever vindicated God's faithfulness and righteousness in the sight of men and angels. The throne of everlasting dominion in mind and heart and conscience is His.

And momentarily has taken place and is taking place through the centuries the gathering together of all the nations before Him. The stream is incessant, never-ending, continually fed by the hand of that Janus-faced messenger, radiant with the glory of the love of God in Christ, or awful with the terror born of the apprehension of eternal loss.

These on the right hand come not into judgment; they come to be with Christ, to be at home in one of the many mansions of the Father's house, to Paradise.

Those on the left, self-condemned, find their fixed fate on the farther side of the inexorable gulf. Put into the simplest terms, their sin is that they have neglected the golden opportunity, they have refused the offer of advancement to honour, they have rejected the compassionate love of God, and they remain in the hole of the pit whence He alone might have drawn them. This is the work of God, that ye believe on Him whom He hath sent. The Christ-man drops the mortal into the grave, steps clear of corruption, and from the rending of the husk in death springs forth towards the sure development of the glorious life, in the power of the indwelling God.

But, for the death that is but the usher to judgment, the dense darkness of it deepens and deepens in awful horror. The ragged tatters ever failing more and more to hide the shame; the corruption still corrupting; the pang of sin penetrating to the greater agony; the outer darkness closing in around the mortal soul; the death from which there is no resurrection the only outlook. Ah! what a hell is here! "We beseech you, be ye reconciled to God. The hour cometh, and *now is*, when the dead shall hear the voice of the Son of God, and *they that hear shall live.*"

### IV.

"The Father . . . gave Him authority to execute judgment because He is the Son of Man."—JOHN v. 27.

"Rest in the Lord and wait patiently for Him." This is the sum and substance of the Apostolic counsel respecting the uncertainty of the coming of the Lord Jesus Christ from heaven.

The present duty faithfully adhered to, the walking worthily of God, the daily communion and trust, the constant feeding of the life in Christ; this steadfast attitude of faith in the unseen and yet most assured

source of his well-being will be the safeguard of the Christian, his ample preparation for the breaking of the eternal day, whenever God will, on his amazed yet exultant soul.

For his sake and that of his fellows through all time, the gloom of earth shall be interpenetrated by rays of the heavenly glory in advance. Their opened eyes shall see the glory of God in Christ as He cannot be seen by the world at large. They will rest in His love and wait patiently for Him, rejoicing daily in His continuous coming to them, after whatever fashion He may please.

Paul has in mind the solidarity of Christians in Christ ("added to the Lord"), and so he, having in his eye the glorious company of believers throughout the ages, declares without a suspicion of being misunderstood, *we* that are alive—whosoever of us that are left—shall be caught up in the clouds, to meet the Lord in the air. Until He so come, we eat, we drink, we strive to fulfil all His good pleasure in us, by us, with no distracting concern for the times and seasons that He keeps in His own power.

In becoming man, Christ was condemning Himself to death (for man's sake), but He was thus fitting Himself to be a righteous mediator on the one hand, a just judge on the other. This is the note that tunes the immortal song. "Worthy is the Lamb . . . for He was slain." And the innumerable host, the ten thousand times ten thousand indefinitely multiplied, who are glorified in Him, His saints, accompany Him in His triumphant progress, to gather safely to Himself every one who is still alive on the doomed earth.

And He is glorified in these, the fruit of His travail. "Thou hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation."

His age-long task is completed; His sacrifice has prevailed; His harvest of souls is garnered; His treasure is won. The enemy is most surely defeated, but this is not enough. The shout of triumph is with Him; the voice of the heralding archangel is heard; the trump of God speaks in thunderous peals as the long-suffering earth shudders throughout in answer to the call of God for vengeance on the workers of evil. A universal flaming destruction embraces all that is of the devil, himself and all who have been content to be without God (who only hath immortality) included. The very hell that has been the receptacle for sin, for despair and loss throughout time, and the very death that has been so gruesome a threat and dread, are by a bold figure of rhetorical excess said to be also thrown to the burning. The last enemy is DESTROYED. Christ is the universal King. He is in a position to place in His Father's hands the dominion of the cleansed universe. He is Himself the guarantee for the eternal and universal reign of truth and holiness. Worthy the Lamb, for He was slain for us.

CAROLINE E. WHITEHEAD.

## NATURE SKETCHES.—AUTUMN.



ALL through the first fortnight of October I was interested in the doings of a pair of martins that had hatched out a late brood in a nest under a portico. When September closed, two little ones with black heads and white breasts craned far out of the nest, shrilly chirping in answer to the old birds' cries, as they flew by.

The question in my mind was, How would these mites fare if the weather changed? Would the parents go off to Africa and leave them to their fate? Or would they stay on after the migration had set in, and go later?

On September 28th an N.E. wind sprang up, increasing to a gale. The air became bitterly cold. This weather continued for a week and over—raw, bleak, with night frosts and very little sun. But the martins stayed through it, taking advantage of bright intervals for foraging. I noticed, during the gale, that they haunted the neighbourhood of great trees, flew low down, and on the sheltered side. They were most active just before sunset. When the wind was bleakest, one of the old birds remained in the nest with the young ones. On October 2nd not a swallow was to be seen along the river. My martins stayed on, though the nest was empty from late morning till nearly sunset, as the gale died away. This led me to conclude that the two young ones could fly somewhat. They came back to the nest in the afternoon, and the parent birds might be seen at sunset bringing them insects as a finish for the day. Two doubts were removed. The young birds could fly, and the old birds had weathered the gale. But were they lingerers? That was set at rest by observing another pair fly-catching on Sunday evening round the great elms. The whole matter was solved on the morning of the 7th. The air was soft, though the wind came from the East. All over the backwater of the river, skimming the main stream, dipping and darting among the pollarded willows, were hundreds of martins. So the great shoal was still with us, and had stayed out the gale. They must have lain close during the bleak days. Thursday, the 9th, was wet, but in the early morning a bird enthusiast saw a great gathering of martins. I noticed one of my birds about just before dusk, but some time between then and the opening up of Friday morning the great event had taken place. The nest under the low eaves was empty, and the sky over the river was void of the long-winged, shrill-voiced birds. Who saw the exodus? Who the great uprise, the marvellous start for the sunnier land?

The other day some renovators brought down the martins' nest, nearly entire. Having been interested in its late inmates so long, I picked up the ruined dwelling for inspection. The inside of this little clay house was beautifully lined with grass and feathers. The feathers were so worked into the grass that they could not be trodden out of the nest. With four birds in a nest so lined, it became easier to understand how they could abide through the N.E. gale. I found a stone bigger than a nut embedded beneath the feathers, and in the midst of an under-layer of grass. How did it get there? Other questions flocked in. When did that ingenious weaving of the feathers into the grass come about? Did some cleverer bird than the rest hit upon it, and the others follow him? It is easy to ask questions.

What immense flocks of starlings have been about all through November! When the elms were yellow, one might have seen the tops of the trees suddenly

turned black, and sway as in a wind, by the number of birds settling upon them. I know a row of elms where thousands of starlings roost at night. It is an out-of-the-way experience to be near those trees when the birds are going to bed.

During the misty, mild, high-barometer days that we had in October and early November, many birds made quiet melody. A dreamy, trilling thing is the autumn song, very different from the exuberant uplift of the spring. One gloriously mild October morning I heard a skylark. It was one of those choice mornings, all gossamer below, red and golden-leaved trees level with the eye, and above, fleecy clouds, faint pink, with the sun breaking through. It was then I heard the lark. He did not rise very high, so the song was soon over. The robin is a persistent autumn singer. I have heard him on many a shortening day, and he has always been as a voice of hope to me. God never leaves the world without promise. When the leaves drop, then the buds are better seen. When the days get chill and darken early, the coo of the wood-pigeon and the carol of the robin remind us that the birds have not lost their power. When the sun returns, then will all the songs awake.

H. T. SPUFFORD.



## SUNDAY MORNINGS WITH THE CHILDREN.

### XII.—JESUS, THE SAVIOUR.

“Thou shalt call His name Jesus, for He shall save His people from their sins.”—MATTHEW i. 21.



