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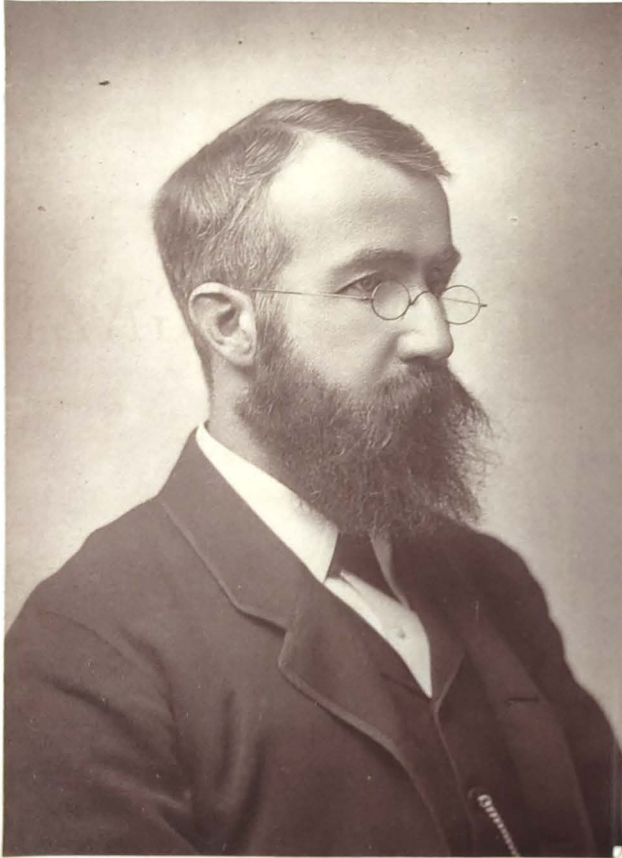
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THE
BAPTIST MAGAZINE
For 1888.



THOS LEWIS. PHOTO BIRMINGHAM

Yours truly
George Penfold

THE
BAPTIST MAGAZINE

FOR

1888.

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THE
BAPTIST MAGAZINE.

JANUARY, 1888.

THE REV. GEORGE GRENFELL.



R. GRENFELL, like the subject of our last biographical sketch, Dr. Trestrail, is of Cornish birth. He was born on the 14th of August, 1849, in a house, known as "Trumack Mill," situated on his grandfather's property, in the parish of Sancreed, some four miles from Penzance, and seven from the Land's End. The remarkable natural surroundings of his birth-place had no opportunity to help in moulding character, for when George was three years old his father removed to Birmingham. Though the child could hardly have been sensible of the change in his circumstances, yet the change from the promontory home, with its wild solitudes and rocky ramparts, to the busy, populous capital of the Midlands was great indeed, and brought him into associations which could not but influence his future life.

As the lad attained school age he was able to avail himself of the superior educational advantages afforded by the King Edward's Institution, then under the superintendency of Mr. Townsend, a master justly esteemed alike for his abilities and for his disposition. A former schoolfellow, who afterwards became his brother-in-law, and to whom we are indebted for many of the particulars of his

early life—Mr. Joseph Hawkes—remembers him as “a robust, honest-minded lad, well to the front in his school work, and a jolly companion in outdoor sports.”

Notwithstanding the fact that his parents were members of the Church of England, he became connected with the Sunday-school in Heneage Street Baptist Chapel, the Rev. Samuel Chapman, now of Melbourne, Australia, being the minister—a connection which was to be attended with the highest spiritual results; for, through the ministry of Mr. Chapman, he was led, at the age of fifteen, to decide for Christ.

On finishing his course at the King Edward's School he was fortunate in securing employment in the service of Messrs. Scholefield & Goodman, who, as Birmingham merchants, enjoy a most honourable reputation. The firm not being slow to recognise the abilities of their young *employé* promotion followed promotion; and, as a pleasing evidence of the esteem he won, it may be mentioned that whenever the assistance of these merchants can be rendered in the consignment of Birmingham goods for missionary purposes, it is ever at the disposal of their former highly valued clerk.

At the time of his decision for the Saviour he became an earnest teacher in the Heneage Street Sunday-school, where his old school-fellow, above mentioned, was engaged in the same Christian service. The two young men conversed much together of missionary work amongst the heathen, fostering in each other's heart a desire for personal devotion to it—a desire which, in both cases, was hereafter to be fulfilled. From the first, George Grenfell's sympathies were directed to Africa. He read, with avidity, such books as Livingstone's Expeditions and Moffat's Travels; and thus to Africa, with ever-deepening determination, he felt he must go. So fervently interested did he become in missionary efforts, that he took a primary part in forming the Birmingham Young Men's Missionary Society—an organisation which is flourishing still, rendering most useful service. For several years he acted as its secretary, undertaking, with other duties, the editorship of its monthly periodical.

On the removal of the Rev. Samuel Chapman to Rochdale, the pastorate of the Heneage Street Church succeeded to the Rev. Benwell Bird, now of Plymouth. In the new minister, Mr. Grenfell found one who deeply sympathised with his missionary desires, and

from whom he received most valuable assistance. And largely, through Mr. Bird's advice, he was led to seek admission into the College at Bristol. After an exemplary collegiate course, on the 19th of December, 1874, in company with the veteran African missionary, Alfred Saker, with high anticipations, he set sail for Cameroons. At the close of the probationary period he came back to England, and shortly returned, after his marriage, with Miss Hawkes; but the companionship was not to be of long duration, for in less than a year he was called to mourn her loss. Of Mr. Grenfell's labours on the West Coast of Africa we can say here but little; they were by no means unimportant; but useful as they were in themselves, we cannot but regard his life and work at Cameroons and Victoria as preparatory to the larger and more eventful service to be rendered in Central Africa, on the great Congo River.

When the Committee of the Baptist Missionary Society entertained the proposal to send a preliminary expedition to San Salvador, to ascertain whether a mission could be established in that ancient capital of Congo Land, Mr. Grenfell, with the lamented Mr. Comber, was ready for the undertaking, and to the hands of these two brethren it was entrusted. Their holy daring, their sagacious tact, their un-failing resource, qualities, in such circumstances, of prime importance, gained for the expedition, as is well known, through the Divine blessing, signal success: full permission being obtained from the King, Dom Pedro V., freely to teach his people. Subsequent steps having brought the Congo Mission to that stage in its development which necessitated, with a view to further progress, the services of the steamer already promised by Mr. Arthington, to Mr. Grenfell was committed the responsible duty of advising with the Committee as to the kind of boat that was requisite. The suggestions which his African experience and shrewd common sense enabled him to make to Messrs. Thornewcroft, highly commended him to the good opinion of that distinguished firm; but impressed, as they decidedly were, with the capabilities of the missionary, they never suspected that he would prove himself so capable as to be able to reconstruct the steamer, when, in its 800 portions, it should be conveyed to Stanley Pool. But what it was alleged none but experienced, skilled mechanics could do, George Grenfell did not fail to achieve. Alone, except aided by his Congo boys, who he himself had to instruct, the extraordinary

feat was accomplished, and the *Peace* was safely and successfully launched.

The possession of so valuable a craft for exploring purposes, with a view to opening up friendly relations with the natives, and to discovering suitable sites for future mission stations, was not suffered to remain long unused. This sketch cannot command sufficient space to describe the various journeys which have now been completed. Not only has the main waterway—the Congo itself—been traversed and retraversed as far distant into the interior as Stanley Falls; but as well, many of the principal affluents, north and south of that river, have been explored. And of the extraordinary extent—some 6,500 miles—of now ascertained, unimpeded, navigable reaches, Mr. Grenfell is, himself, the honoured discoverer of, at least, 1,500 miles. We may here appropriately quote the *Times* :—

“Since the discovery of the course of the Congo itself, no more important addition to our knowledge of the hydrography of the region has been made than that from which the Rev. G. Grenfell has recently returned. Mr. Grenfell’s colleague, the Rev. W. Holman Bentley, briefly announced this discovery in our columns the other day. Details are now to hand from Mr. Grenfell himself, which prove what an admirable piece of exploring work he has done. He has proved that the Mobangi, which enters the right bank of the Congo, forming a great delta, between 26’ and 42’ S. lat., nearly opposite Equator Station, is probably its greatest tributary. Certainly, so far as yet known, it offers a much longer waterway than any affluent that has been explored. . . .

“The commercial importance of Mr. Grenfell’s discovery cannot be exaggerated. Whether the Mobangi is the Welle or not, it must form an important connecting link between the basin of the Congo and the basins of the Niger, the Shari, and the Nile. Mr. Stanley has always maintained that the region lying between the Congo and the Nile is probably the richest and most promising in Africa, and his belief seems likely to be amply confirmed. Besides the Mobangi, Mr. Grenfell has explored 300 miles of river-courses debouching into the Congo, and, as he is a trained and careful surveyor, he will be able to pilot them with precision.”

Speaking at a meeting of the Royal Geographical Society, in Burlington House, eighteen months ago, Col. Sir Francis de Winton,

then Administrator-General of the Congo Free State, in the following terms thus estimated the value of Mr. Grenfell's services :—

“Next in importance to those of Lieut. Wissman and his brave comrades, are the discoveries and explorations made by Mr. Grenfell, of the Baptist Missionary Society of London. During the past two years, in the beautiful little missionary steamer the *Peace*, he ascended and explored the Mobangi, Losaka, Loika, and Maringa rivers, besides other smaller tributaries of the Congo, thus extending our knowledge in various directions for a distance of at least 1,500 miles. The most important of these rivers is the Mobangi. Mr. Grenfell ascended it as far as 4° 30' N. latitude. He found it a noble river, resembling, in many respects, the Kasai. As he proceeded northward he perceived certain differences in the natives as compared with those he was accustomed to on the Congo.

“A little beyond 4° N. lat., Mr. Grenfell had to return, but not before he had ascertained that the course of the Mobangi had a decided tendency to the eastward.

“Now the size and the volume of water of this magnificent tributary of the Congo prove it to be the offspring of many waters coming from afar, whilst its general direction points out that it may have its origin in the Niam-Niam and Mangbattu countries, in fact, that it is the Makua or Welle of Schweinfurth. The sources of rivers are, as you all know, the sources of many surprises, and I submit this opinion with much deference. It is, however, always satisfactory when the disjointed discoveries of a great river are connected by a complete survey, and the unknown becomes the known. Let us hope this will soon be the case with the Mobangi, and whether it proves to be the Welle, or whether it has its origin in the territory lying to the north of the Congo (perhaps in the Adamawa country, or perhaps it has a connection with the mysterious lake Liba or Tiba), either problem will be most interesting from a geographical point of view; for, if the former, it will complete the work begun by Schweinfurth; if the latter, it will add to our knowledge a portion of Africa hitherto unexplored.”

After bearing this high testimony, Col. de Winton concluded by expressing the devout hope “that Mr. Grenfell may be allowed to finish this all-important work for the future of Africa; for, in addition to his high merits as an explorer, he is an earnest, large-minded,

devout Christian missionary, and has gained for himself the reputation of being a most painstaking and accurate observer. Loved by all and trusted by all—a true Christian pioneer.” This unhesitating reference to Mr. Grenfell’s vocation as a Christian missionary was as appropriate as it was admirable; for, during all his journeyings, he has no more lost sight of the great spiritual purposes for which he is in Africa than did the Apostle Paul forget his high calling, though he, too, was in journeyings often. The pioneer work has been prosecuted not to gratify “a love of adventure,” but ever with a true-hearted desire to aid in opening a highway into the Dark Continent for our God. And whilst the conferring of membership in the Royal Geographical Society, and of its gold Founder’s medal, are honours deservedly bestowed, yet, in Mr. Grenfell’s esteem, scientific recognition, however distinguished, would be regarded as a poor substitute indeed for the Master’s “Well done.”

The Committee of the Baptist Missionary Society have had occasion more than once to place upon their minutes a thankful acknowledgment of the peculiar endowments with which Mr. Grenfell has been gifted. His indomitable perseverance, his readiness of resource, his faith in the African race, his humility and simplicity of spirit, his quick responsiveness to the imperial call of duty, whatever sacrifice might be involved—as illustrated most strikingly in his recent offer, on the receipt of the sad news of Mr. Comber’s decease, to forego his furlough and instantly return to Africa—these and other qualities of mind and heart have commanded not only the admiration of the Committee, but that of all those who have known his work. But chief amongst these gifts and graces—giving lustre to them all—is his deep-hearted sympathy with the degraded and suffering peoples to whose welfare he has consecrated his life. How clear is the ring of a true missionary zeal in the following sentiments:—

“How much Africa stands in need of help I cannot tell you: words seem utterly inadequate. I cannot tell you a tithe of the woes that have come under my notice, and have made my heart bleed as I journeyed along. Cruelty, sin, and slavery seem to be as millstones round the necks of these poor people, dragging them down into a sea of sorrows. Never have I felt more sympathy than now I feel for these poor brethren of ours, and never have I prayed more earnestly

than now I pray, that God will speedily make manifest to them that light which is the light of life, even Jesus Christ, our living Lord."

It comes not within our province here to refer to the brethren who have been Mr. Grenfell's associates. If exception might, however, be made, the reference would surely be to Mr. Bentley—the only one now remaining of the original Congo pioneers (Mr. Crudgington having been transferred to India, and Messrs. Hartland and Comber having finished their earthly course)—whose latest effort, the compilation of his Congo Dictionary and Grammar will be as astonishing to philologists as it will be useful in promoting the evangelisation of Africa. When we think of the remarkable manner in which the various needs of the Congo Mission have been so far met, we may fittingly recall the words of Paul:—"There are diversities of gifts, but the same spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all."

J. B. MYERS.

HOW TO MEET THE FUTURE.

A SERMON FOR THE NEW YEAR.

By REV. JAMES STUART.

"I will go in the strength of the Lord God: I will make mention of Thy righteousness, even of Thine only."—PSALM lxxl. 16.



IT is impossible for us, as wise and earnest men, to enter upon another year without exercising our minds in forethought. We cannot bid farewell to the old year and welcome the new without remembering that in a short time the new year, like all its predecessors, will become old, and that it, too, is destined to form part of the irrevocable past. And we, not unnaturally, wonder what the year will be to us, what are the voices with which it will address us, what the successes or reverses it will bring? To some it will, no doubt, be a messenger of joy; to others, no less certainly, of grief. Which will it be to us? We cannot tell, for the future is wisely and mercifully hidden from

us by a veil which no man can remove. But what are our anticipations of it? The thoughts of some men come back to them like the pure and peaceful dove, with loving and tender eyes and the olive leaf in its mouth. The thoughts of other men are like the dark and glossy raven, a bird of ill omen, which flies about over the wide weltering waste of waters, and brings no welcome tidings from the Paradise of God, but croaks only of evil. Which of these messengers is hovering about *us*? I know not. And yet it seems to me that the man who lives by faith in God cannot be a stranger to the white-winged dove, which comes to him as an angel from heaven.

The new year will be to us what we ourselves make it. It is invested with no mysterious power. It can of itself neither renew nor degrade, neither elevate nor depress us. It can work no miracles, either in the world without or in the world within. Whatever outward changes may occur in its course, its effects on our character and happiness will (under God) depend mainly on ourselves. The hours and minutes of the year are like so many letters which God has placed in your hands, that out of them you may form whatsoever words and sentences you please. Those words must be either true or false, honourable or degrading, a help or a hindrance. You may by your calm faith, your generous love, your true-hearted obedience, inscribe on the forefront of your life, "Holiness to the Lord," "Thou, Lord, hast made me glad through Thy work;" and in heaven your record—made up of the letters which your deeds have placed in the hands of God—may read: "Well done, good and faithful servant." Or—as you try to weave for yourselves, as mottoes of life, "Pleasure, wealth, honour"—on the other side may be read the record: "This man lived unto himself. Caring only to save himself he has lost himself."

The year, I repeat, will be to us what we make it. We cannot foretell its events and circumstances. It may witness our continuance in health or our prostration by sickness, our growing prosperity or our sudden failure. Life came to us without our will, and without our will it may depart. We are its subjects, not its masters, and are surrounded on every hand by "limits we did not set." The place and conditions of our existence are determined for us. And yet—within this appointed sphere—God has allowed us a large measure of freedom. Servants in one view, we are sovereigns in another. No man can

escape from the responsibilities of self control, and he who accepts and uses his life as a sacred trust, who is true to his reason, his conscience, and his loyalty to God, shall find that the iron chains of circumstance shall not bind him as a captive in the dreary dungeon, but rather surround him with a secure defence in his home of light and liberty. The irresistible laws which bind the planets in their course preserve the harmony of the world. And the laws to which we are subjected, the circumstances by which we are conditioned, may all promote our good, and so the new year will—if we are obedient and faithful—be full of blessing.

How are we to make it so? By meeting it in the spirit of our text—"I will go in the strength of the Lord." David uttered these words in a crisis, when God had sent unto him great and sore troubles. His enemies were speaking against him and lying in wait for his soul. But he did not fear them. They might cause him trouble and annoyance. His path might not be so smooth as he wished. But, whatever awaited him, he was resolved to go forward with a brave, undaunted heart, in reliance on the strong help of God, to whose righteousness alone he could trust. And that, surely, is the way in which we should all desire to meet the future, with feelings of triumphant hope.

Let us see if we can discover the elements of David's hope and trace them to their source.

1. There was in this hope the *power of a strong and persistent resolve*. It was the reflex of a grand and commanding purpose: "I will go in the strength of the Lord God." The translation of this phrase in the Authorised Version (though objected to by many critics, and altered by the Revised Bible into: "I will come with the mighty acts of the Lord God") is, I believe, substantially correct. The word "go" does not, it is true, generally mean to go absolutely, but rather to enter or come to a particular place, either expressed or understood; and, on this ground, some interpreters suppose that the force of the clause is: "I will come into Thy house to commemorate Thy mighty acts." But this is by no means certain. The word in question, as may be seen from Gesenius, does occasionally, and even frequently, mean to go, in the absolute sense, and may mean that here. And when we take in the further force which the word often has of *coming down upon*, as upon enemies, we need be at no loss to

understand the drift of the Psalmist's thought. The phrase is expressive of a strong, undaunted resolve. Even if the other interpretation be preferred this is still manifest, for in that case the Psalmist avows his determination to keep in mind the mighty acts or the strength of God, as indicating the divine purpose towards him, and thus to make his memory the inspirer of hope. He speaks with the decision and energy of a man who knows his own mind. His path is clearly marked out for him, and, although there are enemies openly or stealthily watching him, he is not to be diverted. He will go forward, sustained by the memory of God's goodness in the past, relying, therefore, on His strength in the present. David had an object to live for, a work given him to do, and his mind, bent on its accomplishment, kept him from lethargy and despair.

To you and me also God has given a work. I do not know the variety of the means by which, in each case, it is to be accomplished, or how the circumstances in which you are placed may bear upon it. But God's supreme design concerning you is, that you should so live as to "glorify and enjoy Him for ever," that you should live in obedience to his will, become conformed to His image and a partaker of His glory. The full, unreserved acceptance of that great purpose is a powerful incentive to an undying hope.

A man who has no ruling purpose in his life is sure to be the slave of circumstances, tossed about and buffeted by all the influences around him. In his undisciplined heart there will spring up, instead of fair and beautiful trees, with their refreshing foliage and nourishing fruit, weeds of noxious growth, which will bring corruption and death. In the absence of a wise and powerful king, training all the powers of his nature to holy obedience and warding off the foes which infest him, there will be brawling and tumult within; and every rioter that passes by may enter as to a congenial house and make the confusion more desperate. Resolute harmony with God, unflinching obedience to His will, will ward off from us the birds of evil omen, curb the forces which lay waste and desolate the soul, and fill our glad and thankful hearts with the buoyancy of a divine hope.

It is, indeed, a grand thing when a man can say: "I will go in the strength of the Lord God. I will remember all that he has been and has done, and so enter fearlessly the path He has marked out for me. I will venture to meet all that the unknown future may disclose, be-

cause, O God, I am Thy servant and am doing Thy work. Thou art ever the same, and, come what will, I shall not cease to behold Thy wondrous deeds." Nothing can harm us if we can speak so. Circumstances, as men think, may be against you. You may sometimes be like the strong swimmer in the sea, "poised on top of a huge wave," while the watchers from the shore are uncertain as to which side the wave will fall, whether you can work your way to land, or whether you will be rolled out further to sea, to the deep waves of death. But the hold you have of God shall bear you up amid the wildest tumult of the waves, and your heart shall be at rest, for He holdeth the waters in the hollow of His hand, and, whensoever He will, He can say: "Peace be still."

The future may not be, in all respects, according to our mind. Events may not occur as we should like them, nor does God anywhere promise to make our desires the rule of His action. There may be darkness when we wish for light, toil when we wish for ease, sorrow rather than joy, and the approach of death when we are longing for prolonged life. Be it so. As our day is, so shall our strength be. God will give us the strange power which enables men to extract from every circumstance of their life precisely that which they need for their sustenance and delight. Events which fill the minds of worldly men with gloom and apprehension, which make them feel the hollowness and unsufficingness of all that is, shall bring to you who live in God a peacefulness and joy unspeakable. The white lily has its roots in the black mud, and derives from them that which nourishes its grace of form and the sweetness of its perfume, whereas the yellow lily—according to its nature—draws from the same source strength for its unclean life and unpleasant odours. Everywhere you may find nourishment for your souls. God will enable you to reject that which is hurtful and evil, and to assimilate only the good. The old alchemists dreamt of a power which would turn the baser metals into gold. That power you have in your determined loyalty to God. It will convert trials into blessings and losses into gains. You may have to suffer, but

"From out the core

Of suffering shall flow a secret spring of joy,
To mock the droughts of Fate and leave you glad
And glorying in your sorrow."

Let your mind, therefore, be steadfastly fixed upon God. Let your will be firm and unwavering in obedience to Him, and it cannot fail to be well with you. Without such a purpose your life will be languid and drifting. With it, it will be fruitful and joyous, cheered evermore by the melodies of divine love, and itself a music to the Lord.

II.—In David's buoyant hopefulness there was RELIANCE ON THE MANIFESTED STRENGTH AND HELPFULNESS OF GOD. The strength of the Lord Jehovah is His mighty acts (the word being in the plural), the manifestations of His strong power; or, perhaps, it is a plural of excellence, and denotes *fulness* of His strength. The meaning is in either case the same. The Psalmist's idea is that he would go forward in his path and carry out his purpose, girt with the mighty and illustrious deeds which God had already performed. He relied upon them as proofs of an unfailing energy, of an ever-present and all-helpful power.

The history of the world is a record of the doings of God. The Jews could look back to innumerable instances of His presence with them and His intervention on their behalf. The call of Abraham, the exaltation of Joseph, the raising up of Moses, the exodus from Egypt, the preservation of the nation in the wilderness, the conquest of Palestine, deliverances from their enemies, were, to them, manifestations of Divine mercy and strength, and afforded them a sure ground of confidence as to their future.

David could trace in his own life, also, proofs of the Divine condescension and care. God had taught him from his youth and done for him great things. He had singled him out in the days of his shepherd life as the future King of Israel. He had protected him from the envy of Saul. He had given him victories over hostile nations, and enabled him to crush rebellions and conspiracies at home, and all this was to him an indisputable proof that he might still count on the Divine help. He went forth armed with the remembrance of what God had done for him, and, therefore, he could not despair. It would have been presumptuous for him to have awaited the future in his own strength, for alone and unaided he could not grapple with it. But he did not need to do this. God was his "strong habitation," his refuge and deliverer. From the fact that He had helped him he knew that He would help him. An unchangeable God cannot fail us. On Him we can always rely. "The Lord

that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine." "Because thou hast been my help, therefore, in the shadow of Thy wings will I rejoice."

This it was that gave David his sublime assurance. The keynote of his character, as one has well pointed out, was not the assertion of his own strength, but the confession of his weakness. He uniformly speaks of himself as a weak, frail man, who of himself could do nothing. He is ignorant, foolish, and sinful, capable of dark and evil things, and knows that he has no merit of his own. But he has faith in God. He is a man of prayer; his soul is athirst for God. He continually draws near to God, lives in communion with Him, and, thereby, becomes strong. The Lord is his light and salvation, therefore does he not fear; therefore was it that life was no vain bewildering riddle, no fantastic dream, or miserable illusion, but a plan devised by Eternal wisdom, and ruled by an eternal law of right.

And we, brethren, are no stronger than David. Our very strength is weakness, and if I were to urge you to the formation of an unconquerable purpose as the only means of encountering the future, I should be guilty of unutterable folly. The strongest and bravest resolution will never of itself carry us to the heights of rest and blessing for which we sigh. It is no panacea for the evils of life, no magician's rod to summon into our presence all the forms of good. No! with us, as with the Psalmist, it must be "in the strength of the Lord God." By faith we stand. By faith we conquer. The tree may possess the seed of life and the capacity for growth, but unless it be planted in good soil, from which its roots can draw nourishment and support, unless it be watered by the dews and rains, and aided by the light and heat of the sun, it will quickly wither. We have within us the capacity of growth. But it is only in God that we can appropriate that which will ensure our growth. Without Him we can do nothing. His light must enter our mind, His love warm our hearts, His strength clothe our will, or we shall fail. Live then by faith in God. Go to your task armed with His strength. Pray to Him fervently and without ceasing, and out of weakness you shall be made strong, your hope shall become bright and glowing, and you shall also share the confidence of the Psalm: "Thou shalt increase my greatness, and comfort me on every side."

III. The third element in David's victorious hope was a SPIRIT OF GRATEFUL CONSECRATION, of loving and faithful praise: "I will make mention of Thy righteousness, even of Thine only."

The righteousness of God denotes not only His personal rectitude, but the faithfulness which has marked His various dealings with His people. To that righteousness we must trace all our blessings. They have come to us unmerited, not as the reward of our works, but as an expression of God's saving grace. He has displayed towards us a love to which we had no claim, whose motive and end are in Him and not in us, and unto Him must be all the praise.

If we carry our thoughts far enough into the future, we shall fix them on a time when all the vain shows of earth will have been dispelled, when "the fretful stir unprofitable" and fever of the world shall have become a thing of the past, and every man must be tried for the deeds done in the body. We shall need righteousness then, to effect our deliverance from death, to crown our imperfect work, and to secure for us the fulness of joy at God's right hand. And whose righteousness shall we mention? on whose rely? Will it be our own? Nay, brethren, nay. For our hearts are evil, our best deeds sin-stained and worthless; and if the scrutiny of the last tribunal is not to be a terror and a destruction, we must appear before it "not having our own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Some such thought as that might be in the Psalmist's mind. But he meant also that he would make mention of God's righteousness in the sense of calling it to remembrance, and proclaiming it as the only ground of his hope. He was resolved, in the spirit of gratitude, that his mouth should show forth God's salvation, that he would openly acknowledge his obligations to His grace, and testify in every suitable form, by word and by deed, by zealous observance of the divine law, by his sacrifices and offerings in the tabernacle, by the consecration of his heart and life, that "not unto us, O Lord, but unto Thy name give glory for Thy mercy and Thy truth's sake."

Have you made that resolve yours? There are many grounds on which I might urge it, but let this suffice now: that if you wish your thoughts of the future to be bright and peaceful, if you would have the prospect of your remaining days on earth gilded as with the

golden hues of heaven, if you would feel in your heart the throbbing of the hope which is full of immortality, you must determine in faithfulness and gratitude to consecrate yourself to God and to live for His praise. Hope follows in the track of faith and is a constant attendant on love. It flourishes and is strong when surrounded by the graces of the Spirit; severed from them it dies. The man who lives for himself, rather than for God, shuts out from his heart the genial and strengthening influences of heaven. "We receive but as we give," and he who gives himself to God receives from the infiniteness a hundredfold more than he gives. The well-springs of joy are always in the neighbourhood of the altar of consecration. On the steps of that altar we are nearest to the Eternal Power and the Eternal Love; from them we obtain our clearest forecasts. We see all things in God's light, and blessed indeed *is the vision*.

SOME RECENT OLD TESTAMENT CRITICISM.



IN the course of last century an ingenious form of iniquity arose. It was the attempt to deceive the world into a belief that certain literary works which had only just been written were the production of great men in by-gone times. Much cleverness was sometimes displayed, as in the Rowley poems by Chatterton, the Ossian poems by Macpherson, and the famous Ireland forgeries. Good scholars were for a while deceived. What could be the object of palming off inventions as discoveries it is difficult to say, for it is surely more creditable to write a good poem than to find one written by someone else. In each case, however, suspicion was soon aroused; and, after a little inquiry, the forgeries were detected, and their authors' names branded with well-deserved disgrace. The approbation given to those who revealed the impostures has had its influence on literature. Another fashion succeeded. Attempts were made to discover forgery elsewhere. One ingenious person endeavoured to prove that Shakespeare never wrote the plays attributed to him—a folly, or a joke, which has been recently revived. Then a dispute arose about the date and authorship of the Homeric poems, and for a while Wolf's "Prolegomena"

misled scholars. That eminent critic founded a school of students who asserted that the magnificent Greek Iliad and Odyssey were the welding together of the productions of a number of poets. The new fashion in literature spread, and it can be no matter of surprise that some critics should apply it to the ancient Hebrew Scriptures.

Meanwhile we mark another development in human thought. In natural science the doctrine of Evolution arose and gained a regal sway. This had its influence on theology and Biblical criticism. Indeed, it is a very curious fact that opinions on religion are governed to a very considerable extent by the opinions prevalent amongst men of science. Currents of thought in the study of nature bring induced currents in the study of revelation. Given the prevalence of a certain philosophic theory, and ere very long it shapes the opinions of divines. All the massive systems of theology of the past have, as one of their chief factors, the scientific notions of the age in which they were written. Preachers may raise an outcry, as they too often unwisely do, against the prevailing philosophy of their day; but quietly and surely it moulds their doctrine, although they may be unconscious of the source of the influence. Possibly, however, the truth may be that the governing ideas lie deep, and shape both the theology and science of the age. Whether this be so or not, it became morally certain that in the present generation the notion of evolution would enter the sacred precincts of theologic thought. But the Bible stood in the way. There is great difficulty in treating the Gospel as an evolution. It appears to have burst suddenly upon the world, blazing forth in its splendour just at an hour of black darkness, like the vision of angels at Bethlehem. True, there had been prophecy, both in the ritual of the Temple and the writings of seers. But the oracles had been dumb for centuries. Divines cannot resist the influence about them, and we have had of recent years occasional utterances about "preparations for Christ," "prelibations," and ingenious efforts to say something in favour of a missing link. But it soon became apparent that the grand Old Testament stood in the way of any satisfactory theory of development in religion. The most ancient Book of Job showed a grip of the profound inquiries that trouble men's minds which, even from a literary point of view, surpasses the writings of Goethe. There was evidently great beauty of spiritual life about the old patriarchs and psalmists. The Bible as it at

present stands will not fit into the fashionable notion about evolution. If it were overturned in chronological order, and the last books placed first and the first last, then it might suit better. How is the difficulty to be met? Easy enough. Arrange the books in an order to meet the case. But that cannot be satisfactorily done. Then cut the books to pieces, and it is hard if they cannot be made to fit somehow. Throw aside all evidence of authorship hitherto accepted by scholars for centuries, even chiliads, and out of inner consciousness discover something that will suit. Thus two streams of tendency have coalesced—the desire to discover forgery in literature, and the desire to make all facts bow to evolution in science. These two meet on the plain of Old Testament criticism; and hence, all unconscious of the powers that are sweeping the authors onward, arises the recent criticism of the Old Testament

At first sight the schemes proposed appear too daring to be genuine. Surely they are good-humoured jests written with some side aim, like the celebrated proof that Napoleon Buonaparte never existed, which was so ingeniously argued out by Archbishop Whately. But the theories put forth by some German critics, as Kuenen and Wellhausen, are serious enough. Through articles in our reviews, and especially in the ninth edition of the "Encyclopædia Britannica," the notions are passing out of the study of scholars, and gaining widespread consideration. In a sentence, the theory is, that the chief part of the Old Testament consist of forgeries similar to that of Macpherson's Ossian, and the evidence of this is found in the notion that there has ever been evolution in religious ideas. The Pentateuch, for example, we are told, was not written by Moses, but by three writers, or bands of writers, who lived about B.C. 750, 600, and 450 respectively. This is one of the hypotheses. But the fact is, there is the widest possible divergence amongst the critics themselves. There is what is called the Grafian hypothesis, which is that the writer called the Jahvist, and the writer called the Elohist, wrote before the reformation of Josiah; and that the writer called the author of the Priestly Code wrote a little later than the days of Ezekiel the Prophet. Another gives the order—first Priestly Code, then Jehovist, and then Elohist. In fact, every fresh critic has his own arrangement, and sensible men are inclined to wait until some agreement is apparent. At present it seems to be only in the statement that the chief books of the Old

Testament were not the productions of those who all along have had the glory attached to their names. The arguments advanced at times are as weak as weakness can be. Sometimes they are on grammatical grounds, the use of certain words and forms of speech; then, when the same word or inflection is shown to be found in the Pentateuch, the response is that it is the interpolation of a later age. European languages see considerable changes, and it is often possible to fix the date of a piece of literature by its grammar and spelling. No scholar would place a poem of Chaucer in the eighteenth century, for example. But the Hebrew language was probably governed by the writings of Moses. The discovery of a history of its grammar is of modern date, and not to be trusted. The theory has been built up on very insufficient grounds, and its authors must know well it is impossible to put it to a test. The wonderfully varied writings of the great lawgiver appear to have become the standard and fixed the language.

Were these modern queer theories to be established, we utterly fail to see what would be the gain. They are supposed to meet certain difficulties which we have never encountered. To us the records of the Pentateuch and history of the Jewish people run on with a certain air of truthfulness. It may be that there are but few notices of the Levitical ritual being carried out in the pre-Solomonic period, but there are abundant intimations that it was known. Surely all the mentions of the Ark are not interpolations. Hilkiah at a later period found a book of the law of the Lord given by Moses, but he did not forge it. It would be as absurd to trace Christianity to the discovery of a Latin Testament at Erfurt by Luther as to imagine this was the foundation of the Jewish ritual. Isaiah showed the superiority of the Moral to the Ceremonial law; but so did Samuel and the Prophets all the way along. Where, except through the influence of a desire to discover forgery or to trace evolution, the motive for these strange theories can be found, we are at a loss to tell.

But let us inquire whither they lead. We are asked to believe that at several periods, separated from each other by more than a century, there appeared in Judæa three immensely clever rogues. They forged a number of historical and legal documents. They succeeded in getting the people to believe in their genuineness. They imposed heavy ceremonial burdens which were accepted by the truest and the

best in the nation. One extraordinary thing is, that the names and all traditions of their existence have been lost. The literature is about the finest the world has ever seen. The biographies and histories are marvellously natural and unaffected, and appear to have the impress of truth. There are speeches recorded of great eloquence, and poetry of rare genius. Yet the authors have sunk into oblivion. It is passing strange. Another extraordinary thing is, that these books are full of holy thoughts and impulses. The writings of these mendacious rascals have been fountains of truth and honour for all the centuries since. If the Pentateuch was penned by some exilic writers, which is the theory we are considering; if it was a hash of priestly traditions, put into some form for the purpose of restraining the ritualistic services of the Temple; then we assert that the phrase just used is not too strong. We are further to believe that these rogues wrote Psalms which have been gratefully accepted by holy men and women in all ages since as the noblest forms for worshipping the God of truth. We are also asked to believe that that wonderful poem, the Book of Job, was the production of several of these marvellous post-exilic authors: that one did one part, another added the speech of Elihu, and another the account of Leviathan. This is a majestic demand on our faith, of which we are as incapable as to believe that a later hand added Satan's Address to the Sun to Milton's "Paradise Lost." We are not prepared to deny the fact of miracles; but the theory demands faith in a literary miracle more perplexing than that of the sun and moon standing still at the command of Joshua. Then another writer thinks that the Book of Ecclesiastes was also the product of some genius who forged the name of Solomon to his production; when the careful reader can see that every page, both in what is said and what is not said, was the production of the peaceful, prosperous age of the great king. Then there is the sawing asunder of the two parts of Isaiah, and several other modern demands on our credulity. And all for what? To prove that these books, which have been our peace and joy, bringing to us our best and noblest thoughts, supplying the finest and truest views of life we have ever had, and revealing God with a sublimity that commends them to our conscience, were the productions of a set of clever forgers whose names are forgotten, but whose iniquity has been discovered by some linguists in Germany who otherwise would be unknown. We find ourselves utterly

unable to attain to this faith. And further, we cannot accept forgeries as inspired. They are unholy, and we can only accept for religious purposes a holy Scripture.

We go one step further. If this theory be true, then Jesus Christ was misled by these forgeries. He who came to clear men from all delusions, with whom all falsehood was most hateful, who professed to know what was in man, was unable to detect the literary iniquity! He who claimed to be the truth, with whom there was no darkness at all, ever paid these writings the highest honour. At the most solemn periods of His life He referred to them with reverence. In His conflict with the devil in the hour of temptation, he quoted from Deuteronomy. He directed His followers to search the Scriptures. Both He and His Apostles frequently spoke of them as given, not as the result of imposture, but by Divine inspiration. Our Lord directed His life by minute statements in the law. He regarded every jot and tittle to be of importance. He led His followers to believe that it was given by Moses; but now it is discovered to be the work of some post-exilic Chatterton. We regard as of but slight value little arguments arising from peculiarities of names, or supposed grammatical inflections. Let us take the argument as a whole. If the Bible be what these theories make it to be, then, with our views of the character of the Spirit of truth, it is impossible to believe that it was the production of holy men who spake as they were moved by the Holy Ghost. Happily, we have abundant evidence that the notions find little acceptance with scholars, and are already regarded by them as exploded theories. Unhappily, the notions of the study of one generation too often find their way into the pulpit of the one succeeding, and there is a large class which is very readily dazzled by new theories. It is pleasing to know, after all, that such "little systems" as these "have their day and cease to be." We have not followed cunningly devised fables.

J. HUNT COOKE.

MR. THOMAS C. JACK, of 45, Ludgate Hill, E.C., has issued two new volumes of his illustrated edition of Matthew Henry's "Exposition of the New Testament," carrying the work on to the end of James. In regard to size, arrangement, type, and general get up, this edition is by a long way the best and most convenient yet published. We cordially commend this beautiful edition of a work which can never become obsolete.

DR. EVANS AND EBENEZER CHAPEL, SCARBOROUGH.



THE church meeting in this place of worship was, at one time, the largest and most flourishing in the town. Formerly, the principal inhabitants lived in the immediate neighbourhood, but since then there has been a migration to other parts, and the surroundings have completely changed. There is, however, a large population lying round about, though very different from that which in past years lived in the locality. On the removal of Mr. Mesquitta to Chesterfield, it was feared that this fine old chapel would have to be closed, and the whole property sold.

In these difficult circumstances the members of Ebenezer sought counsel with those of Albemarle, and the happy result of the frequent conferences of a joint committee, acting for both churches, was the amalgamation of the two. A correspondence was opened with Mrs. Hill, who knew how deeply interested her late husband was in Ebenezer, and whose father was one of the principal donors to the cost of its erection. Having requested me to act on her behalf, she at once sent £100 to meet present liabilities, promising a further gift of £300 to put the property in good repair. Acting on the suggestion of judicious friends, the Committee instructed their architect to divide the building into two parts, the upper to be the future chapel, and providing in the lower a good lecture hall, with infant school and class-rooms. The mural tablets have been renovated, removed from below, and placed in admirable order in the chapel above. An entrance has been opened from the North Cliff—a very great advantage, and not previously enjoyed. These alterations have been effectively carried out by the architect, Mr. Petch, and the contractors have done their work most satisfactorily. The result is seen in the present well-ventilated, well-lighted, admirably arranged, and beautiful structure, certainly not inferior in appearance or accommodation to any in the town. The total cost of these alterations, including the renovation and planting with shrubs of the surrounding burial ground, will not, it is hoped, exceed £600. At the request of

the friends I conducted the opening service held October 2nd, and in the evening we had a public meeting, presided over by Joseph Brooks, Esq., J.P., of Huddersfield, Treasurer of the Yorkshire Association, who was supported by the Revs. Dr. Parker, of Manchester; W. R. Skerry, of London, A. Vine-Hall, W. J. Packer, J. H. Smith, myself, and others. A lively hope is now cherished that this dear old church will again lift up her head, and starting afresh, under new and encouraging auspices, will be in the future, as in the past, a great power for good to the densely populated neighbourhood in the midst of which it is placed.

There remained one other matter of importance to be disposed of, and that was the employment of a suitable evangelist to visit the homes of the people round about, and conduct the services of the Lord's house. Mr. Smith, formerly an Episcopalian, an active deacon and a local preacher of the church at Aylsham, in Norfolk, where he had for many years successfully conducted a boarding and day school, which had been boycotted on account of his conscientious avowal of his principles, and ultimately closed, was invited to visit Scarborough. After a stay of three weeks, the church cordially invited him to become their pastor, in which Mr. Packer and his friends at Albemarle gladly united. The two churches alternate their week-night services; and, heartily united as they are in this important work, we look forward with a confident hope of the Divine blessing, and their future success.

This brief account of recent proceedings in connection with the Ebenezer Church at Scarborough naturally recalls the memory of the life and labours of a former pastor, which can never be forgotten by those who knew them. I refer, of course, to Dr. Benjamin Evans. His predecessors in Scarborough, William Hague, the real founder of Ebenezer Church; John Sykes; and Joseph Foster, a young man of remarkable promise who died at an early age, were very remarkable men. But the advent, in 1825, of our honoured friend was a memorable event in the social, religious, and political life of Scarborough, where for forty years he exerted an influence of great power, and by his writings, his ceaseless activity, and superior preaching ability, rose to a foremost place in our denomination.

Dr. Evans was born at Bilston, in Staffordshire, in 1803, was educated at Horton College under Dr. Steadman, and, as a student,

gave promise of more than ordinary gifts for usefulness. From several invitations to churches anxious to secure his services, he selected that of Scarborough, which was both unanimous and hearty. The population of the town was then scarcely a quarter of what it is now. The self-elected Corporation was Tory to the core, and men of known Liberal principles were jealously excluded from all municipal and magisterial offices. Nonconformity was at a low ebb, and each section had only one chapel. High Church influence was paramount. But none of these things daunted the young champion of religious truth and political liberty, and in accepting the call to the pastorate he made only one stipulation—that a new and larger chapel should be built; and one twice the size of the old, and costing £2,600 was erected, the foundation stone being laid the day after his ordination.

As a pastor, he was eminently distinguished for devotedness and zeal, frequently preaching four times on the Lord's-day, conducting prayer-meetings and Bible-classes during the week, often filling the post of moderator at district associations, planting new churches in several towns and villages—duties which imposed upon him enormous labour. Nonconformity in Scarborough soon began to lift its head.