THOU shalt call His name Jesus. But Isaiah said, “His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.” Why, then, did the angel say to Joseph, “Thou shalt call His name Jesus”? Because Jesus includes all those other great names which Isaiah gave Him. “Jesus” means Saviour. “Thou shalt call His name Jesus, because He shall save His people from their sins.”

That was a great name to give Him, wasn't it? Yet He was not the only one to bear it. “Jesus” was a favourite name in Israel, just as “Arthur” is a favourite name in England. But it was never given to any other child for the same reason as it was given to the Child of Bethlehem. It was given to Him not as a mere denominator to distinguish Him from other boys, but as a description and prophecy of His character and mission.

Now, many boys and girls do not live up to their names. They do not fulfil their meaning and content. There are many boys and girls in England to-day who have grand names, but they have not grand characters, grand dispositions, grand lives. “Arthur,” for instance, means *noble*. “Edward” means the *possessor of happiness*. “Catherine” means *pure*. “Irene” means *peace*. “Gertrude” means *all truth*. Yet many a boy who bears the name of “Arthur” is mean and ignoble. Many a girl who is named Irene is very quarrelsome. Many a Gertrude tells falsehoods. It is a sad thing to fall below one's name—to have a grand name and not to fulfil its grandeur.

Well, the name of "Jesus" is the greatest and grandest of all names. Paul says, "Wherefore God hath highly exalted Him and given Him the name which is above every name, that in the name of *Jesus* every knee should bow," etc., yet Jesus has fulfilled His great name in every respect. Jesus means "Saviour," and Jesus has proved Himself to be a most mighty Saviour. "Thou shalt call His name Jesus," said the angel, "because He shall save His people from their sins," and He has saved thousands and tens of thousands of people, who have trusted Him, from their sins. John, in his wonderful vision, saw a great multitude which no man could number, clothed with white robes and palms in their hands. They had washed their robes and made them white in the blood of the Lamb. Jesus had saved them from their sins.

Now, it is harder to save people from their sins than to save them from anything. Money can save people from poverty. Learning can save people from ignorance. Health can save people from sickness. But these cannot save people from their sins. There are rich and learned and strong people who are yet in their sins. Only the love of God flowing through the heart of Jesus can save us from our sins and lift us up to holiness and heaven. Most boys and girls think the great thing is to be saved from pain, from misery, from punishment for wrongdoing, but when we get older we come to feel that the only salvation worth having is that which saves from sin. Let me tell you a story. One day long ago a young man in a state of great despondency flung himself down on a lawn where a fountain was playing. He saw the water-jets spirt high up in the air, flash in the light, and then fall back with a mournful plash into the basin. "Ah!" he thought, "that is my life. I form resolutions. I make hard efforts to rise to God, but the force of my will is soon spent and I fall back again to earth like the waters of that fountain." At that moment he saw far up in the blue firmament a soft white, fleecy cloud. It was fair as a summer dream and full of radiant light. Then he thought, "That was once water—water in a tarn or river or sea, and the sun from above drew it up in moisture, where no fountain could fling it, and keeps it there." Then he thought again, "That is surely what I want—a power not my own—a power above me to draw me up and hold me up." Was there such a power? Yes, here it was: "Thou shalt call His name Jesus, because He shall save His people from their sins."

Dear children, we are drawing nigh to Christmas. We are getting ready to welcome it. We are all pleased when Christmas comes. It means happy family gatherings, delightful games, innocent merriment, Christmas cards and Christmas gifts. All these should make us glad and grateful. But while we thank God for these pleasant things, we should not forget to thank Him with all our hearts that He "spared not His only begotten Son, but delivered Him up for us all." Let us receive Christ by faith as God's best and greatest gift, and then we shall know from experience that He is called Jesus because He saves His people from their sins.

D. J. LLEWELLYN.



## IN A MANGER LAID.

|                                                                                                                                                                                                                                                                                 |  |                                                                                                                                                                                                                                                                           |
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| <p>Just a little baby,<br/>         In a manger laid,<br/>         Cattle all around Him,<br/>         Yet He's not afraid.</p> <p>God is watching o'er Him,<br/>         Angels hover round,<br/>         Wise men came and worshipped,<br/>         Bowing to the ground.</p> |  | <p>Spreading gifts before Him,<br/>         Frankincense and gold,<br/>         Things a tiny baby<br/>         Surely couldn't hold.</p> <p>Just the sweetest baby<br/>         Mother ever won,<br/>         Yet the Lord of glory,<br/>         God's beloved Son.</p> |
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## A CHRISTMAS SONG.

THE years roll on with swiftly changing seasons,  
 How short one measured year!  
 But yesterday the birds sang sweet 'mid summer blossoms,  
 Now Christmastide is here.

The Christmas time that wakes again the gladness  
 That Christ to earth did bring.  
 When list'ning shepherds heard the angel chorus  
 Their "peace and goodwill" sing.

Christ came to earth to bring us life eternal,  
 To teach us "God is love."  
 To show the world that here begins our heaven,  
 Reflecting that above.

He brought the spirit of true Christmas giving,  
 Who loves most, the most gives;  
 O, that the world might learn anew the lesson  
 That in the Christ-gift lives.

The world needs love; poor human hearts are hung'ring  
 For love in word and deed.  
 What counts all learning, riches, fame, or honour,  
 To meet the heart's true need!

O, make this Christmas glad with loving service  
 To Him who reigns above;  
 And give the world our love as He is giving,  
 For God Himself is love.



ST. MATTHEW. The Revised Version. Edited by Arthur Carr, M.A.—Mr. Carr, who edited St. Matthew's Gospel in the "Cambridge Bible for Schools," now does the like for the revised text. Much of the former annotation has, of course, been rendered unnecessary, and opportunity has been taken to revise and compress the notes and introduction. Some of the space thus gained is devoted to an outline of the Synoptic problem, and to a section of the Jewish sects. The results of later study have been laid under contribution, and with improved maps and a neater form, this little volume is now as thorough and complete an edition of the Gospel as is possible within its limits of size and purpose. (Cambridge: The University Press.)

## NOTES AND COMMENTS.



**AT THE CLOSE OF THE YEAR.**—A few weeks will bring us to the end of 1902., Soon we shall be wishing each other a Merry Christmas and a Happy New Year. Such good wishes as the phrase implies the Editor would cordially express to his readers. In our Nonconformist Church life the year has been one of storm and stress, mainly because of the retrograde legislation proposed and on the point of being carried—in the face of discontent, warnings, and secessions from its own supporters—by Mr. Balfour's Government. Stirring times and trying times are before us, but we cannot doubt that Baptists throughout the country will be found faithful in the day of trial—true to their principles, their history, and the highest demands of their generation. We must not allow even politico-ecclesiastical strife to divert us from the more distinctively spiritual work which our Lord has committed to us. The Christianising of our home population and the preaching of the Gospel to all nations are our supreme obligations; and with a view to the discharge of these obligations we need in all our churches a deepening and strengthening of our personal spiritual life. We must aim at a clearer vision of our duty, must live nearer to the sources of strength, and seek to be more richly endued with power from on high. Faith, courage, self-sacrifice, fed by constant communion with God, were never more indispensable, and happily they are as attainable now as in the most valiant days of old. We need the coming of Christ, not only into the world, but into our own hearts. They must be the Bethlehem into which He is born—the manger in which He is laid. “God is inward” to all who believe. His presence will bring us, in our individual and home life, in our Christian fellowship and service, such a happy new year as we desire.

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**THE BAPTIST MAGAZINE FOR NEXT YEAR.**—Some of the most cordial expressions of goodwill received during the past year have come from new subscribers, who have assured us how helpful many of the articles have been to them. In these days of increased publications, when magazines and newspapers abound, and when we realise almost with terror that of the making of books there is no end, it is not easy to maintain a denominational organ such as this, though it is rendering to our churches and societies services which could ill be dispensed with. We need not scruple to follow the example of other and more influential periodicals, and appeal to our readers to secure for us new subscribers. One of the latest letters sent to us says: “If the magazine were known as it should be among our people, you would have no difficulty in realising your desire as to an increased circulation.” Happily, we have for next year promises of help from a large number of the best writers in our denomination, including some who have never written for us previously.