In the severe and protracted struggle with the Episcopal party on the Church-rate question, our friend came to the front, and bore the brunt of the conflict. He successfully opposed three attempts to levy a rate, and to him belongs the honour of defeating, after he came to Scarborough, every attempt to impose a Church rate on its inhabitants. That this opposition arose from principle, and not from party spirit, was clearly evinced by his joining the Incumbent of Christ-church in collecting voluntary subscriptions sufficient to meet the object for which the rate had been demanded.

In every local effort to improve the condition of the working classes and the sailors he took an active part. He was the founder, and first secretary, of the Mechanics' Institute, and, in conjunction with the late Sir J. Johnstone and Mr. Dunn, he established the Archaeological Society and its Museum. Without the help of others he instituted the Auxiliary to the Tract Society, and for forty years was its secretary. He commenced a series of week-day services for the benefit of the seafaring population, and preached an annual

sermon on the eve of their departure for the season, which was found to be so useful that many of his brethren adopted a similar course. During a visit to Brussels he gathered together a number of Christian people whom he formed into a church—the first Baptist church in the priest-ridden kingdom of Belgium. Assisted nobly by his father-in-law, Mr. Hill, he contributed to the formation of the large and flourishing Baptist church at Memel, a very important seaport in Germany.

With all these important labours he strenuously cultivated the missionary spirit in the hearts of his flock; and during his active pastorate the chapel was often crowded to listen to Robert Hall, William Knibb, Eustace Carey, and other distinguished advocates of the great missionary enterprise. Every important organisation of our denomination—Tract, Irish, Translation, and National Societies—owes very much to his disinterested zealous services.

Dr. Evans acquired considerable repute as a writer. His *Life of Wickliffe*, his *History of the German Reformation*, and of the *Early English Baptists*, besides a vast number of pamphlets on various religious topics, bear testimony to his untiring industry and great abilities. He largely helped, in conjunction with the late Mr. Kelsall, the Rev. W. F. Burchell, and others, in starting the *Freeman* newspaper, which is still our real denominational organ. For a long time he wrote its ecclesiastical articles, and was for a still longer period the contributor of those on American affairs, services for which he would never accept any remuneration.

Beginning to feel, as all must do whose lives have been so arduous and self-denying, the infirmities of advancing years, he resigned, in 1863, the oversight of the church which he had so ardently loved, and so faithfully served. To his honour be it spoken, Scarborough was his first and only charge. He continued to reside in the town until, after a long and painful illness, he died in 1871. His remains were interred in the cemetery, the various Nonconformist ministers being pall-bearers, followed by a large concourse of people, anxious to pay the last tribute of respect to a great and good man, who had left behind him a bright example of a life well and nobly spent.

To those who did not know him well, Dr. Evans would seem distant and haughty. His commanding presence and manner would strengthen such an impression. Members of our Churches visiting

Scarborough would complain that they did not receive from him those courteous attentions usually shown to strangers, and which they missed. He did not pay them, except to personal friends, from a morbid feeling that they would regard them as indications that he wanted something from them. It was a great mistake, and he lost in consequence much sympathy and kindness which they were quite ready to show. More than once I tried to convince him how erroneous his views were. But *as a friend*, Dr. Evans was, as I can testify, true to the core. His abilities, wide reading, humour, with now and then a dash of satire, his warmth of heart, joyous temperament, and genuine piety, imparted a nameless charm to social intercourse. He was every inch a MAN, and a man of high principle, dauntless courage, devoted attachments, and thorough consecration to the service of his Divine Lord. May his lofty example be imitated by our younger ministerial brethren, and may they be induced to brave difficulties, encounter social contempt, and rise superior to misrepresentation, in the same noble spirit which animated Dr. Evans, and rendered him, for so many years, one of the most useful men of his day and generation!

FREDK. TRESTRAIL, D.D.

THE WEEK OF UNIVERSAL PRAYER.



THE Committee of the Evangelical Alliance have again issued their summons to the churches of Christ throughout the world to observe the first week of the year as a time for special and united prayer. This is a custom which has many evident advantages, and should be productive of great benefits. It is a good thing to be reminded of the need and power of prayer, and to devote specific seasons to it. It is good for brethren of various sections of the Church to meet together in recognition of their Christian brotherhood and of their common life and aims. Such association should do something to remove misunderstandings, to minimise differences, and to promote unity amid diversity. Nor do we think that the suggestion of topics necessarily tends to formality and mechanism in prayer. We note

that this year the usual order is observed : thanksgiving, confession, prayer for families, for the Church of God, for missions, and for nations. The topics are well chosen. They cover the entire area of Christian life and work, of aspiration, need, and endeavour. They bring before us matters of interest of which it is well for us to be reminded, and which are often strangely overlooked. They help to get us out of our accustomed grooves, and give breadth, freshness, and vitality to our meetings. At least they may have this effect. If we enter on the engagements suggested in a cold, perfunctory style, with no heart, no zeal, no resolute laying hold upon God, the meetings will not be profitable. They can answer their purpose only when they are regarded as a sample and pledge of our devotional life throughout the year. As is the first week so should all weeks be. Many devout and earnest Christians have expressed their fears that this institution, as generally observed, does harm rather than good ; and perhaps it is well that the dangers which are believed to be latent in the practice should be distinctly pointed out. Not as endorsing its sentiments, but as seeing in them a perhaps needful warning, we reproduce the following article contributed a year ago to the *New York Independent* by Dr. Geo. F. Pentecost, one of the most earnest and successful of American preachers.

“ NEHUSHTAN.”

“It is morally certain that in nine out of ten churches, in which the Week of Prayer is observed, it will pass by without any perceptible spiritual benefit to the churches, and but little to those few individual Christians who have participated in it. If we are to speak our real conviction, we believe moreover, that those who will have taken part in the service (less the exceptions) will be damaged rather than helped. We grant that this is not a very cheerful prognostication, but neither is it a rash one. We have carefully studied this matter, and our conclusions seem to us, at least, to be well grounded. *We believe the week of prayer, as an institution, ought to be abolished.* We believe, as it is at present observed, it is not only of no spiritual service to either church or individuals, but that it is a positive hurt to both, and an absolute hindrance to the progress of the Gospel.

“No doubt our reasons for so sweeping a condemnation of an

institution that is 'time honoured,' will be demanded. We are prepared to give some of them.

"First. Like all institutions which have ceased to serve their original purpose, the week of prayer is at present an anachronism. Originally called in order to make special united prayer, the world over, for the blessing of God upon the work of the foreign missionaries, it was signally honoured of God, and great blessing followed. For several years this was the main purpose; and the consciousness that all over the world Christians, without reference to denominational lines, were united with one accord and at one time to make petition for one special object, lent a certain enthusiasm and faith to the gatherings and the blessings continued. By degrees the scope of the meeting began to be enlarged, and special prayer for the revival of religion at home was made. This also was blessed; and for several years the Week of Prayer was looked forward to with hope and enthusiasm. Then the Committee of the Alliance began to publish a kind of spiritual *bill of fare*, to be taken up in regular course on the successive days. This was a sign of death—the living spirit was turned aside by the hand of man. As the matter now stands, few pastors or churches adhere to the programme sent out, but hold series of meetings, generally for prayer, but often and usually for evangelistic purposes, without thought of other churches, or special interest in foreign missions. It has now become simply a week in which the church assembles either to take formal cognisance of the Committee's programme, or to make what is called 'a special effort' to arouse the church and convert sinners. Therefore, as 'the Week of Prayer' it has ceased to exist, or, wherever it does exist, as such, it has become formal and traditional, and in the main has been diverted from its original purpose. It is high time to recognise the Week of Prayer as a thing of the past, which has served its purpose, and reach out toward things which are before.

"Second. As it exists now, the Week of Prayer is a feeble imitation of the original thing, and is used as an occasion to arouse the church and convert sinners. These are both ends to be sought for with great devoutness and earnestness; but the very fact that we have come to remit all effort, or nearly all, till and during the Week of Prayer, is one of the mischievous results which has attached itself to this effete institution. Let us look at the matter a little carefully. Three or

four months, the best and most promising in the year, have passed, and little or nothing has been done, in seven-tenths of the churches, in the direction of aggressive spiritual work. Why? Because it has come to be the fashion to defer all special meetings for aggressive work till the Week of Prayer. This loss of time is but one of the bad results. Since it is understood that no special religious work is to be done by the church till the Week of Prayer, the months of September, October, November, and December are given up to, and filled up with, an assortment of fairs and affairs, lectures, concerts, entertainments, social engagements, &c., that effectually dissipate what little spiritual life there is in the church, so that when the Week of Prayer comes round, just after the Christmas holidays, the mass of professing Christians are utterly unfit for any special spiritual work. That this is so, the hundreds of dreary, half-filled lecture-rooms throughout the land during the present Week of Prayer will bear testimony. In a small number of churches, where the pastor, and a few brethren in sympathy with him, have, by sheer persistence, pressed the meetings beyond and outside the Week of Prayer, there will be some results; but these results are in nowise an outcome of the Week of Prayer, but rather in spite of it, and would have been much larger and better had the effort for them been made earlier in the season.

“Third. In many cases and, indeed, in most cases, after the Week of Prayer has passed, and especially when it has passed without marked evidence of the presence of the Spirit of God, all further effort will be remitted for the year, and the mass of the church will give itself up to formal worship and active amusement. ‘For,’ it is said, ‘if God does not hear and answer us during the Week of Prayer, what hope have we that He will answer us at any other time?’ Result: A multitude of discouraged and faithless Christians. Thus the Week of Prayer serves to hinder active work for the best months of the year immediately preceding it, and discourages the faint-hearted from all special effort for all the months following it. The present dreary history of the majority of the churches is scarcely relieved by that one monotonous and lifeless week of formal meeting. It is like the new moons and the feasts of Israel of old, which, when they lost their spiritual significance (though of Divine origin), God said were ‘an offence to Him,’ and that He ‘could not away with them.’

“ Fourth. The Week of Prayer in its present perfunctory condition serves to bind the free operations of the Spirit of God. Without formulating such a code, the majority of churches have practically said, ‘ We will seek God only during the week in January, following the first Monday of each year. If God wants to bless us let Him do it during that week.’ This may sound irreverent to some of our readers. We do not mean to be irreverent, but to put in plain English what is in effect true. God’s Spirit is a free Spirit, and he will not be bound. We have done with the Week of Prayer what we have practically done with the Lord’s-day, which we have made the one day of the week in which we will preach the Gospel. Instead of making it an especial day for extraordinary activity in worship and service, we have made it the sole and solitary day. All other days we keep the churches hermetically sealed, and not one preacher of the Gospel out of a hundred ever preaches the Word to sinners except on that day. Having yielded *six days in the week* to inactivity, we are now in danger of yielding *fifty-one weeks in the year* to spiritual idleness.

“ We commend these thoughts to the serious consideration of our readers. If our position is wrong, then let there be a grand demonstration of the living power and spiritual justification of the Week of Prayer. On the other hand, if we are right in our conclusions, then let us abolish the Week of Prayer as a moribund institution, which has served its purpose, and cast ourselves on God for blessing, and not on the Week of Prayer. Hezekiah found it necessary to ‘ break in pieces the serpent of brass that Moses had made, for unto those days, the children of Israel did burn incense to it; and he called it Nehushtan ’—(a piece of brass). This, we believe, has come to be true of the Week of Prayer. It is a piece of brass, and ought to be broken in pieces.”

Dr. Pentecost’s article refers, of course, to the condition of things in America, and not in England. There are hundreds of churches here to which, happily, it will not apply. To others it is not irrelevant. In this direction our greatest danger lies, and the word of warning may not be untimely.

MR. DARWIN'S AGNOSTICISM.



THE interest aroused, not only in England, but on the Continent and in America, by the publication of "The Life and Letters of Charles Darwin," need occasion neither surprise nor alarm. Mr. Darwin has unquestionably held an unique position in the scientific world. His works on "The Origin of Species" and "The Descent of Man" have had a profound and far-reaching influence, both among naturalists and theologians; and whether we approve or disapprove, whether we rejoice in the fact or lament it, denial of what is so obvious would be as disingenuous as it is useless. We do not, indeed, follow in the wake of those exaggerated eulogists who declare, as Professor Huxley declared, that "The Origin of Species" worked in a dozen years as complete a revolution in biological science as "The Principia" wrought in astronomy; nor do we believe that we must go back to Sir Isaac Newton before we meet with Darwin's peer. We have as little disposition to idolise Darwin as to abuse him. We have no intention either to present an outline of his life, or to enter into a systematic investigation of the theory with which his name is most generally associated. The words evolution, development, and natural selection have to many ears an ominous sound, but they are not necessarily destructive of the beliefs which as Theists and Christians we hold most dear. For one thing, it must be remembered that these words express hypotheses only. They record probabilities, not certainties. They tell us what *may have been*, but not what indisputably was. To accept them we have to allow free scope to our imagination, and imagination is imagination, whether we qualify it by the adjective scientific or not. Mr. Darwin continually confuses between assumptions and facts, and seems to think that his "being led to suppose" was equivalent to technical and conclusive proof. It should further be remembered that even if the evolutionary hypothesis be accepted, it is capable—as Mr. Darwin himself allowed—of a Theistic interpretation, and by many of its advocates is so interpreted. It has been pointedly asked, "The evolutionary hypothesis, supposing it to exist, must have had a beginning. Who began it? It must have had material to work with. Who furnished it? It is itself a law or system of laws. Who enacted

them?" If this and kindred difficulties be emphasised we shall see that there is no logical connection between the Darwinian hypothesis and Atheism.

The recently published "Life and Letters" contain no new disclosures concerning Mr. Darwin's religious views, but merely give a clearer indication of them, and throw interesting light on their genesis. There are various incidents in Mr. Darwin's career which certainly count as factors, and render his ultimate scepticism not altogether inexplicable. We did not previously know, for instance, that Darwin had (as the phrase goes) been intended for the Church. His father was convinced that he would never make a doctor, and therefore proposed to make him a clergyman. His father, he tells us,

"was very properly vehement against my turning into an idle and sporting man, which then seemed my probable destination. I asked for some time to consider, as from what little I had heard or thought on the subject I had scruples about declaring my belief in all the dogmas of the Church of England, though otherwise I liked the thought of being a country clergyman. Accordingly I read with care 'Pearson on the Creed' and a few other books on divinity; and, as I did not then in the least doubt the strict and literal truth of every word in the Bible, I soon persuaded myself that our creed must be fully accepted. Considering how fiercely I have been attacked by the orthodox, it seems ludicrous that I once intended to be a clergyman. Nor was this intention and my father's wish ever formally given up, but died a natural death when, on leaving Cambridge, I joined the *Beagle* as naturalist. If the phrenologists are to be trusted, I was well fitted in one respect to be a clergyman. A few years ago the secretaries of a German psychological society asked me earnestly by letter for a photograph of myself; and some time afterwards I received the proceedings of one of the meetings, in which it seemed that the shape of my head had been the subject of a public discussion, and one of the speakers declared that I had the bump of reverence developed enough for ten priests."

This was certainly not a good beginning for a clerical life. The common habit of regarding the Christian ministry as a profession, and the Church as an asylum for those who cannot succeed in other professions, is incalculably mischievous, and is sufficient to create a feeling of deep disgust towards the system which permits it. Without the prime qualification of a vital faith in Christ, and a personal experience of His grace, what right has any man to think of this sacred office, or still less to be thrust into it?

Of Darwin's behaviour at Cambridge we have the following record, which has at least the merit of frankness:—

"In consequence of my passion for hunting and shooting, and, when these

exercises were impracticable, for coursing, I flung myself into a sporting world which comprised young men of dissipated character and inferior standing. We often dined all together in the evenings; and, although occasionally young men of higher character were with us, we sometimes drank too much, and sang and played cards after our dinner. I ought to be ashamed of having thus employed my past days and nights; but some of my then friends were very pleasant fellows, and we all of us had such good spirits that I cannot prevent myself recalling that epoch of my life with lively pleasure."

His three years' voyage in the *Beagle* was memorable in many senses. Darwin regarded it as by far the most important event in his life, and as the determining influence of his whole career. The scientific results of this voyage were decidedly brilliant, and at once secured him a place in the foremost rank of naturalists. The voyage was remarkable also for another reason, to which it will be best to refer at length in Mr. Darwin's own words. In 1876 he wrote:—

"During these two years I was led to think much about religion. Whilst on board the *Beagle* I was quite orthodox, and I remember being heartily laughed at by several of the officers (though themselves orthodox) for quoting the Bible as an unanswerable authority on some point of morality. I suppose it was the novelty of the argument that amused them. But I had gradually come by this time—*i.e.*, 1836 to 1839, to see that the Old Testament was no more to be trusted than the sacred books of the Hindoos. The question then continually rose before my mind and would not be banished—Is it credible that if God were now to make a revelation to the Hindoos, he would permit it to be connected with the belief in Vishna, Siva, &c., as Christianity is connected with the Old Testament? This appeared to me utterly incredible.

"By further reflecting that the clearest evidence would be requisite to make any sane man believe in the miracles by which Christianity is supported—and that the more we know of the fixed laws of nature the more incredible do miracles become—that the men at that time were ignorant and credulous to a degree almost incomprehensible by us, that the Gospels cannot be proved to have been written simultaneously with the events, that they differ in many important details, far too important, as it seemed to me, to be admitted as the usual inaccuracies of eye-witnesses; by such reflections as these, which I give not as having the least novelty or value, but as they influenced me, I gradually came to disbelieve in Christianity as a divine revelation. The fact that many false religions have spread over large portions of the earth like wild-fire had some weight with me.

"But I was very unwilling to give up my belief. I feel sure of this, for I can well remember often and often inventing day-dreams of old letters between distinguished Romans, and manuscripts being discovered at Pompeii or elsewhere, which confirmed in the most striking manner all that was written in the Gospels. But I found it more and more difficult, with free scope given to my imagination,

to invent evidence which would suffice to convince me. Thus disbelief crept over me at a very slow rate, but was at last complete. The rate was so slow that I felt no distress.

“Although I did not think much about the existence of a personal God until a considerably later period of my life, I will here give the vague conclusions to which I have been driven. The old argument from design in Nature, as given by Paley, which formerly seemed to me so conclusive, fails, now that the law of natural selection has been discovered. We can no longer argue that, for instance, the beautiful hinge of a bivalve shell must have been made by an intelligent being, like the hinge of a door by man. There seems to be no more design in the variability of organic beings, and in the action of natural selection, than in the course which the wind blows. But I have discussed this subject at the end of my book on the ‘Variation of Domesticated Animals and Plants,’ and the argument there given has never, as far as I can see, been answered.”

It is quite possible that the laughter of the officers would create an unfavourable impression on Darwin's mind, and induce the belief that the Bible was not, even by its professed advocates, seriously regarded as a book to live by. The mischief done by frivolous and inconsistent professors of Christianity cannot be computed. It is strange to notice that the naturalist's Theism was first shaken by altered views of the Old Testament, though we can only infer, as he does not state the grounds of this change. His argument against miracles from the fixity of the laws of nature will not trouble those who, like ourselves, believe in a personal God, nor is it even on scientific grounds unanswerable. What is law? How and by whom are its sequences determined? Does not even the human will introduce a new element into the conditions of the problem? One law may be made to counteract another, and where intelligence controls, novel, unexpected, and what would once have been deemed impossible, results are brought about. In an age which vaunts itself on the progress of science, on the marvels of discovery and invention, which has witnessed the triumphs of steam and electricity, it is unseemly to set down the Gospel miracles as impossible. The ignorance of former ages on points which are plain and familiar to us may at least teach us that there are more things to be reckoned with than our philosophy wots of, and that it is unsafe to make our ideas the limit and measure of all that is.

As to the ignorance and credulity of the Apostles—of men like Thomas and John, Peter and Paul, we can only say that we see no signs of it in the New Testament. Their competence to report what

they saw is as unquestionable as their honesty, and if we reject their testimony we cannot escape the conclusion that they were found false witnesses before God—false and not mistaken; deceivers and not deceived.

The Gospels, said Mr. Darwin, cannot be proved to have been written simultaneously with the events they describe. But they were, as all critics admit, written within a few years of those events. The most thoroughgoing scepticism has not been able to relegate them to a date which would justify our rejection of them on this score. The Epistles to the Romans, to the Corinthians, and to the Galatians are admitted by Baur and other rationalists to have been written within twenty or twenty-five years of Christ's death, and these Epistles manifestly presuppose the miraculous events which we are told could not happen. These events formed the substance of the Apostles' preaching. Paul preached no new or individual faith, but one that was held by the entire Church. It had been held from the beginning; and as there were thousands who were ready to die in attestation of it, would there not have been among its adversaries thousands of whom we should have heard who would have contradicted the veracity of its records if they could? The evidence in favour of Christ's resurrection (and by implication of the whole Gospel) would be sufficient to establish any event, unless there were a foregone conclusion against it. The inaccuracies which exist in the Gospels are certainly not such as to destroy our faith in the writers, or to invalidate their testimony. We find in them nothing to disturb the traditional belief. And if Mr. Darwin had but considered the means by which false religions (Islam, for instance) had spread like wildfire, he would have found therein a powerful argument for the totally different character of the Gospel.