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**THE END OF THE “PILOT.”**—It was with feelings of deep regret that we read the Editor's “Farewell” in the issue of November 8th. Since its commencement, three years ago, we have received successive numbers of this high-toned journal with cordial appreciation, and have found in its leaders, its notes, and reviews an illustration of the best traditions of English jour-

nalism. Written from the Anglican and High Church standpoint, it never employed the weapons of narrowness, bigotry, or sectarian abuse. The Editor invariably recognised the fact that there is another than the High Church standpoint occupied by devout, honourable, and scholarly men, and he made a persistent effort to understand the demands urged by Nonconformists. Throughout the Education controversy the tone of the "Pilot" was fair and honourable, and it is not its fault that we are not nearer to a working agreement than, unfortunately, we are. Mr. Lathbury strongly censures the clergy for their change of front as shown by their attitude on the Colonel Kenyon Slaney clause. They cast scorn on Mr. Balfour's assurance that the Bill is to end the one-man management, and that man the clergyman. He is to be the one religious authority, save and except that he may appeal to the Bishop. The outcry against the clause is a sad comment on clerical honesty. "The Government," says Mr. Lathbury, "stood pledged to maintain denominational schools, and the clergy, when asked to define what they meant by a denominational school, answered, in effect, a school which has a majority of denominational managers. They might, had they thought fit, have defined it as a school in which the religious teaching is under the control of the minister of the parish. But they preferred to take as a test the presence of a denominational majority in the management, and this the Government have accepted and stood by." Mr. Lathbury, who was formerly Editor of the "Guardian," has a record so distinguished, that we sincerely hope he will soon secure some fitting sphere for his journalistic abilities.

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**THE EDUCATION BILL.**—All through the month the fight over the Education Bill has been waged in the House of Commons by the stalwarts of the Liberal party. And though every line has been contested, and again and again under the stress of critical and expert examination alterations in the clauses have had to be made by the Government either to clear or to make the sense, the Bill remains what it was at the beginning, a shameful attack on the liberties and the consciences of the most law-abiding section of the English people. The only point of any importance which has been gained was conceded to the demand of the Low Churchmen in the House, and has led to a High Church revolt, an explanation between Mr. Balfour and the Bishop of London, and the confident hope that the House of Lords may undo what the Commons have done, and find the Government in a yielding mood. This amendment places the control of the religious teaching in Voluntary schools in the hands of the managers instead of the clergyman of the parish. Other amendments have transferred the financial control from the managers to the Local Authority, made the consent of that authority necessary to the dismissal of teachers except where they are dismissed on religious grounds, made possible the appointment of assistant teachers and pupil teachers without reference to their religious belief, given the managers the right to charge rent for the teacher's house, and permitted the appointment of women on the Local Authority. But the two great blots remain—taxation without control, and the support of proselytising Church schools out of the common purse. A new aggravation is added by the determination of the Government to curtail discussion, and hurry the whole Bill through all its stages in the House of Commons by the end of November. The only human ground of hope that remains to us is a sufficiently clear and strong one. The country



is fairly with us in our opposition to the Bill, and whether in municipal or bye-elections, wherever its opinion is asked, it goes strongly against it. Meanwhile, the need for passive resistance to its operation becomes more and more the plain duty of those who hold that religion can only be taught by religious people, and that the State's only concern with it is to secure a fair field and no favour. We have sorrowfully to confess that amongst the Evangelical and Broad Church clergy we have few friends—few even capable of understanding the issues involved or the principles for which we stand. Many of them have no eyes beyond their own parish; and a little power and a little relief from financial anxiety in regard to "their" schools blind them to what simple justice demands. But we shall not be the only obstructionists. We believe that no amount of official oil will make the machinery of the Bill work, much less work smoothly, and that in all parts of the country Local Authorities will find they have a task set them which is beyond their powers. We have a heavy task before us, but if we are true to ourselves and our cause we cannot fail.

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**A HINT TO PREACHERS.**—The autobiography of Dr. Whipple, the American Bishop, records an incident which carries with it its own lesson. It reminds us of the true end of preaching, the end which should always be kept in view: "Like most young clergy, I was over-confident of my theological attainments, and of the soundness of my philosophy. Rev. Dr. George Leeds, my neighbour in Grace Church, Utica, had asked me to preach for him. I selected the sermon which I considered my best. The following day I met Judge Beardsley, who had known me from childhood, and, laying his hand earnestly on my shoulder, as I supposed, to commend my eloquence of the preceding day, he said: 'Henry, no matter how long you live, never preach that sermon again. I know more philosophy than you have learned. You must not try to preach to the judge, but to the tempted, sinful man. Tell him of the love of Jesus Christ, and you will help him.' My aunt, Mrs. George Whipple, a niece of Daniel Webster, told me that when Mr. Webster was visiting in the country he attended the little church morning and evening. A fellow-senator said to him: 'Mr. Webster, I'm surprised that you go twice on Sunday to hear a plain country preacher when you pay little attention to far abler sermons in Washington.' 'In Washington,' Mr. Webster replied, 'they preach to Daniel Webster, the statesman, but this man has been telling Daniel Webster, the sinner, of Jesus of Nazareth, and it has been helping him.' These taught me that God's message in Jesus Christ is to the heart." Premising that plainness does not mean poverty of thought, laxity or slovenliness of style, and that it does not proceed from want of preparation, the counsel given above is worthy of the attention of all who wish to be successful preachers of the Gospel.

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**THE LATE CANON LIDDON'S ADVICE ON PREACHING.**—A correspondent of the *Church Times* states that when Liddon was Vice-Principal of Cuddesdon he had weekly classes for preparation for preaching, with a special view to so-called extempore preaching, and his advice and counsels were on these lines: (1) If you want to write a sermon that is to be of utility, kneel down and pray before you begin, and when you have finished writing. (2) Recollect you have two kinds of help to give, spiritual and practical. You cannot give spiritual

help unless you have trained yourself to do it, on each particular occasion. (3) Think out good models (of course, I do not mean copying) and form a style for yourself on them, taking a course of reading of such men's works. Study the sermons of French and Italian preachers. (4) Don't begin every sermon by a lengthened peroration of how Collect, Epistle, and Gospel hang together, unless with a particular object. (5) *Know* whom you are preaching to, and put yourself in their place as listener. (6) Avoid too long sentences, and be very careful (as we said at Winchester) that every sentence should "scan and construe." Don't murder the Queen's (it was then) English. (7) And when you have done your best, then kneel down and pray again that it may have been your best. Dr. Liddon's eminence as a preacher gives weight to his advice, and the above rules admit of universal application. Another influential preacher used to say that "prayer and pains can accomplish anything."

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**SOUTH AFRICA.**—The long-expected Memoirs of ex-President Kruger have at length appeared, but apart from the interest attaching to the chief incidents in the career of so prominent a man, they contain little that is absolutely new or likely to alter our judgment on the great political problems with which they are associated. The determination of Mr. Chamberlain personally to visit South Africa has commanded general approval, and he goes as the representative, not of a party, but of the nation at large; and for ourselves we cordially wish him Godspeed in his errand. He is doubtless glad to get away from the tumult of controversy caused by the Education Bill, which tramples under foot most of the principles he vigorously urged years ago, and has naturally caused keen resentment among his immediate friends and supporters. We believe that he is sincerely desirous of mastering the complicated demands which confront him, and of removing difficulties which overshadow even those which well nigh overtaxed the resources of statesmanship during the progress of the war. South Africa has been the grave of many political reputations, and Mr. Chamberlain will require all the insight, wisdom, and skill he possesses, and all the calmness, patience, and self-restraint he can command if his reputation is to survive. He sees the possibility of failure, but is determined if possible to avoid it, and to aid a prosperity and contentment which will make South Africa absolutely unexampled among the countries of the world.

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**DEATH OF THE REV. HUGH PRICE HUGHES, M.A.**—It is difficult for us to realise that the most lively, the most versatile, energetic, and brilliant personality in modern Methodism has been suddenly removed from us. The news came, even to his intimate friends, with startling surprise, and throughout the entire country was received with pained sympathy. Mr. Hughes was a man who, at this crisis of our national and religious life, can ill be spared. His diversified gifts fitted him for a position of leadership in social, philanthropic, and Christian work, and in ecclesiastical controversy, which he nobly filled. It is largely due to his influence that Methodism has adapted itself to present-day conditions and needs. Mr. Hughes was bound by no dead traditionalism. Loyal to his heart's core to evangelical truth, he was by no means wedded to the way in which that truth has been presented, and

demanding elasticity in methods of work. Though not a specialist in scholarship, his attainments were far above the average, and he could have achieved distinction in any department of work he might have undertaken. His fearless energy and abounding enthusiasm enabled him to brush aside difficulties that would have staggered many a man, and though at times his judgment was at fault, his sincerity has never been called into question. As a circuit minister, especially in Oxford and in London, his career was memorable. It was his bold determination to clear off a missionary debt of £8,000 that first brought him into general prominence. He was for many years recognised as the leader of the Wesleyan forward movement, and his London West Central Mission has proved a remarkable success, and the forerunner of many similar missions in other parts of the country. The idea of a Free Church federation, which originated with Dr. Guinness Rogers, was taken up by Mr. Hughes with his wonted enthusiasm, and this influential and beneficent movement owes as much to him as to any living man. In regard to the present education controversy, he was one of the first to declare himself in favour of passive resistance and non-payment of rates. The *Methodist Times*, of which he was the founder and editor, has been from the first brilliantly conducted. Mrs. Hughes is reported to have said of her husband that he was born a Tory, but was a Radical by the grace of God, and we believe that this is a true indication of his character. Though he pleaded so strongly for social work, and did much to inspire General Booth in his great efforts in this direction, he never for a moment subordinated it to the preaching of the Gospel. It is a significant fact, as several of his friends have pointed out, that his favourite lines were :

“Thou, O Christ, art all I want,  
More than all in Thee I find.”

THE REV. W. HAMILTON, OF BATTERSEA.—Our own denomination has suffered a severe loss in the death of the Rev. William Hamilton on October 30th. Mr. Hamilton was born at Galashiels in 1852, his parents being members of the Free Church of Scotland, with which he subsequently identified himself. When eighteen years of age he adopted our views on baptism, and at the age of twenty-two he entered the Pastor's College. His first ministerial work was at Cape Town, where he rendered loyal service to our Baptist principles. In 1885 he returned to England, and accepted the pastorate of the church at York Road, Battersea. He was a man of strenuous and untiring energy, devoted to social and civic work as well as to pastoral. He was a Poor Law Guardian, and also for the last eleven years a member of the London School Board, being on one occasion returned at the head of the poll, with more votes than any man in London. He had a sincere interest in the welfare of the young, holding weekly classes for the children of his congregation, and a young man's Bible-class every Sunday morning. One of the last papers we heard from him was at the Baptist Board, where he urged on his brethren the importance of this work, especially in view of the sacerdotal revival and the determination of the priests to capture the children. Mr. Hamilton's keen and alert mind, his large-hearted sympathies, his unflagging zeal, gave him an uncommon power, and his noble ministry will be greatly missed.

MR. JAMES COXETER.—Mr. James Coxeter, who has just passed away, in his 90th year, has left behind him a noble example of high devotion and generous service to the Church of Christ. As a surgical instrument maker, he had an almost European reputation; but his sympathy for suffering humanity, his love for men, found its highest opportunity amongst those who met together in the name of Jesus Christ. He was one of a noble succession of men who have been the salt of our London churches, who came under the influence of John Harrington Evans and Baptist Noel at John Street Chapel. He was a member, and one of the first deacons, of Regent's Park Chapel, under Dr. Landels, to whom he was most warmly attached, while he was, by his generous gifts, the founder of the Baptist Church at Highgate Road, where he spent the last twenty-five years of his life in devoted work under the pastorate of Rev. James Stephens, M.A. Truly, he has served his generation.

WE congratulate the Trustees of "Psalms and Hymns" on their issue of an Oxford India Paper edition of THE BAPTIST CHURCH HYMNAL—Hymns, Chants, and Anthems, with Music, in a single volume. The work is a marvel of clear printing, compact and beautiful in every sense, and is exactly what was needed to aid its wider adoption. Of the contents of the book we spoke at length when it was first issued; and we have every reason to emphasise the favourable estimate we then expressed. No work of the sort can be perfect. Tastes differ so widely, alike as to hymns and tunes, that what appeals to one worshipper will have little power over another; but, taking "The Hymnal" as a whole, it is unquestionably the best which has been produced, and we hope that the day is not far distant when it will be in use in all our churches. The musical part has been somewhat severely criticised, but we believe that longer familiarity with it will prove its adequate justification. A choicer Christmas or New Year's present than a copy of this edition we could not desire, and we trust that it will be widely used in this way.



## LITERARY REVIEW.

CHRISTMAS: Its Origin and Associations, together with its Historial Events and Festive Celebrations during Nineteen Centuries. By W. F. Dawson. London: Elliot Stock.

THIS is a most welcome volume, especially as we are within sight of Christmas. Many works exist dealing with one or other aspect of this great Christian and national festival, but none, so far as we are aware, of so comprehensive a character as this. The title page, as quoted above, aptly describes its main purpose. More minutely the work depicts "by pen and pencil, memorable celebrations, stately meetings of early kings, remarkable events, romantic episodes, brave deeds, picturesque customs, time-honoured sports, royal Christmases, coronations, and royal marriages, chivalric feats, Court banquetings and revellings, Christmas at the Colleges and Inns of Court, popular festivities, and Christmas-keeping in different parts of the world,

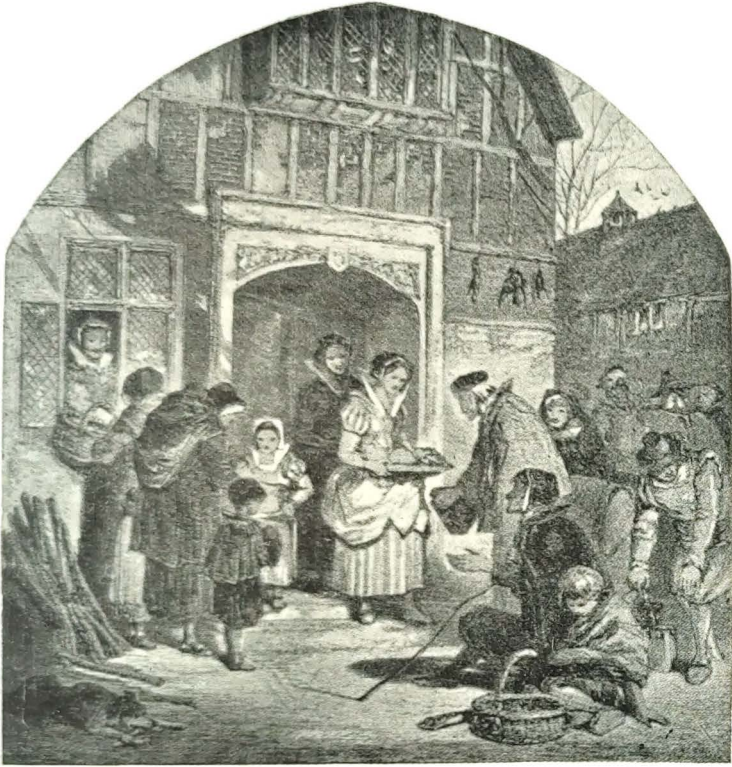
derived from the most authentic sources, and arranged chronologically." Mr Dawson is evidently an enthusiast in antiquarian research, the study of legendary lore, and popular games such as he describes in these pages. There is no part of the Christian religion which has appealed more powerfully to the imagination and the sympathy of mankind, nor any that has had so potent an influence on domestic life, as the idyll of Bethlehem. If the Virgin Birth be not a reality, but a myth or a legend, the noblest features of human life and the grandest events in history are based on an illusion, and we have all been the dupes of a "provincial" invention. Were



LUTHER AND THE CHRISTMAS TREE.

it only for the effect the Christmas festival has had in hallowing our ordinary home relations and diffusing the spirit of kindness and goodwill, the festival should be reverently observed. There are few of us who would sympathise with the Puritans in their endeavours to abolish the festival. Their extreme position, no doubt, arose from the abuses unfortunately associated with it—the drinking customs, the gluttony and riot, which are accidents and not essentials of its observance. Mr. Dawson must have ferreted out many old records, and has given accounts of interesting and important events which occurred on Christmas Day that few ordinary histories give. This is not a book of Christmas carols or hymns, though a few of these are touched upon. A specially attractive feature will be found in the illustrations, numbering fully a hundred, quaint, beautiful, and often amusing. Mr. Stock kindly allows us to give two of these—viz., "Martin Luther and

the Christmas Tree" and "The Giving Away of Christmas Doles." Luther, as



THE GIVING AWAY OF CHRISTMAS DOLES.

is well known, took great interest in the festivities of Christmas, and as a young boy, with his companions, sang carols in honour of the Babe of Bethlehem.