In 1871 Mr. Darwin wrote to friends in America, who wished to publish what he had affirmed in private communications, "I do not think that I have thought deeply enough to justify any publicity;" and while we admire the modesty, we are bound to admit the truth of the assertion. To a Dutch student (N. D. Deedes), who wrote to ask his opinion concerning the existence of God, he replied:—

"The impossibility of conceiving that this grand and wondrous universe, with our conscious selves, arose through chance, seems to me the chief argument for the existence of God; but whether this is an argument of real value I have never

been able to decide. I am aware that if we admit a first cause, the mind still craves to know whence it came, and how it arose. Nor can I overlook the difficulty from the immense amount of suffering through the world. I am also induced to defer to a certain extent to the judgment of the many able men who have fully believed in God ; but here, again, I see how poor an argument this is. The safest conclusion seems to me that the whole subject is beyond the scope of man's intellect ; but man can do his duty."

To another student of his works he says :—

"I am very busy, and am an old man in delicate health, and have not time to answer your questions fully, even assuming they are capable of being answered at all. Science has nothing to do with Christ, except in so far as the habit of scientific research makes a man cautious in admitting evidence. For myself I do not believe that there has ever been any revelation. As for a future life, every man must judge for himself between conflicts and vague probabilities."

Again, he answers an inquiry not without a touch of petulance :—

"What my own views may be is a question of no consequence to any one but myself. But, as you ask, I may state that my judgment often fluctuates. . . . In my most extreme fluctuations I have never been an Atheist in the sense of denying the existence of a God. I think that generally (and more and more as I grow older), but not always, that an Agnostic would be the more correct description of my state of mind."

And in another place he says :—

"I cannot pretend to throw the least light on such abstruse problems. The mystery of the beginning of all things is insoluble by us ; and I, for one, must be content to remain an Agnostic."

The impotence to which this able man was reduced in his contemplation of the most serious problems which can engage the mind is certainly deplorable. We are willing to admit that he was a "passive Agnostic," and not one who adopted a positive negation as his creed. But it is evident that he did not allow sufficient weight to "the impossibility of conceiving that the universe rose through chance," nor does "the law of natural selection," in any legitimate and proved sense of the words, invalidate the idea of design. Why may not the Creator work by means of this law ? Darwin reaches his conclusion by begging the whole question. It is easy to take for granted what we ought to prove ; and with all respect for this great naturalist, we venture to think that this is precisely what he has done.

There is another singular fact in Darwin's history which may

illustrate his incapacity on the subject of religious belief. He records that

“ up to the age of about thirty all kinds of poetry—the works of Milton, Gray, Byron, Wordsworth, Coleridge, Shelley—afforded me lively pleasure. Shakespeare was my delight, principally his historical plays, when I was a schoolboy. Painting also, and above all music, gave me agreeable sensations. Now, and for some years past, I cannot endure reading a line of poetry. I have tried lately to read Shakespeare, and have found him so boring that he disgusted me. I have also lost my taste for painting and music. Music generally makes me think strongly upon the subject of my work, instead of giving me the pleasure of relief. I have still some taste for beautiful scenery, but the sight of it does not any longer give me the exquisite pleasure which I once found in it.”

This decay of his æsthetic powers is very singular, and deserves more notice than it has received, not only as showing the limitations of his mind, but as illustrating a great mental and spiritual law. He was fully alive to the importance of the loss himself.

“ This curious and lamentable loss of the higher æsthetic tastes is all the odder, as books on history, biographies, and travels (independently of any scientific facts which they may contain), and essays on all sorts of subjects, interest me as much as ever they did. My mind seems to have become a kind of machine for grinding general laws out of large collections of facts, but why this should have caused the atrophy of that part of the brain alone on which the higher tastes depend, I cannot conceive. A man with a mind more highly organised or better constituted than mine would not, I suppose, have thus suffered ; and if I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once a week ; for perhaps the part of my brain now atrophied would thus have been kept active through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature.”

The loss, we suppose, came about by the gradual neglect of æsthetic studies, and his allowing his mind to be unduly absorbed in physical studies, so that, to use Mr. Darwin's own words, it became “ a kind of machine for grinding general laws out of large collections of facts.” Disuse on one side, excessive use on another, could not fail to result in loss on one side and overgrowth on the other. The very power of perception and feeling in the æsthetic sphere seems to have been destroyed, and there was disgust where there was formerly pleasure. Have we not here a possible explanation of Mr. Darwin's want of capacity to apprehend the belief in God ? Might it not be the case that, as he gradually lost interest in these high questions, and became more and more fascinated by physical speculations, the capacity that

once existed was enfeebled, and in time destroyed? It is not only æsthetic tastes that are subject to "atrophy." Our spiritual instincts and feelings may undergo a similar disaster. In many cases this is so evident, and is established on so firm a scientific basis, that to deny it is impossible, and it may be so in more instances than we know. Science in its own place is in no degree hostile to Christian faith. Out of that place, and by its exclusiveness and narrowness of vision, it is intensely hurtful to it. It creates an atmosphere in which religion simply cannot live. Faith is asphyxied, and the man who might have believed suffers a terrible loss. Our Lord has but given expression to this retributive law when He says, "To him that hath shall be given and he shall have more abundance, and from him that hath not shall be taken away, even that which he seemeth to have." We pass no condemnation on Mr. Darwin on this ground. But his Agnosticism causes us no surprise, and we do not see in anything he has advanced the slightest reason for modifying our Christian faith, or for supposing that to the humble, earnest, and persistent inquirer light will be withheld.

BRIEF NOTES.



MR. SPURGEON'S WITHDRAWAL FROM THE BAPTIST UNION.—A special meeting of the Council, to consider Mr. Spurgeon's resignation of membership in the Union, has been held, in answer to a requisition signed by six ex-Presidents. The gathering was large, and thoroughly representative. It could scarcely be expected, from the circumstances under which the meeting was called, and the limited time at command, that the Declaration of Faith submitted by Dr. Angus, in a wise and masterly speech, would be adopted by the Council without a more thorough and prolonged discussion than was possible. This document had evidently been drawn up with great care, and though it might in one sense be said to have been "sprung upon" the meeting—as no formal notice had been given of it, nor indeed could be given—yet it, or some such declaration, seemed to render possible a basis of agreement with Mr. Spurgeon, who, it will be remembered, had stated in a letter to the Rev. David Davies that it would give him unfeigned pleasure if there could be a Baptist Union founded upon Evangelical principles—say the basis of the Evangelical Alliance. This Declaration, drawn up to meet the crisis which has arisen in consequence of Mr. Spurgeon's action, and of the grave charges made in his articles on the "Down Grade," is simply an affirmation of the thoroughly Evangelical character of the Baptist Union. The statements made by Mr. Spurgeon—

statements which in his view, but not in ours, justify the serious step he has taken—could not be ignored, and the Declaration is a wise, manly, and Christian way of dealing with them. The plea for further consideration was no doubt reasonable. Let every sentence and every word be well weighed. None the less we thank Dr. Angus, Dr. Underhill, and the brethren associated with them, for formulating so clear, comprehensive, and adequate a basis of agreement.

AFTER much discussion it was resolved to send a deputation, consisting of the Revs. Drs. Culross, Maclaren, Clifford, and Booth, to visit Mr. Spurgeon at Mentone without delay, "that they may deliberate with him as to how the unity of our denomination in truth, love, and good works may best be maintained; and that after their return they, with the ex-Presidents of the Union, formulate such resolutions as this Council may consider at its meeting in January." This resolution was arrived at solely in the interests of peace, and from a conviction that if Mr. Spurgeon and the representatives of the Union met face to face, many misunderstandings would be removed, and that such explanations on both sides might be given as would restore the harmony which for a time has been so unfortunately interrupted. In the hope that this may be so, all our readers will devoutly join. Had there been more frequent face-to-face conference, matters would have been better all round.

MR. SPURGEON has not unnaturally requested the deputation not to proceed to Mentone, but to await his return to London early in the New Year. His request will of course be respected, but the interview should take place in sufficient time to allow ample opportunity for deliberation before the meeting of the January Council. The resolutions which the deputation and ex-Presidents have been requested to formulate should be in the hands of the members of the Council at least one or two days before the meeting, so that they may be well considered before any discussion on them takes place. And as this matter is of the very highest moment to all our churches and denominational societies, would it not be well for the Council to meet early in the day, and, if necessary, give the whole day to the discussion? It is not wise, under such grave circumstances, to meet after a prolonged Foreign Mission Committee, and for once there might surely be a Baptist Union day.

WE do not suppose that the progress of these negotiations will be interrupted by the questions put by Mr. W. P. Lockhart, of Liverpool, as to whether Mr. Spurgeon had ever addressed any private remonstrance to the officials of the Union *in any such way as would have justified an appeal to the Council*. On receiving a negative reply, Mr. Lockhart stated most distinctly that he did not impugn Mr. Spurgeon's veracity, "but I think he believes he has done things which he has not done, and that his statement as to confidential communications is not true." It was plain to all who were present that Mr. Lockhart used the words "not true" only in the sense of "not correct" (an alteration which he most readily adopted), but Mr. James Spurgeon understood it otherwise, and left the

room in indignation. The members of the Council deeply regretted this, as they were anxious for the advice and assistance of one so closely allied to Mr. Spurgeon, and so deeply loved for his own sake. But we are sure they made due allowance for the difficulties of his position. In justice to Mr. Lockhart, it must, on the other hand, be remembered that to the majority of the Union the difficulty of the present position seems to have arisen from Mr. Spurgeon's not having met the officers of the Union, and advised with them before discussing the matter publicly. Mr. Lockhart has been an intimate friend of Mr. Spurgeon's, and holds him in the highest regard. Doctrinally, his views are very similar, and he could not have taken the stand he has taken except from a strong and overpowering sense of duty. His questions were naturally suggested by Mr. Spurgeon's statement, and were in every way pertinent to the business in hand. In some respects they hold the key of the situation. We can, however, but hope that the further time which has been secured for reflection will tend to heal this deplorable breach.

WE trust our friends in all parts of the country will join with us in an earnest effort to increase the circulation of our MAGAZINE during the current year. We receive many testimonies to the general value of our work, and to the worth of the service we are rendering to our churches. We can secure a larger circulation only by the generous co-operation of our ministers and deacons, and of those who themselves value the MAGAZINE. Our publishers have odd numbers of the MAGAZINE for the last two years, which they would be glad to send free on application as specimen copies to ministers and others who are willing to make a good use of them in endeavouring to obtain new subscribers.

MINISTERIAL REGISTER.

- ADEY, W. T., accepted call to pastorate, Haven Green, Ealing.
BAILEY, H., accepted pastorate of church, Albert Street, Keighley.
BELLMAN, R. A., elected to pastorate of church, Bouverie Road, London.
BUTCHER, J. W., resigned pastorate of Blenheim Chapel, Leeds.
CALDWELL, STUART, recognised as pastor of church, Clayton-le-Moors.
CARVER, T. A., resigned pastorate, East Street Chapel, Walworth; since received invitation from church, Maidenhead.
DORE, WILLIAM, is leaving Chenies, near Rickmansworth, at close of three years' service.
EMERY, W. W. B., Rawdon College, appointed pastor of Harborne Chapel, near Birmingham.
FENWICK, JAMES, Manchester College, accepted church at Millgate, near Rochdale.
FOSKETT, L. R., accepted oversight of church, Ebenezer Road, London.
GLIDDON, A. J. L., Southampton, accepted invitation to succeed Rev. B. Wood at Mornington Road, Southport.
HALL, A. B., Zion Chapel, Chatteris, resigned.

- HAMILTON, J. M., Belgrave, Leicester, succeeds Rev. E. Mason.
 HEWSON, JOHN C., Pastors' College, accepted call from church, Irvine.
 HOUSTON, J. M., Theological Hall, Glasgow University, accepted call of church meeting in the Temperance Hall, Southport.
 JOHNSON, C. T., accepted pastorate of Emmanuel Church, Falmouth.
 JOHNSTON, BELL, Edinburgh, inducted to the pastoral charge at Stirling Street, Galashiels.
 JONES, A. E., Cottenham, called to pastorate, Lindsey Road, Sunderland.
 KINNAIRD, J. F., has undertaken pastorate of General Baptist Church, Dover.
 MIDDLEDITCH, A. B., resigned Princes Street Church, Northampton, and undertaken charge of church, Finchley.
 PROUT, A. T., late of Birmingham, publicly recognised as pastor of Gosford Chapel, Coventry.
 ROACH, JAMES, Blackeney, Forest of Dean, resigned; accepted pastorate, Townhope, Herefordshire. DASH, W. H., resigned, Tabernacle Church, Blackeney. A desire is expressed for uniting the two churches at Blackeney.
 ROBERTS, G. W., Pastors' College, accepted pastorate, Weston, near Towcester.
 STOURBRIDGE, H. G., accepted pastorate of Old Meeting, Biggleswade.
 TROTMAN, Rev. H., accepted invitation of church, Edgware Road, London.
 VARLEY, J. W., recognised as pastor of church, Latchfield, Warrington.
 WALSH, WALTER, accepted pastorate of Rye Hill Church, Newcastle.
 WILLIAMS, E., Llangollen College, accepted call to Bethel Chapel, Holywell.
 WOOD, R., recognised as pastor, Tetley Street, General Baptist Chapel, Bradford.

 DECEASED.

- CAMERON, ROBERT, LL.D., died November 9th, aged seventy-three.
 COX, JAMES (lay preacher), much esteemed, died November 2nd, at Kettering.

 REVIEWS.

- MANUAL OF BIBLICAL ARCHÆOLOGY. By Carl Friedrich Keil. With Alterations and Additions furnished by the Author for the English Translation. Translated from the German by the Rev. Peter Christie. Edited by the Rev. Frederick Crombie, D.D., St. Andrew's. Vol. I.
 APOLOGETICS; or, The Scientific Vindication of Christianity. By J. H. A. Ebrard, D.D. Translated by Rev. John Macpherson, M.A. Vol. III.
 Edinburgh: T. & T. Clark, 38, George-street.

KEIL'S Manual is happily too well known to require commendation. In its present form it will be welcomed by all who do not consider conservatism in theology incompatible with excellence. The work contains an enormous amount of information, gathered from the most recondite sources and arranged in a lucid, systematic order. Dr. Christie rightly affirms that it must long remain the

standard treatise in a scientific form on Biblical archæology, irrespective altogether of Dr. Keil's views on the dates and origin of the books of the Bible. Those views, we suppose, would now be discarded as old-fashioned ; for Keil has not surrendered to the demands of the so-called advanced criticism, and has shown good reason why we should not be enamoured by the speculations of Kuenen, Wellhausen, and others of the same school. The post-exilic authorship of the Pentateuch he regards, and, in our view, justly regards, as an assumption and an illusion. In his first section he treats of the scene of the Biblical History—the Holy Land ; in his second, of the Religious Relations of the Israelites—their places of worship, the tabernacle, the temple, and the synagogues ; their sacred officials, the priests and Levites, their various acts of worship, their sacrifices, purifications, liturgical observances, &c. The work is thus a valuable treatise on the typology of Scripture, which discusses the institutions of Judaism, not only on their human side and in relation to men and to times, but in the light of their Divine idea and as a preparation for the advent and work of our Lord. Their symbolism is brought out with an acumen, a force and a fulness of illustration which cannot be gainsaid ; and in these days, when the claims of the Old Testament are so keenly canvassed, the appearance of a treatise so learned, so thoroughly abreast of the times, so rich in Evangelical truth, and withal so conclusive, is doubly welcome.

Ebrard's "Apologetics" here reaches its conclusion. Its researches in ethnology and mythology are such as few men could venture to undertake. The author traverses with ease the vast divisions of his subject, and collects an amount of information bearing on his theme which is truly surprising. Here he discusses the religions and myths of the races of Asia and Polynesia, of the savage races of Africa, of the peoples and hordes of America, and finds therein ample proof of his contention (which indeed is a mere inference from the facts adduced) that "the most diverse peoples springing from the most diverse stems, have the remembrance of one common primitive history of their common ancestors, and this common ground in their reminiscences extends down exactly to the building of the tower and the confusion of languages, and no further." He sees indisputable traces of a fall, a degeneration, "a religious deterioration, which goes hand in hand with culture." The correspondences he points out between certain heathen religions and Christianity are as curious as their contrasts. The peculiar institutions of Judaism concur with the phenomena of Christianity in demanding as their explanation a Divine revelation and the working out of a great Divine purpose. Ebrard's broad grasp of his subject, his massive knowledge, his subtle logic, and his simplicity of exposition give to his "Apologetics" pre-eminent worth.

THE PULPIT COMMENTARY: Thessalonians, Timothy, Titus, and Philemon.
London: Kegan Paul, Trench, & Co., 1, Paternoster Square.

WE have so fully characterised the former volumes of this important work, that little more will be needed here than a bare reference to the issue of the volume. The exposition and homiletics in the Epistles to the Thessalonians have been under-

taken by Dr. Paton Gloag; in the Epistles to Timothy and Titus, by Lord Arthur Hervey, Bishop of Bath and Wells; and, in the Epistle to Philemon, by Professor Eales, who, though less known than his coadjutors, is evidently highly qualified for his task. Dr. Gloag is the author of our best existing Commentary on the Acts of the Apostles, and his exegesis on the Thessalonians is in like manner unsurpassed. There may be more brilliant critics and men who have a keener delight in startling results. We know of none who are sounder and more absolutely trustworthy. The various articles in Smith's Dictionary of the Bible by Lord A. Hervey have proved his high qualifications for his task; and though we cannot endorse all his ecclesiastical teaching, we can never complain of the spirit in which he writes, or charge him with unfairness. He is a really able expounder and exegete. The Homilies are, as usual, by various hands—Professor Croskery, Revs. W. F. Adeney, R. Findlayson, W. M. Statham, &c. The volume is a perfect thesaurus of good things, and altogether has an adaptation for the varied needs of students and ministers such as no other work possesses. For its own purpose—a purpose remarkably comprehensive—it is unrivalled.

A MANUAL OF INTRODUCTION TO THE NEW TESTAMENT. By Dr. Bernhard Weiss. Translated from the German by A. J. K. Davidson. Vol. I. London: Hodder & Stoughton.

DR. WEISS is alike in his spirit and method a model theologian. His fundamental position is, if we understand him aright, that "the main thing in an introduction to the New Testament is neither criticisms nor apologetics, but the actual initiation into a living, historical knowledge of Scripture." He works on this line with a patience and thoroughness of research and a candour of spirit which, as a rule, ensure to his results the utmost scientific value. His independence of traditional trammels gives to his conclusions a special value. He is no slave of the "tendency" criticism so much in vogue in Germany, and is as free from a rationalistic as he is from an ultra-orthodox bias. He traces the growth of the Canon, and of the manner in which the various books of the New Testament obtained their place in it, in a clear, succinct and masterly style, which leaves little to be desired. This, which is the first part of the present volume, is followed by an account of the Pauline Epistles in the second. Here, again, Weiss is a master. His research is enormous and his judgment generally sound. We do not, indeed, agree with his opinion that three of the Epistles of the first captivity (Colossians, Philemon, and Ephesians) were written from Cæsarea, ingenious as his arguments in favour of that position are. There are, of course, only presumptive arguments in favour of Rome as the place from which they were written, but these seem to us decisive. An Introduction like this is of real value to readers of all kinds. It gives us an insight into the origin and meaning of the New Testament, which invests it with deeper interest and makes it, in an equal degree, a more living and influential book. The editor of the Foreign Biblical Library has done well to secure the translation of so scholarly a work, and the publishers have presented it in a thoroughly attractive form.

THE LIFE OF WILLIAM CAREY, D.D., Shoemaker and Missionary, Professor of Sanskrit, Bengali, and Marathi in the College of Fort William, Calcutta. By George Smith, LL.D., C.I.E., &c., &c. Second Edition. With Portraits and Illustrations. London : John Murray, Albemarle Street. 1887.

AMONG the books which all Baptists ought to read this is surely one of the chief. If William Carey was the prince of modern missionaries, Dr. George Smith is the prince of missionary biographers. His "Lives" of Wilson and Duff have already become classics, and his "Carey" admirably completes the trilogy. It is indisputably *the* Life of the great founder of our missions, and is not likely ever to be superseded. It records with ample minuteness his remarkable career; it portrays the difficulties with which he had to contend both at home and in India. Its estimate of his character is as sound and judicious as it is sympathetic, and it has the effect of arousing enthusiasm in one of the grandest of all modern enterprises. Although this is a popular edition, it is no abridgment. It contains the full text of the library edition, with the addition of several valuable letters.

CHILDHOOD AND YOUTH. By James Dunckley. Illustrated by E. Goodwyn Lewis. London : Alexander & Slepheard.

MR. DUNCKLEY'S former work, "A Saviour for Children," has for many years had an honourable place among sermons to the young. His present work is in many ways a distinct advance on its predecessor. Its subjects are drawn from a wider range. They are twenty in number, and are all based on some incident or saying of Scripture, which they both expound and apply in a simple, straightforward, and telling style. Mr. Dunckley knows both how to catch the ear of children and young people, and to retain it. He can instruct even while he amuses, and arouse to noble effort when he narrates in his quiet and charming style the good deeds of others. Truth and example are throughout happily blended. The engravings by Mr. Lewis are in harmony with the text, and will be prized by all who read the book.

THE POETICAL WORKS OF ELIZABETH BARRETT BROWNING, from 1826 to 1844. With a Memoir by John H. Ingram.

FAUST: A Tragedy. By J. W. von Goethe. Translated in the Original Metres by Bayard Taylor. Authorised Edition; published by special arrangement with Mr. Taylor. London : Ward, Lock & Co., Salisbury-square.