**THE CALLED OF GOD.** By the late A. B. Davidson, D.D., LL.D., Litt.D.  
 Edited by Professor J. A. Paterson, D.D. With Biographical Introduction by A. Taylor Innes. Edinburgh: T. & T. Clark.

EVERYTHING which proceeded from the pen of this great Hebrew and Biblical scholar will be received with something like reverential gratitude. The beautiful biographical introduction by Mr. Taylor Innes we reserve for the basis of one of our biographical studies. The lectures are largely based on Old and New Testament characters—the call of Abraham, Jacob at Peniel and Bethel, Moses on Mount Sinai, Saul's reprobation, Nicodemus, Zacchæus, etc., to the number of thirteen. These studies are the work of a theologian and a scholar, a man who by his fine intellectual power and choice spiritual culture saw far into the heart of things. His well-balanced mind kept him on every subject free from the falsehood of extremes, and he seems to us as one who has overlooked nothing and exaggerated nothing, while he had the power of stating in a few luminous, terse sentences the gist of the profoundest thought. It is, therefore,

needless to say that such a volume will take its place among the most prized treasures of Biblical students and preachers generally. As a specimen of the delicate insight, subtle discrimination, and fine Christian sympathy, take the following sentences from the lecture on Jacob at Peniel, when Jacob was confronted with Esau, whom he had wronged. The fact that sin in one form or another finds man out has often been injudiciously presented. "This law, indeed, is constitutional, and operates with certainty. When we look at our minds in this light we are tempted to consider them only a part of a great system, rigidly regulated by law. If we were to pursue this line of reflection far we should be landed in despair. And we are very apt to compare the laws of the material world and the laws of the spiritual world together, and when we detach some analogies we are ready to identify the two. Happily the laws of the one are not the laws of the other. If the laws of the spiritual world were the same as those of the natural world we should all inevitably perish. Our sin would be beyond remedy, and infallibly find us out to its bitterest conclusion. If you touch fire you will invariably be burned. If you cast yourself from a precipice you will certainly be broken to pieces. The laws of the natural world operate inexorably. And, no doubt, just because we have a mental constitution, then are there also laws which operate regularly. But because one of the laws of our mind is that we are free and can will, and because we are in the hands of a great God, who is also free and merciful, and can introduce a higher law than even the law of our constitution, we have hope. It is one of the laws of our nature that that in us which we may call self can be detached, as it were, from our nature and set up against it, so as to resist it in its evil and command it. And if this, which we call the self in us, be enfeebled through evil, and unable of itself to rise up against sin, the influence of God, operating through the life and history of Christ, can awaken it and animate it with divine power, Christ dwelling in our hearts. The Gospel suspends this law, that a man's sin finds him out. When God says to us, 'Thy sins be forgiven thee,' the law is arrested. Who of us can tell what consequences of sin the forgiveness of God obviates, so that our sin no more finds us out? Who can imagine to himself the consequences of sin which God's mercy thus repeals?"

**THE DEATH OF CHRIST: Its Place and Interpretation in the New Testament.**

By James Denney, D.D. London: Hodder & Stoughton.

THERE is no doubt that many varied forces have been at work during this last generation to divert the emphasis of preaching from the Death of Christ. The lessening of the sense of sin, the chilling influence of rationalistic criticism, and, from another side, the theology which throws the whole weight of Redemption on the fact of the Incarnation, have so withdrawn our attention from the Cross, and it becomes necessary to inquire whether the Gospel of Our Lord's death is really of the things that cannot be shaken. It is central in the New Testament, in fact, gives its unity to Scripture; and Scripture knows only one interpretation of the Cross. Is that interpretation superseded, or is the Cross to be put in a second place? Dr. Denney goes afresh to Scripture, convinced that naturalism is destined to fall before a new moral revival, and that nothing can better hasten that revival than a right understanding of the Scripture facts. There is in his examination an abundance of sane, forceful exegesis and an entire absence of fanciful

or forced interpretation. Leaving aside critical questions and speculative theories, and yet showing in every line that there are few aspects—indeed, few vagaries—of modern theological thought which have not been noticed and dealt with by him, Dr. Denney pursues steadily the question, How did our Lord Himself and His earliest disciples regard His death? The answer is plain, that for them Christ's death and human sin are uniquely and inseparably related, and that all Christianity is the acknowledgment of infinite debt to Christ. Emphasis on the Incarnation is fit and proper, but, after all, the great moral fact is sin, over and against which is the divine fact that our Lord bore our sins in His own body on the tree. Here is the heart of Christianity, the true starting point for all Christian doctrine. Throughout the volume the note of personal experience rings clear, and, to our mind, the value of this masterly study is not diminished but enhanced by that fact; for though he will not allow himself to be involved in side issues, Dr. Denney excels in the power of keeping all the facts in view. The volume does not give a new theory of the Atonement, but it gives a new power to its meaning, and it will be an inspiration to preachers and a standard work on this great subject for many years to come.

THE GOSPEL AND SOCIAL QUESTIONS. By Ambrose Shepherd.

THIS little work has grown out of an attack made some time ago by Mr. Hall Caine on Christian Churches, charging them with indifference to the social welfare of the people, especially in relation to what is called the Labour movement. The attack was unjust and ungenerous, but we are not sorry it was made, if only because it has given an opportunity to one who himself began life as a factory hand and has risen to a commanding position in the ministry to discuss the whole question with a thoroughness, fearlessness, and incisive power that leave nothing to be desired. Mr. Shepherd is not enamoured of what is called the Social Gospel, and shows plainly that the first thing in Christianity is the conversion of the individual soul to God. This is the only radical, as it will prove the all-sufficient cure for the various evils which confront us. The author insists upon the need in all ministers of strong and consecrated manhood, revealing itself in deep and sympathetic interest with every human need, and making a valiant effort to bring all men under the power of the Gospel. He is no flatterer of the working classes, and is not afraid to censure their sloth and selfishness, their excessive devotion to sport, their shrinking from serious thought, and their lack of the sense of responsibility. His work on the drink and gambling manias ought to go home to thousands. On the other hand, Mr. Shepherd points out the defects of churches and ministers in a way that should arouse all that are in ease in Zion. We trust that the book will circulate by thousands. It is published by Messrs. Hodder & Stoughton.

CRITICISM OF THE NEW TESTAMENT. St. Margaret's Lectures, 1902. London: John Murray.

THESE lectures, as we learn from Canon Hensley Henson's prefatory note, were delivered in St. Margaret's, Westminster, "as a first step in a serious effort to awaken popular interest in Biblical science, and to set out clearly the broad principles on which that criticism proceeds." They were undertaken under the conviction that the public will hear echoes, at least, of the war of the



critics, and that unless the assured results of research be offered from the side of faith, panic or fanaticism are inevitable. With this view all thoughtful men will heartily sympathise. We have no more right to withhold such truth than to teach the flat-earth theory. Canon Henson has gone to work in the right way. He secured the help of experts—men whose knowledge of the problems is unsurpassed, as their faith in the truth of Christianity is unshaken. As a consequence, the volume which is in itself an admirable introduction to Biblical study, is pervaded by a tone of frankness and confidence. There is no concealment and no exaggeration. The extravagances of the Schmeidel school are trenchantly exposed. Dr. Sanday surveys the whole field in a lucid and scholarly lecture, Mr. Kenyon deals with "Manuscripts," Mr. Burkitt with "Versions," Dr. Chase treats of "The Canon," Mr. Headlam of the "Dates of N.T. Books," and Dr. Bernard discusses the "Historical Value of Acts." The lectures are, of necessity, elementary, but no essential point is omitted. The eminence of the lecturers is a guarantee that here we have an admirable manual of New Testament study. This is an important step, and one whose consequences must be far-reaching, and we congratulate Canon Henson on the manner in which the idea was conceived and carried out.