THESE works appear (we believe) in several editions, of all of which it may be affirmed that they are the cheapest yet issued. The volume of Mrs. Browning's is not, of course, complete, as she published some of her most characteristic poems after 1844; but it is surprising to see how much of her abiding work is here, and here in its original form (which many of her admirers prefer), while several of her earlier poems, since omitted from her collected works, are given. The portrait is decidedly good. Mr. Taylor's translation of "Faust" is complete. Taking it all in all, it has no rival, while the notes and appendices are a perfect mine

of luminous and scholarly illustration—quite indispensable to all who wish to master Goethe's great drama and the Faust legend. The engravings in the first part are finely conceived and exquisitely executed.

THE PILGRIM'S PROGRESS. By John Bunyan. With Sixty Illustrations by David Scott, R.S.A., and W. B. Scott; and Introduction descriptive of the Plates by the Rev. A. L. Simpson, D.D., Derby. London: T. Nelson & Sons, Paternoster Row.

ONE of the very best editions of "The Pilgrim's Progress" ever published, with a clear bold type, on good paper, and strongly bound. The illustrations of David and William Bell Scott are such as Bunyan himself would have delighted in. They reveal a rare fertility of imagination, of fine poetic thought, and of vivid representation. The reduction in their size has not destroyed their characteristic excellence. Dr. Simpson's description of the illustrations is a welcome addition to our Bunyan literature, and gives a peculiar worth to this edition.

MASTERS OF THE SITUATION; or, Some Secrets of Success and Power. By W. J. Tilley, B.D. London: T. Nelson & Sons.

MR. TILLEY is, we imagine, an American writer, of whom we shall not unlikely hear more. He knows exactly what the conditions of success in life are, and how to explain and enforce these conditions on the attention and conscience of the young. He writes with clear insight and genuine sympathy on all the great qualities, intellectual, moral,

and spiritual, which are indispensable to our prosperity. His illustrations are admirable. This is the very best book for young men which has come under our notice for a long time past.

ONE THOUSAND NEW ILLUSTRATIONS, for the Pulpit, Platform, and Class. With Exhaustive Subject and Textual Indices. By the Rev. H. O. Mackey. London: Hodder & Stoughton.

MR. MACKEY'S book is true to its title. His one thousand paragraphs do not consist of merely clever stories, striking metaphors, and clever epigrams. All these are, indeed, to be found, but they are illustrations of some great truth or virtue, principle or fact. They light up the subject to which they relate, and render it more attractive and forcible. They are, moreover, new in the sense that they have been gathered from Mr. Mackey's own wide reading. He does not serve up old dishes, or provoke in his readers the feeling, "Very good, but we have heard it a thousand times before!" He has turned his acquaintance with our best authors to splendid account, and provided a storehouse from which preachers will draw with pleasure, and whereby hearers will be profited.

SERMONS FOR CHILDREN. Preached in Westminster Abbey. By Arthur Penrhyn Stanley, D.D., late Dean of Westminster. London: John Murray, Albemarle Street. 1887.

DISCOURSES like the late Dean Stanley's are not to be met with every day. Even as a preacher to children, he had few equals. His annual sermon to them was eagerly anticipated by hundreds of

little hearers, who received impressions which they will retain throughout life. Simplicity, directness, fervent love for Christ, manly sympathy with children, and power to awaken their best affections, enabled him to speak, not only to their ears, but to their hearts. Never has child-life been more beautifully depicted. The sermons on the Beatitudes are full of grace and power.

MY SERMON NOTES : a Selection from Outlines of Discourses delivered at the Metropolitan Tabernacle. By C. H. Spurgeon. Romans to Revelation. London : Passmore & Alabaster.

OF the four parts of Mr. Spurgeon's "Sermon Notes" this is, to our thinking, emphatically the best. It reveals a power of insight which gets to the very pith and marrow of a text ; a power of presenting to others the very essence of what is thus seen, and throwing it into a clear, compact, and impressive form which the simplest mind can understand and the profoundest contemplate with delight. Mr. Spurgeon has an unrivalled genius for sermon-making. His divisions are marvels of keen and comprehensive analysis. Old subjects are clothed with freshness, and presented in novel lights.

JOHN MURKER, of Banff : a Picture of Religious Life and Character in the North. By James Stark, Aberdeen. London : Hodder & Stoughton.

ALTHOUGH this is an enlarged edition of a work that was issued some months since, it will, to the majority of English readers, be entirely new. To those who do not already know it, our advice is, purchase it at once. John

Murker, who was at once quaint and devout, humorous and reverent, tender and courageous, sympathetic and uncompromising, belongs to a race of men and ministers rapidly disappearing. In the old-fashioned northern town he lived for more than forty years as the pastor of the Congregational church, a powerful preacher, a true leader, the trusted friend and counsellor of all classes, with a Knox-like zeal and energy, and a perseverance that never failed. He was a character in whom the late Dean Ramsay would have delighted, and many of his sayings are equal to any that the Dean has collected.

THE LIFE AND WORK OF THE SEVENTH EARL OF SHAFTESBURY. By Edwin Hodder. Popular Edition. With Eight Full-page Illustrations. Cassell & Co., Limited. 1887.

THIS fascinating and instructive biography, recording the career of one of the noblest philanthropists of our own or any age, is now issued at a price which places it within the reach of all classes. It is a history of many of the most beneficent movements of this century in legislation, in efforts to ameliorate the poor, the suffering, and the outcast, as well as in more specifically Christian and evangelistic work. It is a book that all should read.

THE SECOND BOOK OF KINGS. With Introduction and Notes. By the Rev. J. Rawson Lumby, D.D. Cambridge : At the University Press.

DR. LUMBY'S contributions to the Cambridge Bible for Schools and Colleges are all distinguished by the fulness and

accuracy of their historical information, the soundness of their textual criticism, and their pithy, compact, and luminous notes. His little work on the Second Book of Kings comprises all that an ordinary student or a minister can need to put him in possession of the best attested facts with regard to the date, authorship, and sources of the book, the events narrated in it, in themselves and in their relations and inter-relations, and also in regard to the exegesis. Many difficult questions as to the pointing of the text, as to possible interpolations and transpositions, are wisely and fearlessly discussed. The volume deserves our cordial praise.

ELIJAH: His Life and Times. By Rev. W. Milligan, D.D. London: James Nisbet & Co., 21, Berners Street, W.

AMONG the Men of the Bible, Elijah necessarily occupies a prominent place. What a charm there is in his life, and how greatly we need his "spirit and power" to-day. Dr. Milligan has produced what we cannot but regard as a model handbook on this fascinating theme. A masterly sketch of Elijah's career, based on a thorough study of the sacred text, in the light of the most recent scholarship, is by no means the best part of the volume. There are fine touches of Biblical criticism and theological insight, beautiful and suggestive expositions and materials for homiletic treatment. They must be hard to please who wish for a better manual than this.

TALKS WITH BREADWINNERS. By the Rev. W. J. Mathams, Falkirk. London: Alexander & Shephard. BRIGHT, cheery, and sensible, full of

sound advice, without any air of patronage; of illustrations that are not threadbare, and of a devout Evangelicalism in which there is nothing weak or sentimental. Such addresses would gain the attention of working men anywhere.

GLIMPSES OF THE SUNNY SOUTH. By Henry Carmichael. London: Alexander & Shephard.

MR. CARMICHAEL'S record of "his tour to the Antipodes," *via* the Mediterranean and the Red Sea, is worthy of publication in a more permanent form than the columns of a newspaper, and we gladly welcome it in this attractive volume.

ELIJAH, AND THE SECRET OF HIS POWER. By Rev. F. B. Meyer, B.A. London: Morgan & Scott.

MR. MEYER has gracefully retold this old history, and brought forcibly into view its inspiring motives, its great and abiding lessons, and its special message to the men and women of to-day. Its teaching is invaluable.

THE PHILOSOPHY OF THE GOSPEL. By the Rev. Hugh M'Intosh, M.A. London: James Nisbet & Co., 21, Berners Street.

MR. M'INTOSH is, if we may judge from this book, a preacher of more than ordinary power. He is decidedly strong as an author. His thought is clear, his grasp of his subject comprehensive, his reasoning forcible, and his style telling. He proves in a thoroughly effective manner the adaptation of the old Gospel to the deepest and most essential needs of men, and lights up his pages by many beautiful illustra-

tions. His spirit is soundly Evangelical, and his book is in every way seasonable.

THE SCOTTISH COVENANTERS. By Jas. Taylor, D.D., &c. London: Hodder & Stoughton.

The heroic struggles of the Covenanters furnish a theme of perennial interest, and Dr. Taylor has given us a graphic and popular account of them, which will fire the hearts of innumerable readers on both sides of the Tweed. Let none of our young folks especially be without this grand history.

THE BARDS OF THE BIBLE. By George Gilfillan. Seventh Edition. London: Hamilton Adams & Co. Glasgow: Thomas Morison.

A GENERATION ago few books were more popular than George Gilfillan's "Bards of the Bible." Young men read it with enthusiasm. Its fine insight into the form, the contents and spirit of Hebrew Poetry, its brilliant description, its eloquent declamation, its inspiring morality, its wealth of illus-

tration, rendered it a general favourite. This reprint of it is, therefore, timely. The publishers have conferred on us a great boon, which is sure to be appreciated.

ON CONSUMPTION OF THE LUNGS, &c.
By George Thomas Congreve. London: Published by the Author and by Elliot Stock.

MR. CONGREVE has certainly had remarkable success in his treatment of consumption. He now issues a new edition of his work, with an Appendix, containing 226 additional selected cases, corroborated by letters from ministers and men well known in their various localities. All who are interested in this subject should procure this book, and read for themselves.

LESSONS ON THE WORKS AND CLAIMS OF OUR LORD. By Flavel S. Cook, M.A., D.D. London: Nisbet & Co.
FIFTY-TWO capital outline lessons on the themes named, such as an intelligent teacher or preacher can turn to the highest account.

LITERARY NOTES.



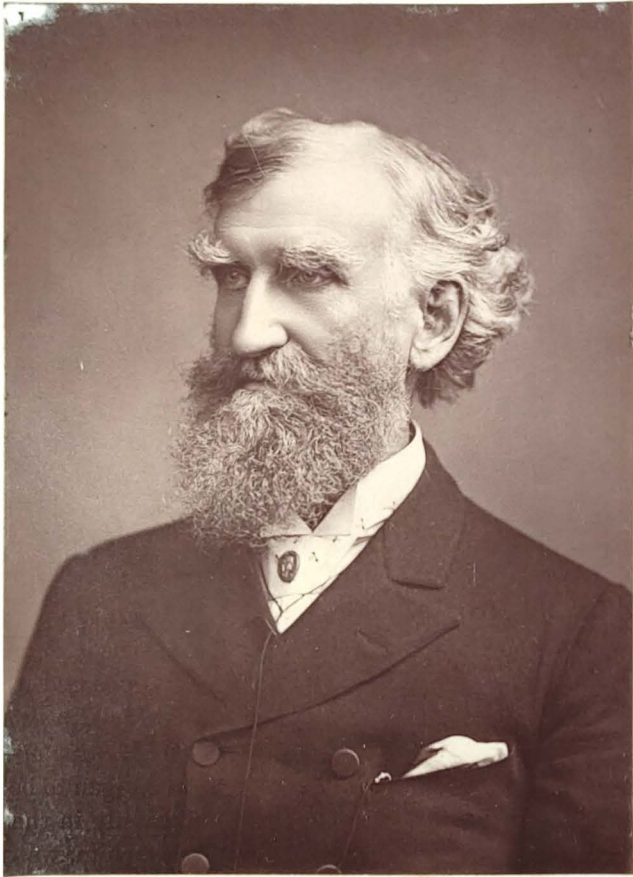
THE *New Princeton Review* (Hodder & Stoughton) for November contains a sensible article on Shelley by Charles Dudley Warner; and, in view of much that has recently been written on this brilliant but erratic poet, we know of no higher praise that could be given to Mr. Warner. We trust his manly utterances will be widely read. We are afraid that "A Scheme for Church Reunion," by Mr. Hodge, will not remove the most obstinate of the difficulties that keep us apart, though it will aid an approach of the churches one towards another. Dr. William Nast, a fellow-student of the great "mythical" critic, furnishes interesting recollections of David Strauss. The Record of the Year, Political, Literary, Scientific, Artistic, &c., is valuable, and altogether this is about the best number we have received.

THE "Life of Abraham Lincoln," by his Secretaries, is the most important feature of the *Century Magazine* (T. Fisher Unwin); but the Christmas number

has many other attractive features. Biblical students will be charmed with the brilliant descriptive paper on "The Sea of Galilee"; while in another aspect the article on Durham Cathedral will be equally acceptable. The illustrations throughout are valuable as works of art. The stories, "Au Large," by Mr. Cable, and "The Greysons," by Mr. Eggleston, are continued. We would not on any account miss any of Mr. Cable's work.

WE know of no better family reading than the companion volumes of the RELIGIOUS TRACT SOCIETY, the *Sunday at Home* and the *Leisure Hour*. They each of them contain several complete works of permanent value. In the *Sunday at Home* the two stories, "Barbara's Brothers," by Evelyn Everett Green, and "Geneviève," by the author of "The Spanish Brothers," are certainly worth the cost of the entire volume. There are short biographies, papers on natural history, and essays on subjects of general interest. The articles by Dr. S. G. Green on Deuteronomy, and the Rev. R. Glover's sermons on the Beatitudes, are among the best of the contents; while the various articles on Hymnology constitute a masterly and valuable contribution to one of the most fascinating and important subjects with which we are acquainted. They ought certainly to be published in separate form. The principal story in the *Leisure Hour* is the Rev. T. Millington's "Something to His Advantage," and all who read it may secure that desirable something. The biographies of distinguished literary and scientific characters are models of clear, incisive writing. The papers on the typical poets of Wales will be widely welcome; while Dr. Green's critique on the two "Locksley Halls," and his account of "Christopher Smart and the Song to David," suggested by Mr. Browning's "Parleyings," will be appreciated by all lovers of poetry. The annual volumes of the *Leisure Hour* and the *Sunday at Home* should be in all our households.

THE Queen's Printers' Teacher's Bible, with which is incorporated the very valuable "Aids to the Student of the Holy Bible," has recently been issued by Messrs. Eyre & Spottiswoode in a revised form. Several editions have been prepared of various sizes and bindings, which, for clearness of type, compactness, and general convenience, leave absolutely nothing to be desired, and are, in view of their excellence, marvels of cheapness. No Sunday-school teacher, no Christian minister, or student of any grade, can consider himself fully equipped without such invaluable Aids as are bound up with these beautiful editions of the Scriptures. We have for several years past used them constantly, and found them of the very highest service. They were the first in the field, and *have been brought thoroughly up to date*. The articles are signed, and when we say that they are by such authors as Rev. T. K. Cheyne, Dr. Stainer, Rev. A. H. Sayce, Sir J. Hooker, Dr. Tristram, Dr. S. G. Green, and Professor Lumby, who take the subjects in which they are severally acknowledged authorities, we need add no more. We have not seen the new editions of the Variorum Bible, but its unique excellence is well known. Such editions as these make the reading of Scripture a real pleasure. They are especially valuable for presentation.



I am Truly
James T. Griffin

THE
BAPTIST MAGAZINE.

FEBRUARY, 1888.

COLONEL GRIFFIN.



WE have not the honour of being the first to present to the public a portrait of our highly esteemed friend, Colonel Griffin. Three others have already appeared in different periodicals—*The European Mail*, *The Implement*, &c., *Review*, and *The Manufacturer and Inventor*—and we have no reason to think that ours will be the last organ to be enriched by a photograph of his classic face. For he is only in the prime of mature manhood, with “length of days” before him, we trust, and ample opportunity to “serve his generation according to the will of God.”

The other “Notices,” to which we allude, indicate the enviable position he has attained in the esteem of those with whom he has long been associated—they take account of him only in his ordinary and mercantile course and do him the highest honour as a man of unswerving integrity as well as untiring assiduity in the conduct of his commercial affairs—but, whilst they gracefully picture the foliage and blossom and fruit, they fail to penetrate to the core and portray that “inner and hidden life” which is the secret source of all that is “fair and lovely and of good report” in the man that moves

unostentatiously amongst others, of various grades, and wins their admiration or commands their profound respect.

In the briefest manner we would fain indicate and outline the more prominent elements that interblend in the make-up of our honoured friend and which combine to constitute him a living centre of attraction and a source of social and spiritual power.

His birth—parentage—and early environment have to be taken into account. The son of highly cultured Christian parents—born in the city of Rochester, New York State—nurtured carefully and amid all the morally helpful surroundings of a refined Christian home—and with the full benefit of a liberal education—he entered upon his course amid more than average advantages. By early training, as well as by native taste, his mind tended towards the law and he made some progress in preparing for that profession. Had he determined to devote himself to it and persistently prosecuted it, his signal abilities and his well-known power as a public speaker must have won for him a foremost place at the Bar or in the Senate. But his early conversion—during a season of great spiritual awakening in his native city—changed the entire drift of his life. Like scores of our leading men he was not “by inheritance” a Baptist—but an Episcopalian—and had to find his way into our ranks by means of that Word of Truth which we claim and class as our “Only and All-sufficient Guide in Faith and Practice.”

At the outset of his religious course thoughts of the Christian ministry were suggested to him by those who discerned his adaptation for that “high calling”—and had he chosen it, prepared for it, and entered upon it he must have attained to “a good degree and great boldness in the faith.” But he failed to realise the conviction that he was “called of God to preach the Gospel.” Hence he recoiled from incurring the solemn responsibility. Nevertheless he deeply felt the incumbent obligation to exert his influence and energies for the extension of the knowledge of Christ and Him crucified; and, “with full purpose of heart,” he devoted himself to Sabbath school work which, in America, stands scarcely second in extent and importance to that of the ministry—and speedily rose to the presidency of “The Rochester Sunday School Union” which he helped to organise and render the pioneer and pattern of other and kindred institutions now common throughout “the States.”

Early in life and full of energy he quitted the city of his youth, pushing onward into the great west, and found "ample verge and scope" for activity and enterprise in Chicago—then the rapidly rising centre and still the expanding emporium of the North-West. In that vast field he did noble work in the Diaconate, in stirring up and strengthening weak churches, in effectively organising "The Illinois State Sunday School Union" of which he became President, and in that region he is still gratefully remembered as one who, by effort and example, rekindled the zeal of many and "provoked them to love and to good works."

When he left "the Far West," more than twenty years ago, to make his home amongst us, he found himself no stranger in the land. His reputation had reached London before him; and the leaders of our "Sunday School Union" welcomed him with all cordiality—as did, also, the pastor and church in Regent's Park, amongst whom he has long done important service as leader of Bible-classes, Deacon, &c.—and where he now acts as Senior Elder and ranks as "a man of light and leading." But he has not been suffered to limit his activities to the church which he serves. Our various denominational organisations have enlisted his sympathies and secured his aid on their committees, in their councils, &c.; and for some years he has sustained the onerous post of "Treasurer of the British and Irish Missions." To no such position did he aspire or elbow his way—but the office was thrust upon him at a time of peculiar difficulty; and since he assumed it, as he said, "in humble reliance on Divine aid and the kind forbearance of those who unexpectedly called him to fill it"—he has made his influence felt and has, in conjunction with others, succeeded in invigorating these twin-societies with fresh life and power. Hence their enlarged income—their extended agency—and their growingly attractive annual meetings which lend an impetus to our general advancement and an inspiration to all who earnestly "toil in the kingdom and patience of Christ."

We sincerely regret that the space allotted to these "short life sketches" does not admit of our giving fuller details of the doings and career of our loved and honoured friend. We must not, however, refrain from reminding our readers of the fact that his great and manifold religious activities have not been those of one born to vast affluence and free to take his ease; but they have been conducted in

connection with the demands of heavy mercantile responsibilities and the assiduous discharge of onerous duties in other departments of ordinary life. In America he took his share in politics—was nominated as the candidate of his party for a place in the State Legislature—and stood at the head of the poll. He became “President of the Rochester Athenæum,” and a “Member of the Board of Education”—and acted as a citizen soldier which won for him the title he now wears, gave him rank in “the veteran corps” of his native city, and enabled him to render important service in the great Civil War. This style of interblended social, commercial, and military life is strange to us—belongs to an antecedent era and not to our times—but it was common to the North and South in their “great war,” and it reveals one of the secrets of their grand victory—every citizen espoused the conflict as his own and rested not until the conquest was complete.

The same untiring assiduity—in the church and in the world—has continued to characterise our friend since he came to introduce amongst us and throughout the Continent the employment of “Agricultural Implements” as an economic agency to lessen the cost of labour, to render the earth more productive, and to lift the husbandman to a higher level. As one of the founders of “The Agricultural Engineers’ Association,” and its President for three years in succession—as well as “President of the Scottish Engineers’ Society”—he won the warmest regard of those with whom he was identified, ever striving to elevate his occupation and theirs above the mean level of a mere profit-and-loss pursuit. Hence the very men with whom he had to compete, in all the markets of Europe, felt compelled to admire the man rather than envy his success; and they gathered round him, as his warmest friends, and honoured him in no ordinary fashion when he left their ranks to enter upon his present pursuits. This may suffice as a sample. The same spirit of Christian manliness, inspiring and actuating him, is carried by him into every sphere—exemplified in home and social life, on committees, and as Chairman of more than one Board of Directors. By his geniality of manner and gentleness, even towards the froward, he commands the esteem and wins the affections of all who are privileged to associate with him. Nor could we instance a finer illustration of one who combines in himself the intelligent and earnest merchant, with the enlightened and ardent man of God, thus exemplifying the possibility

and the blessedness of being "diligent in business and fervent in spirit, serving the Lord."

From a somewhat wide and intimate acquaintance with our American churches and their manner of life, we do not hesitate to speak of our esteemed friend as a specimen of the natively noble and cultured men who, in vast numbers, are the officers and leaders of "the sacramental host of God's elect" on the farther shore of "the great and wide sea"—men without airs or affectations of any sort, but of great reality and power withal—whole-souled men of wide sympathy who can "discern the signs of the times and what Israel ought to do"—men to whom religion is neither a ritual nor a mere creed, but an indwelling life of sympathy with God and love for perishing humanity, who carry that out with them into the common world, embreathe it into their daily actions, and are "unto God a sweet savour of Christ in every place." Amongst men of this type our friend was "born anew" and brought up and nurtured. He caught their spirit, came early under the same Divine law of self-consecration, and still continues to give it outcome and embodiment in his life and actions. And it is for men of this type and order that the world is asking and the Church is praying and God is waiting to-day—men whose religion is not a form of words, but that "faith which worketh by love," and "overcometh the world"—men to whom Sabbaths and sanctuaries, with all their sacred privileges, are only resting-places and feasts to replenish them with new power and recruit them for wider and worthier service—men who can look as with the Saviour's own pitying eye on fallen humanity, and, in all spheres, put forth His helpful hand to "lift the beggar out of the dust and the bemired out of the dunghill that they may dwell among princes—even the princes of His people." All such men are "Living Epistles of Christ"—that which they testify, by the tone of their spirit and the entire tenour of their life, tells home on hearts that nothing else can touch, vitally affecting them and "convicting the gainsayer and putting to silence the ignorance of foolish men." And without such men as we have imperfectly portrayed all our other agencies—creeds, churches, schools, missions—must be only as the old Prophet's staff laid by his servant on the face of that dead child in Shunem. There was no sign of returning consciousness until, in that case, "the man of God" stretched him on that dead body and

breathed into it the breath of his own life. Even so a living Christianity—the reproduction of the Saviour’s own pure and benignant and bliss-diffusing life—must be exemplified by his people of every grade and brought into actual and vitalising contact with the millions who are dead in sin ere they can be “quickened together with Christ” and “made alive unto God.” For such men are not only His witnesses—bearing a living testimony which none can gainsay or put to silence—but they are vital links of communication betwixt Himself and them that are “afar off and enemies in their minds.” “Others see their good works and glorify their Father in Heaven.”

J. W. TODD.

P.S.—Since writing the above we learn that Colonel Griffin has been unanimously elected President of “The London Baptist Association,” for 1889.

NEGLECTED INCIDENTS AND CHARACTERS OF THE NEW TESTAMENT.

I.—SIMON OF CYRENE.

“And as they came out they found a man of Cyrene, Simon by name : him they compelled to go with them, that he might bear His cross.”—*MATT.* xxvii. 32.



THE three first evangelists all record this incident, but the explanation of its occurrence is given only by the fourth. Matthew, Mark, and Luke simply tell us that the man of Cyrene was compelled to bear the Saviour’s cross; John, writing at a later date, completes the narrative by telling us that it had first been borne by the Saviour Himself: “He, bearing His cross, went forth into a place called the place of a skull.” A combination of the facts which are thus supplied will enable us to picture the scene. After an unavailing struggle to save Jesus, without sacrificing his popularity, Pilate has given way to the clamour of the mob. He makes a show of washing his hands of innocent blood, and then delivers Jesus into the hands of His foes, to be executed forthwith. It is the time of the feast. Jerusalem is

crowded with strangers from throughout Judea and from the distant Jewish colonies. At such times the popular feeling ran high, and there was always danger of riot and uproar. So Pilate commands that two robber-insurgents shall be crucified with Jesus, for the sake of a more imposing effect upon the people.

The doomed men are led forth. Jesus is disrobed of the purple garment with which He had been clad in scorn, and is arrayed in His own attire. Then the two beams of wood which are to form His cross are tied together at one end, and hung around His neck. His arms are fastened with cords behind His back. Before Him and behind Him march the two robbers. A hundred soldiers form the escort, and enclose the condemned in a hollow square. The mob comes crowding around, shouting, yelling, mocking, laughing, taking a fiendish delight in the cruel spectacle. The Pharisees and chief priests stand aloof, and watch the procession with curled lips of scorn and sneering whispers and exultant looks. All the rabble and riff-raff of the great city tramps beside the soldiers, and the street urchins race on in front to get to Golgotha first. Of all the men who had listened to His words, whose sicknesses He had healed, whose homes He had brightened, not one was brave enough to keep the Master company on that awful day; only the women dared the world's scorn, and followed Him to the cross, and put the stronger sex to shame. It was a sad, sorrowful spectacle, from which the sun might well hide its face; but, while many were laughing, many jibing, and many curiously watching, only the women wept. At last the outskirts of the city were reached. Then the pace of the procession was slackened: the failing strength of the Prisoner in the centre could not keep up with the soldierly march; and, as men turned to look, He staggered and fell. The terrible scenes through which He had passed had enfeebled His frame. The conflicts of the previous day; the coming of deep emotion; the sleepless night in the garden, with all its agony and struggle; the midnight arrest; the three trials and sentences of death by the Jews; the examinations before Pilate and Herod; the mockery of the high priest's servants, of Herod's bodyguard, and of the Roman soldiers; the cruel scourging, beneath which nearly all who endured it fainted, and of whose terrible torture many died: all this sad succession of suffering and insult and shame has broken down His feeble strength. He cannot

bear His cross to the end. The soldiers lift Him up; but He cannot support the load. Blows and words are equally in vain. What can be done? The soldiers will not touch the accursed wood, and the Jews are exempt from such indignities; but the procession cannot be delayed. Now appears this stranger from Cyrene, one of those Africans who have borne the yoke for so many centuries, who is just entering the town. He is coming up from the country to the great Jewish festival; and his dusky colour marks him out as a fit subject for the soldier's jest. They seize him, amid the delighted shouts of the mob; and, placing the cross upon his shoulders, make him follow Jesus in the way. It was the custom in olden times for conquering kings to return home in triumph, followed by their captives, bearing the spoils of war. We can well imagine how the rough soldiers would relish this continuation of their cruel mockery in the judgment hall, and how their laughing shouts would ascend, "Hail, King of the Jews!" on this strange, triumphal march. They did not know, they did not dream, what a glorious triumph it really was.

What, then, are the lessons of this incident? What counsel, instruction, and consolation may we obtain from it?

1. It affords us a glimpse of the real humanity of our Lord.

The central truth of our religion is the Divine manhood of Jesus Christ. That "the Word became flesh, and dwelt among us," is the corner-stone of our faith. But in every age of the Church there have been two opposite tendencies at work: one exalting His Godhead at the expense of His manhood, and the other exalting His manhood at the expense of His Godhead. Both have staggered at the mysterious union of God and man in one person. These have seen in Him simply a noble man, divinely gifted and divinely inspired; while those have maintained that Christ's humanity was only a veil—an appearance—and that He did not come *as a man*, but *in the form of men*. It has seemed to them incredible and impossible that the Son of God should stoop to share our nature. In support of this contention many plausible arguments may be, and have been, drawn from the closing scenes of our Lord's Passion. You cannot fail to be struck with the utter absence of any expression of pain from the Gospel narrative. The Saviour's cry, "I thirst," is indeed recorded; but it is immediately added that He said this "in order that the Scripture might be fulfilled." The only word of anguish is that

thrilling exclamation, "My God, my God, why hast Thou forsaken Me?" and even this was rather an indication of mental than of physical torture. It was not bodily pain, but the eclipse of the countenance of the Father, which wrung the piteous moan from the Saviour's heart. So that it is not difficult to argue with plausibility that Jesus Christ was indifferent to pain because He was insensible of it; that His humanity was but a phantom; and that Mahomet was not so far wrong in his indignant protest that "they slew Him not, neither crucified Him, but He was represented by one in His likeness." But such a belief would be fatal to the influence of Christ's sufferings upon our minds, and would destroy the power of His example to touch and quicken our hearts. A make-believe manhood can neither instruct nor inspire us. And this incident is welcome and precious, because it reveals the actual suffering whose outward signs were so sternly repressed. "For why is the cross taken from Him, and placed upon Simon?" asks an eloquent preacher. "Because He could scarcely advance, so exhausted was He by what He had endured, and so oppressed by the burden. He had already been scourged and buffeted, He had been smitten on the head with a reed, His brow had been pierced with the thorns, cruel insults had been heaped upon Him . . . and there is not the slightest hint given by the evangelist that, throughout this fierce and ignominious treatment, He gave any indication of pain. So calm and serene is His bearing, He might have been more than a Stoic—indifferent to pain: He might have been of a nature incapable of pain. But when the cross was laid upon Him, and after a time He grew faint beneath its load, it was seen how what He had passed through told upon His body. He had felt, if He had not shown, His sufferings; and now, as He tottered feebly on, a sinking sufferer, whose every step seemed likely to be His last, it was indeed evident that He was but a man in having flesh which could quiver, if He were more than a man in His power over body and soul."—H. MELVILLE.

Does not the subsequent history become more touchingly pathetic in the light of this incident? It is the weak, quivering, trembling man, Who thus staggered beneath His load, Who is afterwards nailed to the cruel tree. "Malice and cruelty seem unable to wring from Him a single groan." Hurried on by the unfeeling soldiery, baited by the heartless mob, He bears all with unbroken silence. Stretched

upon the accursed wood; the nails driven through hands and feet, each blow of the hammer sending a shudder through our frame as we think upon the scene; the cross jerked upright into its socket, the sudden shock thrilling every nerve of the sufferer with exquisite agony: still He gives no sign. Weary hours of torture pass, but He dispenses royal benedictions and legacies of love, as though His cross were a throne, and only once does He utter a word which can refer to His bodily pain. But it is not because He cannot feel. It is not numbness that hushes His cry; it is the sublime self-control of strong, heroic manhood. He has felt it all, but He has mastered the agony. And the one startled cry which breaks from His lips—the wail with which He laments the hiding of God's face—reveals the terrible fact that the anguish of His soul was even greater than the torture of His body. How pathetic is the silent pleading of His love! “As a sheep before her shearers is dumb, so He openeth not His mouth. He was wounded for our transgressions, He was bruised for our iniquities, and by His stripes we are healed.” Who can resist the gentle compulsion of that thought?

2. The incident affords us a type or parable of the Christian life.

Simon bore the cross after Christ. Is not cross-bearing a condition of discipleship? No other image is used so frequently to describe the demands of our Lord. When the rich young ruler came to enquire how he might gain eternal life, Jesus said, “Go thy way, sell whatsoever thou hast, and give to the poor . . . and come, take up thy cross, and follow Me.” At another time, He said to the multitudes who followed Him, “Whosoever doth not bear his cross and come after Me cannot be My disciple.” Upon a third occasion we hear Him declare, “He that taketh not his cross, and followeth not after Me, is not worthy of Me.” And once again He defines discipleship in terms which would be startling were they not so familiar: “If any man will come after Me, let him take up his cross and follow Me.” It is evident, therefore, that, in Christ's mind, to be a Christian and to bear the cross were equivalent terms. The one implied the other. And in those distant times the truth of this was too plain and palpable to need remark. The name of Jesus was a byword and reproach. Men were first called Christians in contempt. The offence of the cross had not ceased; it was regarded as we regard the gallows; and the followers of the crucified Nazarene were assailed

with pitiless scorn and bitter mockery. To be a Christian meant to be an outcast from good society, to be pointed at in the street, to be sneered at in the market-place, to be hooted by hostile mobs: perchance, to be stoned, imprisoned, or put to death. In a very literal and realistic sense, every Christian was compelled to bear the cross after Christ. But to-day it is otherwise. The name of Christ is honoured. His followers are no longer a small handful, despised and rejected of men, but a mighty host, whose number is augmented every day, and whose influence is one of the most powerful forces in modern life. Then, is the word of Christ no longer true? or, is it still a necessity to bear the cross if we would be worthy of Him? And, if so, what is the meaning of the phrase?

I am of opinion that this description of the spiritual life was never truer than to-day. But it is needful to guard against two common mistakes, which give false ideas of its meaning. The first is, the confusion of the malefactor's cross with the Saviour's. Well-meaning people often console themselves under trials of their own manufacture by the flattering unctiousness that they are bearing the cross. They have sown the wind, and are reaping the whirlwind,—and now make a merit of the results of their own folly. Now, it ought to be clearly understood that there is nothing peculiarly Christian in suffering which our own misconduct, or heedlessness, or unwisdom has provoked. It may be a cross, and a heavy one, but it is the cross of Barabbas, and not of Christ. A second mistake is made by those who imagine that Christ's teaching requires us to abstain from everything that is bright and cheerful, and who manufacture artificial crosses of needless self-denial. The idea has somehow entered their heads that God envies or grudges us our pleasure, and that

The best way to escape His ire is not to seem too happy!

And out of this foolish notion have sprung all those superstitious penances with which good people have vexed and harassed their souls. It led men in olden times to wear hair shirts and put peas in their shoes and scourge themselves with knotted cords. It leads men to-day to frown upon amusements as sinful, to despise the charms of music, to reject the ministry of art, to regard all attractiveness as suspicious, and to wear a gloomy countenance from the 1st of January to the 31st of December. But it does not follow that

a man is nearer to God because he shuns the bright sunshine and is never seen to smile. Pain for pain's sake is neither commanded nor commended. There is no virtue in self-torture. What is it, then, to bear the cross? I reply, it is to follow Christ regardless of the consequences; to cleave to Him whether men smile or frown; to walk in His ways amid laughter and jeers as well as when men cheer and applaud. It is to endure patiently whatever may befall us in the course of Divine Providence; to be steadfast in adversity and cheerful in sorrow; to submit without repining to the Master's will. It is to be careless of self and thoughtful for others; heedless of personal comfort and regardful of our friends'; ready to forego our own pleasures, and eager to minister enjoyment to those around. "To take up the cross" means to be like Christ in self-forgetful devotion—to God, to duty, and to our fellow-men.

3. Observe the glorious result to which this incident led.

Simon was *compelled* to bear the cross; it was very reluctantly that he took up the burden. Had he known what awaited him, he would have gone to Jerusalem by another way. It was with a sense of degradation and hot anger that he trudged along beneath his load. His purposes had been thwarted and himself insulted, and we can well imagine that it was only a conviction of its hopelessness which prevented him from making a passionate protest against the injustice of the proceeding. It was a scandal and a shame that an inoffensive stranger should be thus compelled into the service of a felon on His way to execution. His heart would burn with fierce indignation as he toiled onwards in the noontide heat. But when "the place of a skull" was reached, he would naturally stay to see the end. Perhaps the patient bearing of the meek sufferer Who walked before him had already touched his heart. He made one of the crowd who stood around the cross and watched the closing scenes. He heard, we may be sure, the seven last words of the dying Saviour. He witnessed the savage enmity of His foes, and the calm, forgiving love of their victim. He was shrouded in the sudden darkness of noon, and felt the earthquake's shock, and heard the astonished utterance of the centurion, "Surely this was a righteous man." And what was the result? The answer is given by the fact that all three of the evangelists give Simon's name, while Mark gives also those of his two sons. Among the early Christians they were well-known men; no

other reason will explain the fact. The names are met with again in the church-roll of Antioch. "Simeon that *was* called Niger" (the black) is among the prophets and teachers of that world-renowned Church. Rufus and Alexander, his sons, are also met with again by the Bible-student. Thus the untoward incident proved to be fruitful in rich blessing; the evil gave birth to good; the passing disappointment was made conducive to his eternal welfare. Is not this a frequent experience? Oftentimes the darkest night preludes the brightest dawn. Our distress proves the minister of love. And in the moment when our plans are thwarted and our hopes cast down, the will of God concerning us is made manifest and His gracious purposes are fulfilled. Loveliest blossoms and sweetest fruits are often found upon the thorniest shoot.

Cross-bearing is thus a channel of Divine grace, a means of blessing and glory. If even Simon's constrained service and forced help were thus rewarded, much more shall all who willingly bear the cross after Christ receive in the world to come the crown of life that fadeth not away. But the records of Christian experience show that this is true in the present as well as in the future—here as well as hereafter. A verse of a quaint old hymn tells us how—

"St. Stephen, stoned, nor grieved nor groaned ;
'Twas all for his good gain ;
For Christ him blessed, till he confessed
A sweet content in pain."

And Stephen's "sweet content" has been shared by thousands since. In the time of Queen Mary's persecutions, an imprisoned Protestant wrote thus to a friend:—"A prisoner for Christ! What is this for a poor worm? Such honour have not all the saints. Both the degrees which I took in the University have not set me so high as the honour of becoming a prisoner for the Lord." Dr. Moon, a celebrated blind philanthropist, who lost his sight at the close of his twenty-first year, exclaims:—"Our losses are frequently called afflictions, but are they not rather mercies in disguise? And can we not, when they are sanctified to us, write upon them, 'God is love'? On my blindness would I ever have this inscribed, and through eternity my song of praise shall be, 'He hath done all things well.'" Trust in God and submission to His will are potent to make the heaviest trials "just

such a burden as wings to a bird, or sails to a ship." And all who truly bear the cross after Christ—for His sake, in His strength, and in His spirit—shall find the *Via Dolorosa* the highway to eternal glory.

Nottingham.

G. HOWARD JAMES.

PREACHING FOR THE TIMES.



HE efficiency of the pulpit is so intimately and vitally connected with the prosperity and progress of our churches, and has, notwithstanding all cynical sneers at its decay, so great an influence on the social life of the country, that it cannot be regarded with indifference. Its power is deeper and more extensive than is commonly thought, and it need be no matter for surprise that the interest in its work is unailing, and that it furnishes a theme of continuous discussion, not only in our colleges and churches, but in our magazines and newspapers, and even in general society and the secular press. We hear much of the preaching needed for the times. The characteristics of our own age (as if they were not sufficiently marked) are incessantly brought into prominence, and we are reminded on every hand of the specific phases of nineteenth century life. We hear, until we are tired of hearing, of our advanced civilisation, our widespread culture, and our more reasonable beliefs. The spirit of the age is glorified as a supreme and all-sufficient guide, and under its influence we are told that preaching must be something very different from what it formerly was. There has probably never been an age in which assertions of this kind were not freely made, the only difference being that we have in this respect, not less truly than in others, improved on our ancestors, and acquired "a guid conceit o' ourselves." We believe that ministers, like all other men, should be fully abreast of the times, and in sympathy with the best and purest life of their own day. They should, as far as possible, be not only intelligent and devout, but scholarly and refined, men of broad and generous minds, thoroughly familiar with the best that has been thought and done in the world, and able to throw their instructions into such modes of speech as will prove acceptable and effective. Human progress may modify the forms in which their

message is delivered, and differences in moral and spiritual condition will require different aspects of the one indivisible and eternal truth. But the unchanging character of the truth of the Gospel is a more important factor than the changes which—so far as they are good—are effected by that truth in human life. Ministers are simply witnesses for Christ. They have been put in trust with the Gospel, and gain their distinction from that fact, and not because they are speculators, independent philosophers, or original thinkers. Thirteen years ago, when Dr. Maclaren was Chairman of the Baptist Union, he contended that amid the widespread intellectual antagonism to Christianity and the far wider indifference and irreligion of the masses of the nation, the great need of the age was the strong, uncontroversial proclamation of the Gospel of Christ and of His death, and that such proclamation really meets the wants which it seems to ignore and contradict. His words on this point are singularly weighty—weighty in themselves, and still more so as coming from one of the greatest and most successful ministers of the day:—

“We need not be so very solicitous about shaping our message so as to fit the needs of the times. Let us preach it plainly and fully, and be sure that it will shape itself according to men’s needs. It fits each age, because it deals with no transient peculiarities of a period, but with the perennial realities of human nature. It fits each class of mind and every successive phase of opinion, because it addresses itself to that which is universal. It is a gospel for the cultivated doubter of the nineteenth century, as for all the ignorant and little children, because it speaks that which is common to them all and deepest in each—the fact of sin and the need for a redemption. It brushes aside whatever belongs to the individual, the class, the age, and goes deep down first to what is central and common to the race. It will not speak to a man in his character of thinker and scholar, any more than it will to another as mighty or noble, but it appeals to the same consciousness in the man of science and in the rude savage—the consciousness of unrest and inner discord, and therein lies its adaptation to each.”

This is well and wisely said, and was never more applicable than it is to-day. We believe, moreover, that the most successful preachers of all churches and lands would coincide with Dr. Maclaren’s judgment. Some time ago the leading American ministers were invited to express their opinions on this subject, and the substantial unanimity among them was remarkable. We have space to quote but one reply, which, however, is thoroughly typical. Dr. John Hall thus gives his opinion in the *Pulpit Treasury* (New York):—

“Invited to state concisely what the Christian Church needs to hold fast, and to hold forth, in the present day, I venture to indicate the following :—

“(a) The Scriptures, the rule of faith, as distinguished from the Church, the fathers, the councils, the traditions, or the so-called ‘Christian consciousness.’ The place of the Divine Spirit in inspiring and in interpreting them is a part of this theme.

“(b) The Scriptural idea of God as just, holy, and good ; as distinguished from the popular pictures of Him as mere infinite good-nature. The nature of sin will thus appear. Grace will be understood ; and it will come to men’s penitent hearts, that God was under no obligation to give sinners a first—not to say a second—probation.

“(c) The Bible view of Christ’s atonement, more than illumination, more than correcting mistakes, more than drawing by example ; and including the actual dying sacrifice for sins, of the Divine-human Saviour, who had a right to give His life for such an end.