#### BOOKS FOR MINISTERS.

To Messrs. Longmans, Green & Co. we are indebted for **PRIESTLY BLEMISHES ; or, Some Secret Hindrances to the Realisation of Priestly Ideals**, by the Rev. Canon W. C. E. Newbolt, M.A., a sequel to his previous lectures delivered in St. Paul's Cathedral to the Clergy. For many years past we have made it a principle to secure all Canon Newbolt's writings. No man has dealt with the work of the Christian ministry more sympathetically or with greater insight and discrimination. The present volume, touching mainly upon vanity, sloth, despondency, impatience, self-neglect, is one of the most searching and impressive with which we are acquainted. It ought to be in the hands of every occupant of the pulpit and of every Christian pastor. The points of difference between ourselves and Canon Newbolt—mainly ecclesiastical—are slight indeed compared with our points of agreement, and is impossible to read words so wise, so tremulous with emotion, and so thoroughly charged with the spirit of truth and love without profit. We are also glad to find that Messrs. Longmans have sent out the fourth impression of Canon Newbolt's volume on **RELIGION** in the "Oxford Library of Practical Theology." It is addressed not simply to students and ministers, but to intelligent Christian people generally, treating of Religion in its essence, its sources and aims, its relation to morality, its obstacles, helps and expression. The discussion moves throughout on a high level, and illuminates every aspect of the subject on which it touches. Another volume in the "Oxford Library of Practical Theology" is **PRAYER**, by the Rev. A. J. Worlledge, M.A. It is an able vindication of the necessity and value of prayer, an exposition of its indispensable conditions, and of the certainty of answer to it in various ways. The various chapters covering the whole ground of the subject are evidently the result of much thought, study, and practical experience, and will be highly appreciated by those best acquainted with the spirit and practice of prayer.

ONE of MESSRS. MACMILLAN'S present season's ventures will command immediate success. "The Illustrated Pocket Classics" form a series of dainty gift books rarely surpassed. We have before us CRANFORD, by Mrs. Gaskell, with preface by Anne Thackeray Ritchie, and 100 illustrations by Hugh Thomson; Jane Austen's works, edited by Austin Dobson: PRIDE AND PREJUDICE, illustrated by C. E. Brock; SENSE AND SENSIBILITY, and EMMA, illustrated by Hugh Thomson. The late Lord Houghton spoke of "Cranford" as "the finest piece of humoristic description that has been added to British literature since Charles Lamb," and it—equally with "Mary Barton"—was a great favourite with John Henry Newman. No one has depicted the



COMING OUT OF CHURCH.

condition of the factory hands in Lancashire with greater sympathy and fidelity, or given more lifelike sketches of society in the North of England in the earlier half of last century; "Cranford" is on this score an unfailing delight. It is a healthy sign of our times in a literary sense that there is a revived interest in the sane and pure-minded novels of Jane Austen. Anything that weakens the influence of the morbid psychological and "problem" novels of the day is to be welcomed. Miss Austen attempted nothing *outré* or sensational. She did not dream that truth and simplicity compelled the portraiture of gross and revolting scenes, over which a veil were wisely drawn. Her representations of the ordinary life of the mansion, the villa, and the cottage enable us to understand an age which, in its manners and customs, was unquestionably very different from our own. Her characters

are real—not mere lay figures. They appeal to us as if they were friends and neighbours of our own. To an unusual degree she combines instruction and amusement. She is a clever satirist, and takes off the weaknesses and foibles of men and women with remarkable point and force, but, to quote the words of one of her own characters: “I never ridicule what is wise or good. Follies and nonsense, whims and inconsistencies, *do* divert me, I



THE VISIT OF THE COUSINS.

own, and I laugh at them whenever I can.” The oft-quoted sentences from the diary of Sir Walter Scott—after he had read “Pride and Prejudice” for the third time—are, after all, the finest tribute to her genius: “That young lady had a talent for describing the involvements and feelings and characters of ordinary life which is to me the most wonderful I ever met

with. The big *bow-wow* strain I can do myself like any now going; but the exquisite touch which renders ordinary commonplace things and characters interesting for the truth of the description and sentiment is denied to me. What a pity such a gifted creature died so early!" Nor was Scott alone in his admiration. Southey, Coleridge, Sydney Smith, Macaulay, Thackeray, and others shared it to the full. "Northanger Abbey" and "Persuasion" were published after Miss Austen's death. The MS. of the former had a strange history in the hands of a "Bacotian bookseller of Bath." The work



MR. SUCKLING'S JOURNEY FROM YORKSHIRE.

was one which Sir Walter Scott often read aloud to his evening circle. The humours of the Pump Room and other features of the life at Bath have never been more wittily portrayed. Of the illustrations it is impossible to speak too highly. In "Cranford" Mr. Hugh Thomson seems to have excelled himself. We select "Coming out of Church." From "Pride and Prejudice" we have selected the visit of Sir William Lucas and his daughter to the Gardiners, the cousins eager to welcome them. From "Emma" we select Mr. Suckling's journey from Yorkshire to London, as showing us the old style

of travel; and from "Sense and Sensibility" a charming picture of Marianne and Elinor Dashwood taking their long walks, and going to the farm at the



TO SEE HOW THE CHILDREN DO.

edge of the downs to see how the children do. These are not, perhaps, the most striking illustrations, but they are certainly admirable.

**THEOLOGY AND THE SOCIAL CONSCIOUSNESS.** A Study of the Relations of the Social Consciousness to Theology. By Henry Churchill King. Macmillan & Co.

IN his "Reconstruction in Theology," reviewed in these pages a year and a half ago, Dr. King contended that as the result of the process of thought now going on there would be a clearer recognition of the value and sacredness of the person—that Christ would be recognised as the Supreme Person of history, and religion be presented more emphatically as a personal relation between man and God, and that in the terms of personality theology must make its exposition and appeal. It is, of course, impossible, whether on metaphysical or ethical grounds, to answer the questions relating to personality without advancing to the study of the

social consciousness, inasmuch as men are not individual entities but members one of another with a kindred nature, kindred possibilities and needs. We are bound to recognise the existence of others whose reality is, in every sense, as unquestionable as our own. There are in the world reciprocal rights and duties. A true conception of personality and its relations and inter-relations necessarily emphasises the ethical and spiritual elements of religion as distinct from the mechanical, the ceremonial, and the arbitrary. It likewise opposes with equal force the falsely mystical elements of religion, as being purely subjective, emotional, and unethical. On the other hand, it gives greater prominence to the recognition of the personal both in man, in Christ, and in the Father. Dr King follows in his lectures, which are popular rather than technical, a line of argument full of fresh and valuable suggestions such as will secure a favourable hearing for the advocate of evangelical theology when he presents that theology in the terms of current thought.

THE PSYCHOLOGICAL ELEMENTS OF RELIGIOUS FAITH. By Charles Carroll Everett, D.D., LL.D. Edited by Edward Hale. London: Macmillan & Co.

THE friends of the late Dr. Everett have naturally desired some permanent memorial of his distinguished professorial career at Harvard University. Unfortunately, his lectures were not committed to writing, and no manuscripts were available. Recourse has, therefore, been had to notes taken by his students, and the material thus acquired has been carefully and reverently put into shape by Professor Edward Hale. The work necessarily has less completeness and less finish than the author would have given it. But as to its value—even under these drawbacks—no two opinions are possible. Dr. Everett bases himself largely on Schleiermacher's theory that religion consists essentially in feeling, though he qualifies that position by various considerations which reason and experience alike suggest, adding as a second definition that religion is feeling "toward the supernatural," and still later reaching the position that it is a feeling towards "a supreme presence, manifesting itself in goodness and beauty." It is intimated that in a subsequent course of lectures Dr. Everett substituted the word "spiritual" for "supernatural," and every reader of this small volume will devoutly hope that the promise of publishing the later series may be fulfilled. Scattered throughout the work are many shrewd and luminous remarks, as for instance the following: "We speak of a decline in religious interest, and we see how it is that the higher forms of religious feeling may appeal to a smaller number. It would not be true, however, to say that there is less religion in the world than formerly. There is more true religion in half an hour's questioning: 'What wilt thou have me to do?' than in a whole lifetime of asking: 'What wilt thou do for me?'"