“(d) The Bible idea of the ministry ; as against the Papal idea, as against Ritualism, Sacerdotalism, and, on the other side (which is, in part, a reaction against the foregoing), against all that would convert the body of Christ’s disciples into a voluntary speculative society.

“(e) The place of the Old Testament ; not obsolete, but part of one whole revelation. Neglect of it, shaping as it does New Testament language and institutions, prepares for crude and erroneous ideas of Christianity.

“(f) The Scriptural idea of the Church ; bound to do aggressive work for Christ among men, in His spirit ; aggressive as light is, as salt is, as is the fragrance of a rose. This will imply regulated Christian activity in God’s household, orderly service in the army of the Lord ; regiments, indeed, being distinguishable, but under the one Leader and Commander.

“(g) The Protestantism made necessary by the corruption of Christendom. We are Protestants, ‘for cause,’ against a corporation which adapts religion to the corrupt nature of men, and which puts forth ‘another gospel,’ ‘which is not another,’ for the elements of the Gospel are eliminated, or buried under perpetuated Pagan or perverted Jewish rites. Many do not know why we are Protestants, and so they become unconscious instruments of a power which is seeking to secure in the New World what it is losing—largely to reactive infidelity, for which it is responsible—in the Old.”

Let us only add the following words from a not less eminent German theologian and preacher, Dr. Tholuck, of Halle. They fittingly remind us that we need prepared preachers as well as prepared sermons. Sympathy with the truth, and living realisation of its power, are indispensable. The personal equation can never be ignored :—

“The minister must explain the Scriptures in an attractive manner. In order to do this he must have extensive culture and an enlarged view of things, so that

he may be able to use everything that can serve this purpose. He must also create decided confidence in himself. Every sermon must be an act, and must be conceived and born in the spirit; it must be thought out in the study and must be born in the pulpit. It should contain a kernel of doctrine, but immersed in imagination and feeling. It should bear the impress of holy simplicity, which is not, however, to be confounded with commonplace plainness or with shallow popularity. The sermon should grow out of living intercourse between the preacher and the congregation."

THE REV. H. F. LYTE AND HIS HYMNS.

BY REV. PHILIP S. MOXOM.



AMONG all who have spoken to the world in song, those who have given melodious voice to the religious emotions and aspirations of the human heart have the highest place—that is, they have the place of eminent ministry to those universal needs which are greater than any needs of the pure intellect or the æsthetic taste. A man may not be a true poet, in the strict sense of the word, and yet have a more tenacious hold on immortality than many a true poet. Watts and Doddridge and the Wesleys and Toplady, as poets, would long since have dropped into oblivion; but in their hymns, which express and address the religious sensibility, they have achieved enduring remembrance. The immortality of hymn-writers, however, unlike that of poets in the general sense, is for the most part impersonal. The poems that the world will not let die are indissolubly associated with their authors' names. But hymns are sung to-day which the Church has been singing for scores or hundreds of years, and will sing for scores or hundreds of years to come, whose authors' names are forgotten, save by the faithful, curious few. In true hymnody there is the universal quality that belongs to the universal religious heart of man. For nearly forty years the Church among English-speaking nations has been singing that exquisite swan-song of the English hymn-writer,

“Abide with me, fast falls the eventide;”

and yet very few of those who sing this hymn know that the author's

name was Lyte, and still less know anything of the author's habitation and life. In this paper the story of Lyte's life is briefly told. To some readers the story may give an added interest to an almost incomparable hymn.

Henry Francis Lyte was born in Kelso, Scotland, June 1st, 1793. He was descended from an old and highly respected family of Lyte, of Lyte's Carey, in the county of Somerset. His father, an officer in the English army, died while Henry was a child. The boy, thus early bereaved, was left with but scanty means of support; but, what was better than wealth, he had the cherishing love and watch-care of a gentle mother, whom till his death he held in reverent and fond remembrance. That he acquired a liberal education, in spite of his poverty, reveals his innate energy and resourcefulness. Little is known of his youthful history, save that at the age of nine years he went to school at Protoro, Ireland. His qualities won to him helpful friends, prominent among whom was Robert Burrowes, D.D., Dean of Cork, under whose tuition and by whose aid he entered Trinity College, Dublin. Here he obtained a scholarship soon after his entrance. During his academical course he competed successfully for prizes, winning, three years in succession, the prize for excellence in composing English verse. One of his prize poems, "The Battle of Salamanca," was published after his death in a volume of "Remains."

By winning prizes and tutoring he added a considerable amount to his slender income. Among his fellow-students he formed many warm friendships, his earnestness and cheerfulness making him an attractive companion. On leaving college in 1812, he contemplated entering the medical profession, but a little later, owing to the development of religious convictions, he resolved to give himself to the Christian ministry, and in 1815 he took deacon's orders in the Anglican Church. For a little time he held a curacy seven miles from Wexford, a seaport and the capital of Wexford County, lying seven miles south-west of Dublin. From Wexford he removed to the curacy of Charlton, Kingsbridge, England. To this latter place he went in hopes of repairing his broken health in the mild sea-air of South Devon. In 1823 he went from the Charlton curacy to the neighbouring parish of Brixham, where most of his life was spent.

Shortly after going to England he was married to Anne Maxwell, a daughter of the Rev. W. Maxwell, D.D., of Bath. During the years

intervening between the curacies of Wexford and Charlton he seems to have had no regular charge, at least, for more than a few months at a time, and in addition to a somewhat desultory exercise of his clerical functions, was occupied much of the time as a private tutor. During this period, also, he composed his earliest volume of verse, a series of "Tales on the Lord's Prayer." This little book was not published, however, until 1826, when it received a favourable notice in *Blackwood's Magazine* by the author of "Noctes Ambrosianæ," and soon passed to a second edition.

In the year 1818 he had an experience which seems to have influenced in a remarkable degree his whole life. Until that time he had lived, as many an Anglican clergyman of that period lived, indulging freely in hunting, dancing, and other amusements during the week, and reading the service in church on Sunday. His clerical duties were discharged with propriety and taste, but without any deep, religious earnestness. A neighbouring clergyman who was seriously, and, as it proved, fatally ill, sent for Lyte, who was a warm personal friend, to spend some time in his house. This clergyman was in a state of great mental anxiety over the evidences of immortality and revelation, and also over his own spiritual condition. After prolonged conversation and prayer, and study of St. Paul's Epistles, with Lyte, the troubled soul of the clergyman obtained a peaceful trust in Christ and passed away. His struggles and their happy issue made a profound impression on Lyte's mind. In a letter written at that time, Lyte says:—"I was greatly affected by the whole matter, and brought to look at life and its issues with a different eye than before; and I began to study my Bible, and preach in another manner than I had previously done."

Brixham, in which Mr. Lyte's life-work was done, was originally a fishing village, having no distinction save the fact that it was the place where King William landed in 1688. It lay on the south shore of Tor Bay. During the Continental war in which England was engaged in the early part of this century Tor Bay was the rendezvous of the Channel fleet, and Brixham became an important military station, with fortified barracks at Bury Head. The population of Brixham increased rapidly during the war, and developed great shrewdness in trade, so that many men accumulated considerable wealth. With increase in wealth, there was at the time, however, little increase in

culture and refinement. The town became infected with the vices that nearly always mark a place much under the influence of military and naval life. The cultivated young clergyman went thus to a hard and uninviting field. But with energy and enthusiasm he threw himself into his work, and, during his nearly twenty-five years of labour in Brixham, effected a great and permanent transformation in the habits and character of the people. He established Sunday-schools, in which seven or eight hundred children and many adults received Christian instruction and training. He also organized a body of between seventy and eighty volunteer teachers, and set on foot a system of parish visitation that produced most beneficial results among the people. His interest in the seamen led him into various enterprises for their good. He established a Sunday-school specially for them, prepared a brief "Manual of Devotions" for their use at sea, and wrote naval songs, which he set to popular tunes. Thus Lyte's influence was diffused not only throughout the whole district of Brixham, but also afar over the sea; for on many a ship the sailors sang his hymns and songs, and many a Jack Tar carried in his heart affectionate and reverent thoughts of the Brixham rector, whose words and example had wakened in him impulses to goodness and virtue.

It was during his life in Brixham that Mr. Lyte wrote most of his poems and hymns. In 1833 he published a volume of "Poems, chiefly Religious," and a year later a collection of psalms and hymns called "The Spirit of the Psalms." He subsequently wrote an admirable memoir of Henry Vaughan as a preface to an edition of Vaughan's poems. His writings are mainly verse, however, and he is chiefly known as the author of hymns, many of which are still to be found in all our standard hymn books. The "Service of Song" contains not less than thirty-seven, and the best of them have a place in "Songs of the Sanctuary," "Spiritual Songs," the "Praise Book," and the "Baptist Hymn Book." Among the more familiar of them are "Abide with me," "Jesus, I my Cross have taken," "God of Mercy, God of Grace," "O Lord how infinite Thy love," "My spirit on Thy care," "Sweet is the work, O Lord," and several others which may fairly be said to have become classical.

In 1844, because of failing health, Mr. Lyte went to Naples, and while there wrote "Longings for Home," a touching poem expressive

of his feelings during his enforced absence from England. From Naples he went to Rome, continuing, in spite of weakness and suffering, to write poems on various subjects. In Rome he wrote a vigorous piece entitled "The Czar in Rome." The occasion of this poem was a visit of the Russian Emperor to Rome while Lyte was there, and while the Emperor's persecution of his Polish subjects was recent and fresh in everyone's memory. Here also he wrote his "Thoughts in Weakness," a poem marked by a pensive, religious tone, but of no particular poetic merit. Indeed, it may be said without injustice, that Lyte's verse, while always characterised by sweetness and spiritual feeling, rarely rose to the level of true poetic inspiration.

After two years' absence he returned to England in 1846, and spent a few months among relatives and friends at Brixham. It was during this summer that he prepared his edition of Henry Vaughan's poems, and wrote the biographical sketch of Vaughan which is prefixed to that edition. It was his purpose to make this work of love the beginning of a series of the early English poets. But the approach of winter warned him again to seek the South. Once more he went to Rome, making, by the way, a *détour* through some of the old towns of Lombardy. In the following spring, despite serious illness, he returned to England in the company and under the much-needed care of his eldest son, who met him on the Continent. The first few weeks he spent in London, recovering his health sufficiently to officiate, on Midsummer day, at the marriage of his second son. After a short time he went to Bury Head, to make what proved to be his last visit among the scenes and friends most dear to him. On the 4th of September, although in extreme weakness, he preached to his old congregation, assisted at the administration of the Holy Eucharist, and on the evening of the same day wrote and put into the hands of a loved relative the almost perfect hymn, "Abide with Me." How suggestive that hymn becomes to us in the light of rapidly succeeding events. The first lines are prophetic :

"Abide with me, fast falls the even-tide,
The darkness deepens, Lord with me abide."

This was his final work. Within a few hours after writing this hymn he started southward, accompanied by his newly-married son, his son's wife, and his attending physician. The little company journeyed so

leisurely that Italy was not reached until November. But, shortly before reaching Nice, Mr. Lyte became alarmingly ill, and sank so rapidly that on the 20th of November, 1847, he peacefully expired. His last days, like all the many months of preceding weakness and pain, were brightened by the sufferer's cheerful resignation to his lot and unselfish thought for the welfare of others. A simple cross in the English cemetery at Nice marks the place of his burial.

The writings of Lyte, as already suggested, do not belong to a high order of poetry, but they are characterised by much sweetness, sincerity, and spirituality. Several of his hymns undoubtedly have a secure place in the permanent hymnody of the Church.

Mr. Lyte was ecclesiastically in sympathy with the Oxford School. As a preacher he was simple and earnest, evangelical in doctrine, and master of a clear and graceful homiletic style. After his death several of his sermons, with a prefatory memoir and a number of poems, were published in a volume of "Remains." One of these sermons on "Without God in the World," was preached in the presence of Mr. Canning; and that great statesman was so impressed by its truth and force as to request a personal interview with the preacher. This interview, says the writer of the memoir, "was followed by a brief but most interesting intercourse, from the tone of which, and the remembrance shown in later years, it were scarcely too much to hope that the good received was never afterward wholly choked or trodden down."—*New York Independent.*

THE SUNDAY-SCHOOL IN RELATION TO THE SPIRIT OF THE AGE.*



T has been said that church work is like bicycle riding: we must either go on or go off. This is pre-eminently true of Sunday-school teaching; for, unless we are prepared to infuse into it what the world calls "go," we shall soon be overturned. The race in which we find ourselves is not only a striking Scripture figure, but a stern social fact; while the present age, because of its keen competition, doubly emphasises the

* Paper read before the London Baptist Association.

admonition—"So run that ye may obtain." We must "keep up," or find ourselves in the proverbial "nowhere."

The Sunday-school system has been upon its trial for more than a century. It is the successor of the catechetical system of the Puritan pastors, and does work among the children which was neglected in the period between the Puritan age and our own. It can never be safely accepted by Christian people as the substitute for parental training; though, if the Christian culture of the family be neglected by the unconverted, the Sunday-school teacher may be a kind of foster-parent to an otherwise neglected child. As the *supplement* to Christian home influence, however, Sunday-school teaching is welcomed by the whole Christian Church. It is the ministry of the Gospel among the children, and reaches its ideal only when the class is the children's church, and its teacher the children's evangelist or pastor.

There is little in common between the Sunday-school, as Robert Raikes left it, and the Sunday-school of to-day. Elementary secular teaching is now left to Board and day schools; the teacher's emblem of authority to-day is his countenance, not his cane; and the authority is strongest, not when the countenance is most gloomy, but when most genial. The Sunday-school is not now a mere alternative to the streets, but a conservatory in which young plants are prepared for their future positions in the Christian Church. And yet, great as has been the change effected, it may fairly be asked: Is the Sunday-school abreast of present-day claims?

(1.) Among the characteristic features of the present age, *the rapid advance of education* is not the least striking. For the poorest child a comparatively liberal education is now provided; while the distance between the educational status of the higher schools and the universities is rapidly diminishing. Examinations for the public service are growing stiffer, as students know to their cost; and branches of science unknown to a past generation are familiar now to every educated child; with the consequence that a great deal which used to be most surely believed is considerably discounted, not to say discredited. Now it is clear that, in the face of these facts, Sunday-school teachers must be fairly abreast of the education of the age, or find themselves in a position the reverse of enviable. Hence a plea may be urged here for the prosecution of educational reading on the

part of teachers; for education is not "finished," as some fondly think, when they leave the school-room to take their places in life; it is but begun then, and a whole life's study will scarcely complete it. And if failure to keep abreast of the age relegates a man to the rear in business; if through lack of present-day sympathies he finds his name in the list of "old fogies," it cannot be expected that the Sunday-school teacher will be able to claim immunity from a universal law; while if old-style methods are abandoned in our day-schools, the Sunday-school teacher ought at least to be abreast of the age in the mere art of teaching, while, in the inspiration of a Divine life and love, he should be unspeakably beyond it.

(2.) Another noticeable feature in the present age is the disposition to break through old restraints in the assertion of a *fuller liberty*. The extreme point is represented by the socialism which would run liberty into licence in its emphasis of the gospel of plunder; yet the tendency to "burst up" old opinions, as our American cousins would say, runs through all society. The "set" of political opinion is rather in the direction of republicanism than imperialism (notwithstanding that our beloved Sovereign has an "I" added to her style—thanks to the Oriental proclivities of a departed statesman, who might perhaps have made Calcutta the capital of the British Empire had he lived long enough). And some of the best of men find their logic at fault when they attempt to defend the principle of hereditary monarchy, however much they may love it in its limited form; conferring as it does the liberty of a republic without its instability and danger. Society is being levelled down—Jack is as good as his master to-day, and some think a great deal better. The sense of independence and power is fostered by the political importance of those who are not very euphoniously styled the "masses," and who are not slow to manifest antipathy with the "classes" above them. The people congratulate themselves because, while Parliament is master of the country, they are the masters of Parliament.

So far, little objection will be raised by Nonconformists and Liberals—and the two terms are almost convertible—a Conservative Dissenter, though not quite an impossibility, being a *rara avis*. Only, while no objection can be successfully urged against liberty so long as it respects law, the strongest denunciation is too weak for the libertinism which is anarchy.

It may be hoped that the tendency to anarchy in the political world is only a passing phenomenon; for, with all our faults, we English are a law-abiding people. John Bull endures very much before he even grows restive, and suffers surprising wrong ere he can be induced to rebel. But in the religious world the tendency is far more serious. The theoretical infidelity which writes "it" when the pronoun refers to the Divine Being, and spells God with a small "g," is producing the practical atheism which lives as though the universe had no moral Governor. The Divine institution of the Sabbath and the sanctuary count for little with the average working man; while large numbers suppose that they have repealed the laws in heaven's statute-book, and regard the Bible as an archæological curiosity. Consequently, as the home influence so frequently takes an irreligious direction, the family is affected by it; and hence it is not surprising to find that, with a decrease of juvenile crime, we are afflicted with an increase of juvenile immorality. The early sense of independence also, as youths and maidens enter the wage-earning class, helps on the same disposition to despise any remaining vestiges of restraint; while the father becomes—and by compliment only—"the governor," and the mother—without compliment—"the old lady." Youths, on whose upper lips the faintest line of down is becoming apparent, think themselves too advanced for the Sunday-school, and the maidens who consent to be their companions copy their example. Their teachers may discuss the question how to retain our elder scholars, but they, asserting to the full their newly found liberty, seek to "break the bands asunder" which once gently held them, and to "cast away the cords" of love which once they felt entwining tenderly around their hearts.

Now the Sunday-school must face this feature of the age, or fail in its mission. School ought to be made so bright as to be practically no restraint to an average boy or girl. In some American schools, we believe, singing-birds, flowers—if not fountains—are introduced, and the effect of material surroundings is very great. Some ragged-school boys were once surprised by the sight of a carpet in the school-room. The school-house had been used for a *soirée* in the week, and there was no time to take up the carpet before Sunday. It was well that the carpet remained; for the approach to comparative luxury exercised an appreciable effect upon the boys, who

rose to the occasion and behaved better than they had ever done before; so that it became a question with the teachers whether it would not be better to allow the carpet to remain for the sake of the courtesy it secured. Attraction is ever better than repulsion; and, depend upon it, "coercion" is as unpopular among our Sunday scholars as it is among Irishmen, while "home rule" may be safely given to every class whose teacher is both firm and affectionate, without any "repeal of the union" which has made teacher and scholars one. The teacher's power will be all the greater because so little asserted. A true teacher will never forget that he was once a child, and will scarcely lose his juvenility should he live to be eighty: he will be a boy among boys—in touch with all that is true and bright in youthful nature.

(3.) Another tendency in the present age, just hinted before, is towards *scepticism*. Dogma is generally unpopular; and though old religious formulæ may still be quoted, it is to be feared that with too many the mental reservation involves a perilously near approach to falsehood. What our fathers called "infidelity"—what we miscall "modern thought"—is in the air. It appears in our scientific treatises, and is not always absent from our pulpits. While superstitions of the past have disappeared like shades before the light, in too many cases faith has been confounded with credulousness, and the existence of the spiritual world (so real to the Christian because his better self lives therein) is largely disbelieved. Miracles used to present but little difficulty: the old lady avowed that if the Bible had said Jonah swallowed the whale she would have been able to swallow the story. But all this is changed; the Bible has been nibbled all around—some have thought it practically destroyed; we hear of "the mistakes of Moses," and are told that if the honest men who wrote the Bible were living to-day, they would gladly correct their blunders by the light of science. Evolution is to take the place of creation; the Eden of Genesis is only legendary, and that of the Revelation something less; while all that lies between seems in the eyes of some to crumble, attacked as it is at each end. Well, well! if blatant emphasis be all that is necessary to prove truth, what sceptics advance may be accepted; but, somehow, it is not quite so easy as some men believe to dispose of Christianity and its grand old Book. Witness as to the reality of the spiritual world is worth something,

and it may be had in plenty. Miracles in the spiritual sphere are not less wonderful, but more so than in the material, and in both spheres "there are more things wrought by prayer than this world dreams of." The old Book still presents a very hard morsel to the nibbler. It is very much the fable of the viper and the file over again. The apparently destroyed Bible remains to be destroyed afresh in each succeeding age. Science has not said its last word yet, scarcely its first perhaps; and if evolution could be proved, you would still want a first cause behind to account for the germ, and a Divine wisdom and energy throughout to conduct the process. To evolve is to roll out, and you can scarcely roll out what is not rolled in. Who rolled it in, then?

There is not much to fear ultimately from scepticism; but we must face the fact that our senior scholars—especially young men—are in present danger. Some earnest spirits

"Falter, where they firmly trod,
And, falling with their weight of cares
Upon the world's great altar stairs
That slope through darkness up to God,"

are in doubt. These, though not the most numerous, may yet be the finest spirits in a young men's class. They are sceptics only till the light comes, as come it will to all who, with honest heart and wide open eyes, watch for the morning.

But light should come through the teacher. Inquiry cannot be crushed without imminent peril, nor can we run away, unless guilty of moral cowardice, from the spectres of the mind. The ghosts must be laid, while devout inquiry will show them all to be mere "bogies." Let teachers encourage young men reverently to express their difficulties—if not in open class, then privately; let no one difficulty be shirked; let the teacher be acquainted with the leading "evidences" for Christianity, and let the teaching be occasionally evidential. Above all, let the teacher himself cultivate the robust faith which sees in Christianity something infinitely more reasonable than any substitute ever offered; let him, while living in communion with his Lord, loyally do the Father's will, and "he shall know of the doctrine, whether it be of God;" and, knowing it for himself, he will speak with the "authority" born of personal conviction and consciousness, and "not as the scribes" who take their religious belief at second-hand.