HYMNS, and Stray Verses. By Henry Twells, M.A. Wells Gardner.

CANON TWELLS is mainly known as a verse-writer by the hymn, "At even, ere the sun was set," and we question whether any other of his verses quite equal it. Several of them, however, are worthy of a place in our hymnals, and have helpfully caught the true devotional spirit. Here and

there we come across striking thoughts, aptly expressed, as in the hymn for Whitsuntide :

“Doubts are abroad ; make Thou these doubts to cease !

Fears are within : set Thou these fears at rest !

Strife is among us : melt that strife to peace !

Change marches onward ; may all change be blest !

It is not knowledge that we chiefly need,

Though knowledge sanctified by Thee is dear :

It is the will and power to love indeed ;

It is the constant thought that God is near.”

“The Four Voices”—namely, those of Creation, Providence, Conscience, and Revelation—is another fine production, and some of the stanzas from the hymn on the Offertory might well be laid to heart by all worshippers :

“O righteous Judge, Who see'st far

Beyond what feeble mortals see,

Not only all things as they are,

But all things as they ought to be ;

Though heavenly hosts before Thee bow,

Thou sittest by the treasury now !

Thou knowest in what homes we live,

The food we eat, the gains we reap ;

Let us not think how much we give,

And quite forget how much we keep ;

For not the gifts that seem the best,

By Thee are most approved and blest.”

At this season the following Christmas carol will be welcome :

“O Christmastide ! O Christmastide !

Who does not love thy voice ?

Thy message makes the poor man rich,

And bids the sad rejoice !

Our gloom is turned to light,

Our foes are smitten dumb,

And all things must be right

Now Christ the Lord is come.

O Christmastide ! O Christmastide !

Proclaim to them that feast,

There is a joy that stayeth yet,

When mirth and song have ceased.

O Christmastide ! O Christmastide !

Proclaim to them that mourn,

No cloud hath lacked a silver edge

Since he, the King, was born.

O Christmastide ! O Christmastide !

Proclaim to them that doubt,

That they who simply cleave to Him

Were never yet cast out.

O Christmastide! O Christmastide!  
 Proclaim to those in pain,  
 The pang that makes us more like Christ  
 Is not a loss, but gain.

O Christmastide! O Christmastide!  
 Proclaim to them that hate,  
 Whoso forgives as Christ forgives  
 Alone is truly great.

O Christmastide! O Christmastide!  
 Proclaim to great and small,  
 That He who gave His only Son  
 Will freely give us all."

**THE ORIGIN AND PROPAGATION OF SIN.** Being the Hulsean Lectures delivered before the University of Cambridge in 1901-2. By F. R. Tennant, M.A., B.Sc. Cambridge: University Press.

MR. TENNANT shows no little courage in boldly attacking the difficulties—metaphysical, scientific, and ethical—which gather around the problem of evil. Sin, alas! is a stubborn fact which no anthropologist or humanitarian can ignore. The Fall is a sad reality, and in whatever terms we may express it, it is too patent to be ignored. It may be, as Mr. Tennant contends, that we should be more directly concerned with the fall of individual men which results from the refusal to bring into subjection, to reason and conscience, their animal nature, than with the fall of the race through the sin of a remote ancestor. But this does not nullify the fact that there is in our nature an ineradicable tendency to evil. The Augustinian and Pelagian theories are subjected to a searching investigation, as are the more recent theories of modern philosophers. Mr. Tennant holds that God is responsible for the possibility, but not for the actuality of sin, and that the divine permission of evil was necessary to a moral order. We certainly cannot assent to the position that the doctrine of the Fall is no part of the Christian revelation, nor can we see how to reconcile Mr. Tennant's theory with the indisputable fact that all men do sin. These lectures are particularly fresh and suggestive, nor will they be least esteemed by men who cannot in every particular endorse them.

**PREACHING TO THE TIMES.** By H. Hensley Henson, B.D., Canon of Westminster. London: James Clarke & Co.

SERMONS delivered in St. Margaret's, Westminster, during the Coronation year naturally possess a more than common interest; and when the preacher is a man of the magnanimity, independence and courage of Canon Henson, the interest is greatly intensified. This has been in many directions a notable year, with its establishment of peace, its Coronation—delayed and accomplished—its ecclesiastical controversies. Mr. Henson looks at these things, not simply as incidents of the hour, but in the light of supreme and imperishable principles, which connect all things with the spiritual and the eternal. The spiritual side of the Coronation, its tremendous responsibility for King and people alike, is well pointed out, and many needful national lessons are enforced. Not the least interesting sermon is the closing one,



on the Christian ministry, which magnificently refutes the exclusive claims of the Anglican party. It is no light thing for a man in Canon Henson's position to speak out so boldly in the presence of hostile and angry witnesses. All honour to him for such high principle.

**THE MAKING OF A CHRISTIAN: A Guide to Personal Religion for Young People.**

By Anderson Scott, M.A. London: H. R. Allenson.

MR. ANDERSON SCOTT has already proved his skill and strength as a controversialist against sacerdotalism and as an expositor, in the admirable "Century Bible." These brief chapters show him to be an effective preacher, for we presume that the substance, at any rate, of the volume has been delivered as sermons. The discussions of "What is Religion?" "What is Sin?" of the craving for and the coming of salvation, of the new creature in relation to his birth, name, speech, food, gymnastics, etc., form a capital piece of work, giving to the little volume a value beyond all proportion to its cost. It is rarely we have met with a book more likely to be useful.

**THE POETICAL WORKS OF WALTER C. SMITH, D.D., LL.D.** Collected Edition revised by the Author. London: J. M. Dent & Co., Aldine House, Bedford Street.

DR. SMITH has acted wisely in following the advice of the friends who urged him to issue a collected edition of his poems, and there must be many among our readers who will welcome a work so rich in imaginative beauty and spiritual power. He who knows not the poetry of Walter Smith suffers a great loss. Without any exaggerated eulogy or any attempt to place him on the level of Browning or Tennyson, we have no scruple in affirming our belief that he has given us work no less keen in psychological insight and analysis than theirs. His range of vision has not the wide and imperial sweep of Browning, nor is his verse so exquisitely finished in form as Tennyson's. We recall the time when "Olrig Grange," "Borland Hall," "Hilda among the Broken Gods," "Raban," "North Country Folk," and "Kildrostan" were spoken of with eager delight by all who could appreciate lofty spiritual ideals, sympathy with the varying moods of nature, a hatred of the shams and meannesses of society and that large-hearted charity which is twin brother to righteousness. Dr. Smith is a true seer, with brilliant fancy and imagination, and a rare power of melody. His lyrics are specially choice. His strong and passionate emotion subordinates everything to its own inspiring idea and makes us its willing captives. We cordially welcome the volume, and hope before long to examine it minutely. We are not sure that the amended readings are in all cases an improvement, as, for instance, in the noble stanza in "Olrig Grange":

"All through life I see a Cross  
 Where sons of God yield up their breath.  
 There is no gain, except by loss;  
 There is no life, except by death;  
 There is no vision but by faith,  
 Nor glory but by bearing shame,  
 And to eternal passion sink  
 Be emptied of glory and right and name."

The fifth line now appears as: "And no full vision but by faith," which seems to us a somewhat timid qualification, and less harmonious with

the other statements of the stanza. Dr. Smith is known as a sacred poet, and we should have been glad if space had been found for, at any rate, a selection of his hymns. The last section of the volume is new, and consists of ballads from Scottish history.

**THE DIARY OF DAVID BRAINERD. THE JOURNAL OF DAVID BRAINERD. Books for the Heart.** London: Andrew Melrose.

WE have long had in our possession "Jonathan Edwards' Life of David Brainerd (his Diary and Journal)," edited in 1829 by James Montgomery, the Moravian poet, as one of Collins' "Select Christian Authors." The form of the present edition, in two volumes, is much more convenient and in every sense superior. The Diary and the Journal constitute together one of the most valuable human documents in existence, revealing the secret source and workings of Brainerd's inner life, and depicting with realistic vividness his courageous and self-sacrificing missionary work among the Red Indians. Rarely has a career so short exemplified such high devotion, or burned with a more intense enthusiasm. Beyond most men Brainerd had the unquestionable mark of saintliness. He was a man of tireless energy, living in an atmosphere of prayer, and displaying throughout his career a passionate love for God and men. His frail tenement subjected him to long and painful suffering, but his resignation was the expression of a beautiful and unconquerable faith as remote from hard, unfeeling stoicism as from weak sentimentalism. At times he seemed to have had too intense a desire for death and for the glory of the heavenly life, but it is scarcely for ordinary mortals like us to depreciate such a longing as morbid. In reading these pages we are certainly treading on holy ground, and every line woos us to loftier altitudes, and enables us to breathe a healthier than the common atmosphere. Mr. Smellie has, as in other books of this admirable series, made us all his debtors by his apt appreciation of Brainerd.

WE have received from Mr. Arthur Stockwell (3, Amen Corner, E.C.) **THE INFLUENCE OF THE CROSS**, a series of helpful sermons, by the Rev. G. L. Hurst; **THE ASCENSION OF JESUS CHRIST**, dealing with this great subject in a wise and suggestive manner; and two capital stories, **THE WISE WOMAN OF THE MILL**, by Miriam Kershaw, and **SIR BRYCE**, by Taidy Wood.

**MESSRS. RAPHAEL TUCK & SONS'** collection of Calendars, Christmas Books, Panels and New Year Cards this year is marked, as in former years, by that excellence of work, marvellous variety, and beauty of design which we have been led to expect from them, though in some respects we think the colouring is less tasteful than formerly. Possibly the prevalence of "bunting" during Coronation year has created a demand for the more vivid colours. The Royal Panel of last year is followed by a Royal Christmas Card, "St. John and the Lamb"; and among the numerous calendars are—"His Mercy Endureth for Ever," "The Tennyson Calendar," "The Shakespeare," "British Art Postcard Calendar"—all beautifully got up and likely to be popular. The children are not forgotten, and such books as "Father Tuck's Annual" (brimful of delightful stories and poems, and with illustrations on every page); "Old Fairy Tales Anew," by T. E. Donnison; "Thumbelina," an old favourite, by Hans Christian Andersen; "Children of All Nations' Painting Book"; "The Animal A B C," etc., are sure to satisfy the

youngsters who are fortunate to get copies of them. Of the Christmas and New Year Cards it is impossible to say more than that the resourcefulness and ingenuity Messrs. Raphael Tuck & Sons display year after year appears to be inexhaustible.

#### SEASONABLE GIFT-BOOKS.

JUST as we go to press, there comes to hand a parcel of books from Mr. Ernest Nister, whose beautiful art-work is already well known to our readers. Space forbids that we do more than enumerate its contents, but we may say that no more charming gift-books for the season could be found. Boys will be delighted with *THE LOST MIDDY*, by G. Manville Fenn, a stirring tale of adventure with smugglers; *HASTING, THE PIRATE*, by Paul Creswick, a realistic story of the Danish ravages on the English coast; *WHITE WYVILL AND RED RUTHVEN*, by E. Everett-Green, in which a bitter feud is healed by a love that grows up amid the turmoil of the Wars of the Roses; *CHUMS ALL THROUGH*, by Arthur Daniels, a capital school-tale, with a mystery that is skilfully preserved to the very last page. All these writers are established favourites, and the volumes are splendidly illustrated. *THE TWO MARIES*, by E. Pollard, is a story for girls, of the healthful influence of a beautiful character, with not a little romance interwoven. For the little ones we have a number of beautiful things—*NISTER'S HOLIDAY ANNUAL*, of which we need say no more than that its tales and pictures are as good as ever; *SHORT STORIES FROM STORYLAND*, by E. Everett-Green; *BIBLE TREASURES FOR LITTLE FOLK*, which tells the old familiar stories in simple style; *THE WEE FOLKS' ANNUAL*, just the thing the wee folks will delight in; and two quaint and charming picture-books, *WISE SAYINGS FOR WEE FOLK*, and *THE FARMYARD SCRAP BOOK*. The booklets, *I REMEMBER*, *THE DAY IS DONE*, and *GRAY'S ELEGY*, are as tasteful as anything of the kind we have seen.

#### SUNDAY SCHOOL UNION BOOKS.

*THE SISTERS OF TRENTON MANSE*, and *IN THE DAY OF HIS POWER*. By Florence Witts. These are good healthy stories for elder girls. They are full of high ideals and lofty purpose. That the morals are wrapped up in an abundance of love affairs is, we may suppose, no drawback. These ventures mature suddenly, and there is hardly a breathless bachelor left to marvel. But the author plainly knows girls well, so, no doubt, her plan is sound.—*THE BOYS OF THE RED HOUSE*. By E. Everett-Green. A breezy story of school life, told with all the author's accustomed vivacity. Max is a decidedly successful character, and his escapades are highly entertaining.—*THE LITTLE BROWN HOUSE*. By Ada J. Graves. Just the right kind of book for the little ones. The adventures of the little folks at the big house and their relation with the humbler family in the little Brown House are sketched with a real knowledge of child life. We ought to mention, too, the excellent illustrations. The artist has admirably caught the spirit of the tale.—*LORD SHAFTESBURY, Peer and Philanthropist*. By R. E. Pengelly. This is the latest of the "Splendid Lives Series." Because of his success it is hard in these days to realise how much Lord Shaftesbury achieved on behalf of the poor; and Mr. Pengelly's sketch of his character and life's work is an inspiring record of the efforts which removed many dark blots from our social system.

THE UPPER CURRENTS. By J. R. Miller, D.D. London: Hodder & Stoughton.

ANOTHER exquisite volume from the pen of a master of devotional literature—exquisite in substance and in form—one of the books to carry sunshine and diffuse a sweet content—full of poetic thought and glowing emotion. Take such chapters as “Keeping One’s Life in Tune,” “Choosing to Do Hard Things,” “The Christian as a Garden Maker,” and you at once feel the charm of Dr. Miller’s writing.

IN LIFE’S SCHOOL. A Book for Young Men. By David Watson. Hodder & Stoughton.

LIFE is here treated under the suggestive image of a school, and Mr. Watson describes the school itself, the masters, pupils, lessons, prizes, etc., with a breadth of knowledge and insight and a fulness of apt illustration which will commend the work to all thoughtful young men. It is a sane, solid, and inspiring book.

TORN FROM ITS FOUNDATIONS. By David Ker. London: Andrew Melrose.

IF this story is not full enough of adventure for any boy, he must be insatiable. There are adventures on land and on sea, with rioters and pirates, snakes and panthers, adventures some of them so wonderful that we have to be assured in footnotes that they have actually happened. Then, to crown all, the hero, an English boy brought up in Brazil, falls into the hands of the Inquisition at Lisbon; but he had, happily, timed his arrival so accurately that he was delivered from impending death by the great earthquake.

PASCAL AND THE PORT ROYALISTS. By William Clark, D.D., LL.D. “The World’s Epoch Makers.” Edinburgh: T. & T. Clark.

PROBABLY Pascal is more read and quoted now than ever before. This brief yet comprehensive sketch of his life and writings is sure, therefore, to find a welcome. It provides all the material for forming a clear estimate both of the man and the times he lived in, and for gaining a proper appreciation of his singular mental quality. His profound and brilliant “Provincial Letters,” written in opposition to the lax doctrine of the Jesuits, and his better known “Pensées” are in all essentials germane to the questions of to-day, and under Dr. Clark’s guidance one cannot fail to catch something of the spirit of this wonderful thinker. To all who care for Pascal, this volume is indispensable.

THE Baptist Tract and Book Society publishes SUNDAY MORNING TALKS with the boys and girls of his congregation, by the late Frederick Hall Robarts. Most of our readers are familiar with the name, and many of them with the work of our lamented friend. Once or twice Mr. Robarts contributed to our own pages a “Sunday Morning with the Children,” and he was plainly an expert in addresses of this class. While his teaching was always Biblical, and free from curious and sensational titles, he had the power of making everything he said interesting to the little ones. The fifty-two addresses here collected are specimens of an ideal ministry to the young. Mr. Brock has supplied a charming biographical note, which adds greatly to the value of the work.