(4.) But the spirit of the age is not altogether adverse to us in our Sunday-school work. Its watchword is "*Forward!*" so is ours. Revolutions which would have taken a leisurely antediluvian two or three centuries to mature, are hatched and developed in as many years, not to say weeks. Especially is the age characterised by Evangelical effort and general aggressiveness in the Church. If there is growth among the tares in the world's broad field, so there is among the wheat: they grow together, and must, "until the harvest." There is little analogy between the Established Church life of to-day and the old frowsy ecclesiastical scene depicted by Hogarth, where the "downy doctor," looking through an eye-glass that reminds one of the window of a ship's cabin, is reading a homily, with all too much effect on a sleeping congregation, from the text—"I will give you rest." There is as little correspondence between the prim Dissenting meeting of a generation ago and a Salvation Army service of to-day, where, if the blast of trumpets could blow men to heaven, few need be left behind.

Change, however, is not always progress; and, though the kaleidoscope of time is ever showing us new patterns, the former things are not worse because they are old. There have been changes in the Sunday-school which are not altogether improvements. Some of the present-day Sunday-school ditties about banners

"Gleaming in the sunshine, floating in the air,"

have little of the Gospel ring in them of old-time compositions like

"There is a path that leads to God,
All others go astray,"

or,

"Almighty God, Thy piercing eye
Strikes through the shades of night."

If the truths in a few of the old hymns were like true jewels badly set, some at least of the present compositions are too much like the lustrous, but cheap, Paris diamonds, whose good cutting and setting make one forget their small actual value.

We need to conserve the old truths, but to re-cut and place them better.

But on the whole there has been progress, even startling progress, in Sunday-school results. We have a total for England, Wales, and

Scotland (to say nothing of Ireland and the Colonies) of some 650,000 teachers, and 6,000,000 Sunday scholars; and during twenty years we find an increase in the number of scholars of 93 per cent. in the Baptist connection; 97 per cent. in the Primitive Methodist; and 257 per cent in the Society of Friends. And if results are not in all respects what could have been desired, yet who can estimate the indirect influence of the Sunday-school on the national life? A bishop of the Church of England was once tutor to a princess. He complained that his instructions had been without effect; but her Royal Highness replied: "Ah, but, my lord, you do not know how much worse I should have been without them."

Our wants in view of the spirit of the age are surely these. First, and principally, *deeper godliness in our teachers*. The existence of this would be an instant solution of many a pressing problem. For example—given deeper religious life—the question as to what is lawful and what unlawful in Sunday-school "entertainments" would scarcely arise; for all is lawful that can honestly be done in the name of Christ and in the spirit of Christ, and nothing is lawful that cannot be sanctified by these; for "whatsoever is not of faith is sin." Such extraordinary revelations of Sunday-school gatherings as came to light about two years ago, through the vigilance of a London daily newspaper, could never outrage a sensitive conscience if a healthy spiritual tone were universal in our Sunday-schools.

And we have need to emphasise the *moral teachings* of Scripture on the basis of the evangelical. Not instead of these latter, for then we should be teaching "another gospel," which still is not "another," because the good news of salvation through the substitution of the Saviour are absent from a moral system which excludes an atonement. But we must insist on morality as the outcome of personal faith in Jesus. Mr. Bright discerned the "signs of the times" when, at a meeting of a northern Baptist association, he suggested that teachers might well insist upon the necessity for truthfulness, temperance, kindness to animals, and (in view of the scholar's future) our responsibilities as citizens. Unhappily, it is scarcely possible for the young to be as simple concerning evil as it was for their grandfathers, and this because of what we regard—and justly—with British pride—namely, the freedom of the press. But if "the knowledge of good and evil" is so common, and perhaps necessarily so,

the least our Sunday-schools can do is to provide a powerful moral antidote to the ruinous influences everywhere abroad.

We need, too, to put more *purpose* into our Sunday-school work. Sunday-school teaching is not quite recreation, though it may be a supreme pleasure; and purpose—real stern purpose—is necessary to carry a teacher through. A man of purpose will not allow a shower to forbid his attendance at school, or permit the spirit of self-indulgence to make him ten minutes too late in his attendance. A purposeful man, too, will scarcely arrange all his headaches and liver derangements for Sunday. If medicine must be taken then, pray let it be homœopathic. This might be carried as confectionery, only it may be dangerous to the scholars, who, possibly, may fail to detect the difference between a pilule and a comfit.

And perhaps we have need to make new departures in our work. Old truths may be put in new lights, ancient pictures in new frames, without the inconsistency involved in pouring new wine into old bottles. Freshness in our services, changes in our programme, advance all along the line, are desirable. Almost anything may be tolerated rather than decorous dulness. *Punch* once sketched the new county member, unable longer to endure the droning of a dull divine, rising in church to move "that the question be now put"; and some scholars might be pardoned if they could be guilty of similar impropriety, for children are naturally restless, even at the most attractive of services—they would scarcely be children if they were not. Suspect a child who is not restless; it is surely either a hypocrite or an invalid. And be careful, too, how you represent heaven to the children as a place of *rest*. What do they want with rest? To go to bed may be paradise to the weary worker—it is usually purgatory to a romping child.

We have to remember, in closing, that our work is just the continuation of our Lord's. They were but a few children on whom, in the days of His flesh, He laid His blessed hands in benediction. That act was for us the beginning of the Sunday-school work. Jesus Christ has been blessing the children ever since, and now He calls us into a partnership of benediction. Our work must be, through and through, one of blessing, and the benediction we seek to confer must extend over an ever-widening area. When the world is covered with a network of Sunday-school agencies, then, but not till

then, will our work be "within measurable distance" of organic completeness; but not until the last young heart has been laid upon the altar of our God may the Sunday-school teacher say—"I have finished the work which Thou gavest me to do."

JOHN T. BRISCOE.

ILLUSTRATIVE BREVITIES.



"**M**EMENTO MORI" was an old warning supplied by the presence of a skeleton at Egyptian feasts; *memento bene vivere*, is one that perhaps we still more need to have before us—"Teach me to live, 'tis easier far to die." Captain Burnaby in his ride through Anatolia relates that, in a mosque he visited, he saw a large ostrich egg suspended from the ceiling by a silver chain. On asking why this was done, it was replied, "Effendi, the ostrich always looks at the eggs she lays. If any one of them is bad she breaks it. This egg is suspended here as a warning to men that, if they are bad, God will break them in the same way as the ostrich does her eggs." There are many places where, if this were the lesson impressed, it would be a good thing. Not only in scenes of worship, but in our market halls, our exchanges, our places of amusement, indeed in every house. "Remember," the voice of the token would seem to be, "be warned, and be wise. Avoid the sin that is a curse, seek the righteousness that is life. Be humble and vigilant before Him who sees the heart within, as well as the life without, and will deal with every man according to his deeds."

THE same interesting traveller relates that near Vau, on one of the immense, flat, precipitous rocks, there is graved a colossal inscription, the letters being very large and striking, and capable of being seen at a great distance. It is supposed to have been placed there by order of Semiramis, and appears, so far as can be ascertained, to relate to some military exploits. An English traveller was once, at considerable peril, let down the rocks to attempt to decipher it. How indelibly it there stands! No hands can deface, no tempests wear it away. The effects of time seem only to harden and perpetuate it. Is it not like the truth set forth by God before the human race? It is visible, so

that he who runs may see it. It is impressive, it appeals to every passer-by. It is exalted above all injury; no hand shall be uplifted to harm it. It is unaffected by time, except to become more sure and fixed. It shall be the object of ceaseless study, and, fulfilling Job's wish, is "graven as with an iron pen in the rock for ever." How much of ancient literature and philosophy that inscription has survived and will continue to do! So Divine truth survives all its rivals and opponents, is the witness of conquest over foes, and lives through endless ages, evermore irradiated by the light of Heaven.

THE singular discovery of composite photography,* should experiment verify its success, is significant of the idea of union, in one character, of the excellencies of all the worthiest and best the world has ever known. These may be conceived as being combined and presenting themselves in one bright and consummate image. The faith of Abraham, the meekness of Moses, the spirituality of David, the courage of Elijah, the prayerfulness of Daniel—how striking and imposing a character would that be in which these and every other noble trait should be combined! But have we not such combination in Christ? Does He not represent all the best elements and excellencies of the greatest and worthiest of the past in Himself? Time and history have presented the world with many attractive aspects of character, especially in detached parts and single features. But Christ seems to have gathered into Himself all the fragmentary types of moral nobleness before known, and in His one composite perfection outglows the best conception of them all. We have fulfilment without failure, comprehension without omission, light without shadow, finish without flaw. Oh, that "beholding, as in a glass, the glory of the Lord, we may be changed into the same image from glory to glory even by the Spirit of the Lord!"

HUGH MILLER, once approaching among some sand hills an open level space covered thickly with water-rolled pebbles and gravel, was surprised to see that, dry and hot as the day was elsewhere, the little open space seemed to have been subjected to a heavy dew or smart shower. The pebbles glistened bright in the sun, and bore the

* See *Century Magazine* for March.

darkened hue of recent wet. On examination, however, he found that the rays were reflected, not from wetted, but polished surfaces. The light grains of sand dashed against the pebbles by the winds during a whole series of years, grain after grain repeating its minute blow, where, mayhap, millions of grains had struck before, had at length given a resinous-looking, uneven polish to all their exposed portions, while the parts covered up retained the dull, unglassy coat given them of old by the agencies of friction and water. That this was so he was able to verify afterwards by some silicified wood brought from the Egyptian desert which had just the same resinous-like gloss on its flinty surfaces.

Something is suggested here connected with beauty and polish of character. Is it not by innumerable little things that character is wrought upon and brightened and gains finish? Is it not by the combined effect of the impact of endless incidents, many, perhaps, painful, that attainment and lustre are at last acquired that would be produced by no other means? Unacted upon, our natures are hard and rugged. They show no brightness or attraction. We need the influence and friction of often untoward events, as we think them, to remove our roughnesses, subdue our self-will, and fashion us to any excellence. So it is God orders circumstances that tend to this result. We are sometimes ready to murmur and complain, but the work goes on; and the eventual result is that "polishing after the similitude of a palace" that shall show the sanctified effect of fatherly treatment, and complete our preparedness for His ultimate appointments. Remember, little things as well as greater ones are leaving their mark on you. The touch of each one may be imperceptible in itself, but the operation of the whole will not be. All will "work together for good," and character tried will acquire an excellence that is without the reach of character untried.

A MAN'S faith is what *he is*, not what he professes; not what he commends to, or urges on, others; not what he imagines or esteems himself to be, but what *he is*. In the last Carlist war in Spain a priest was in command of a battalion of soldiers. He addressed them on the eve of an expected battle, and told them that whoever was slain in the morrow's fight would sup with Christ in Paradise.

The morrow came; the Carlists were beaten; the priest's battalion was the first to run away, headed by the divine himself, who, it was observed, used every power to put himself at a distance from the foe. A soldier who had heard his recent assurance touched him on the shoulder and said, with a knowing look, "You told us, father, that whoever was slain in to-day's fight should sup in Paradise, but now you are running away." Did that soldier consider the priest believed what he had said? Had he any reason to do so? especially when, turning the whole matter into mockery, the priest replied, "Oh, I never sup, I only dine!" The Apostle James writes in irony, "Show me thy faith without thy works." We cannot show a soul without a body; a voice without an utterance. But we can show faith by what we *are*, and do. Abraham, John the Baptist, Paul, did.

NEVER linger in the neighbourhood of sinful influences. You may sometimes, perhaps, not be able to escape passing through some of these. To avoid, a man "must needs go out of the world"; but let activity quicken your steps, let desire to be as brief as possible impel. The effects upon any loiterer cannot but be baneful. We are reminded of the pestiferous valley of the Solwan, first spoken of by the great Venetian traveller, Marco Polo, and more recently by Captain Gill.* As it lies before the wanderer in the region through which he is journeying, all nature seems to smile and invite the tired to stay and rest. But to pass the night there would be to rise in the morning with fever-stricken limbs. A lurid copper colour vapour folds the valley in a deadly embrace. Even in autumn, the most healthy season, passengers hurry across to flee the infection that the sun sucks up. Guard your religious life with as much earnestness as a man would seek to shield his physical health. As to every surrounding that would taint, stain, or blight it, if possible avoid, otherwise hasten through it, and take the counsel of Solomon, "Turn from it and pass away."

G. MCM., B.A.

DR. THOMAS ARMITAGE, of New York, has just published "A History of the Baptists" from the time of Christ to the year 1886. We are unable to notice it this month, but advise our readers to lose no time in procuring it. It is in every sense a noble book, which all Baptists should undoubtedly possess. The publisher in England is Mr. Elliot Stock.

* "River of the Golden San'l."

SACRED SONGS OF FOUR CONTINENTS.

No. IX.—FROM THE ZEND OF ZARATHUSTRA SPITAMA
(ZOROASTER).

B.C. 700.*



OD is the light of light, the living Creator
of all things.

Perfectly wise is He, the Holiest One,
the Eternal.

Father of all that is true, and Giver of
life immortal.

Self-derived is His glory, and His is the
power and the Kingdom.

Ere the creation of day, and before the
creation of angels,

The Holy Spirit of God, the Word, hath
continuously spoken.

Garnered and treasured in Him are all that is
perfect and holy.

He is the Type of creation, the First-born
Son of the Father.

The mind of the guileless man aspires to the
life immortal.

God is the Saviour of all, of every one
of His creatures.

Ever, to them that adore, He is Friend, and
Brother and Father.

His dwelling-place is the home, the glorious
reward of the faithful.

Diligent sowing is better than offering
prayers by the thousand !

Uncompassionateness is the worst disease
of the spirit !

Three are the rules of life ; in these are the
essence of virtue :—

See that in thought thou art pure, and pure in
word and in action !

H. C. LEONARD.

* The remarkable theological expressions in the first three verses are selected from the oldest portion of the Zend-Avesta, the only part believed by the Parsees to be written by Zoroaster himself and Divinely inspired.

BRIEF NOTES.



THE FREEMAN.—Our contemporary has begun the new year in a greatly improved form. Various alterations have been made, which will increase both its attractiveness and its utility. We congratulate the Directors on their having secured the exclusive right to publish every week Dr. Maclaren's current sermons. This is as it should be. Dr. Maclaren's sermons are eagerly read by members of all denominations, but are naturally prized most of all by Baptists, and there is, therefore, no paper in which they can so appropriately appear as in the weekly organ of the Baptist denomination. This new departure must involve considerable expense, and a largely increased circulation will be needed to meet it; but we have no doubt that the Directors will be heartily supported in their commendable enterprise, and that their confidence in the denomination will be amply justified.

THE BAPTIST UNION AND THE IRISH MISSION.—At its last meeting, the Council of the Baptist Union of Great Britain and Ireland unanimously resolved to transfer the Irish department of the British and Irish Home Mission to an executive committee in Ireland. This committee will be called "The Irish Baptist Home Mission," and will be appointed by the ministers and delegates of the churches which form the Irish Baptist Association, a body which is already affiliated with the Union. The brethren in Ireland will have the conduct of the Mission in their own hands, and be responsible for the appointment and superintendence of its agents, as well as for the collection of subscriptions and donations, although the Council of the Union promises to facilitate in every practicable way any proper appeal to the friends of the Mission in Great Britain. We are assured that the conference with the brethren in Ireland has been most cordial and satisfactory, and that they fully approve of all that has been thus far done. The resolutions of the joint committee were based on the recommendations of the Revs. Charles Williams and Dr. Clifford, as laid before the Council of the Union after their visit to Ireland last summer. We are greatly indebted to their clear-sighted and courageous judgment in rendering possible a step in the right direction.

MR. SPURGEON'S WITHDRAWAL FROM THE BAPTIST UNION.—At the adjourned meeting of the Council held on the 18th ult., the following Report was presented by the Deputation which in December last had been appointed to confer with Mr. Spurgeon:—

"On Friday, January 13th, 1888, your Deputation had an interview with Mr. Spurgeon. Dr. Maclaren was absent through ill-health. The interview took place after a lengthened correspondence, in which Mr. Spurgeon declined to meet the Deputation if they were going to discuss the question of his action towards the Union, but at the same time he would not preclude all reference to the past. We have to report:—

"1st. That Mr. Spurgeon could not see his way clear to withdraw his resignation.

2nd. That, with a view to the deliberation proposed by the Council, Mr. Spurgeon handed to the Deputation the following statement which he had previously prepared :—

“In answer to the question what I would advise as likely to promote permanent union in truth, love, and good works, I should answer :—(1) Let the Union have a simple basis of Bible truths ; these are usually described as “evangelical doctrines.” (2) I know of no better summary of these than that adopted by the Evangelical Alliance and subscribed by members of so many religious communities for several years. The exact words need not be used, of course, but that formula indicates the run of truth which is most generally followed among us, and should be so followed. (3) I greatly rejoice in the declaration proposed by Dr. Angus, so far as it goes, but its omissions will suggest as much as its assertions.

‘(Signed) C. H. SPURGEON.’

“3rd. That Mr. Spurgeon stated that he would not undertake, on these conditions being complied with by the Union, to rejoin it. He would wait and see how it worked.

“4th. That as to the Baptist Union being a confederacy in evil, he did not think it was ‘knowingly so.’ He added, ‘Mark my words, “To be very plain, we are unable to call these things Christian Unions ; they begin to look like Confederacies in Evil.”’

“5th. That, in reply to the question asking for names and evidence of men unfaithful to the Gospel, Mr. Spurgeon positively declined to give the names of any brethren, since he did not believe that the Union had any authority over them, nor did he know of any one who had violated our Constitution ; because he did not believe there is any power under our Constitution for dealing with the utmost divergence of doctrinal opinion.”

After this report had been received the following resolutions were passed, the first *nemine contradicente*, and the second with five dissentients :—

“Resolution 1.—That the Council deeply regrets the resignation of membership in the Union by the Rev. C. H. Spurgeon, whose great gifts and usefulness are matters of joy and thankfulness to them and to the whole Church of God. But inasmuch as the conciliatory efforts of the Deputation have been unavailing, the Council have no alternative but to accept his resignation.

“Resolution 2.—The Council recognises the gravity of the charges which Mr. Spurgeon has brought against the Union previous to, and since, his withdrawal. They consider that the public and general manner in which they have been made reflects on the whole body, and exposes to suspicion brethren who love the truth as dearly as he does. And as Mr. Spurgeon declines to give the names of those to whom he intended them to apply, and the evidence supporting them, those charges, in the judgment of the Council, ought not to have been made.”

It was further decided to hold another meeting of the Council in February to consider Mr. Spurgeon’s proposals in regard to a Declaration of Faith.

It is inexpressibly painful to know that one whom we all so profoundly love and honour is no longer a member of the Baptist Union, and that so far we have to

regard him as "a lost leader." We are fully alive to the gravity of the crisis, and the momentous issues dependent on the action of the Council. But we do not see what other course could have been taken. Compliance with Mr. Spurgeon's suggestions would not have induced him to rejoin the Union, and his withdrawal is avowedly on the grounds set forth in his articles on "The Down Grade." Could the Union have been silent under the terrible charges there made, and have ignored their real meaning, even to secure at some distant time Mr. Spurgeon's return, or to prevent further withdrawals? Has it no duty to itself or to its members, many of whom have been brought under cruel suspicion, and to the churches, whose peace, usefulness, and honour are seriously endangered? To have withheld the declaration that Mr. Spurgeon's charges "ought not to have been made" would have been tacitly to admit their validity, and we are sure that a man who gives such hard blows would lose all respect for the members of the Union if, when smarting so keenly, they had made no show of self-defence.

EVEN if Mr. Spurgeon's charges had been capable of substantiation (and we cannot for a moment admit that they are), the manner in which they have been made seems to us utterly at variance with the mind of Christ. The Rev. J. T. Brown, whose large heartedness is not more conspicuous than his thorough Evangelicalism, expressed his conviction that in this controversy the members of the Council had been nearer to their Master than Mr. Spurgeon. The facts on which his evidence was based would indeed need to be carefully sifted, and weighed with judicial thoroughness and impartiality. General statements flung out broadcast expose to suspicion men against whom Mr. Spurgeon himself would utter no complaint. Ought not our honoured friend to have remonstrated privately with the men whose doctrines are so obnoxious to him? Should he not have carried his grievance to the Council, or, if necessary, to the Assembly? No man would have been so heartily welcomed, or have been heard with profounder respect. We are convinced that if he had done this we should never have heard of his withdrawal, and he would not have made what we cannot but regard as the greatest mistake of his life.

THE Council of the Union has thus far acted with such wisdom, gentleness, and firmness, that we have every confidence as to the future. There will be no hasty legislation, and certainly no recrimination. It is clear that "the unity of our denomination in truth, love, and good works," cannot be maintained by subscription to a creed. The history and condition of the churches where such subscription is enforced, afford the most complete and painful proof of its uselessness. Baptists are not likely so far to forget their traditions and their principles as to contemplate a retrograde and suicidal step. They will not belie all that they have held as to individual freedom and responsibility on the one hand, and the presence of Christ, the indwelling of the Holy Spirit, and the living guidance of the Church on the other. Robert Hall has justly said that "A long course of experience has clearly demonstrated the inefficacy of creeds and confessions to perpetuate religious belief. . . . The spirit of error is too subtle and volatile to be held by such chains. Whoever is acquainted with ecclesiastical history must know that public creeds and confessions have occasioned more controversies

than they have composed, and that when they cease to be the subject of dispute they have become antiquated and obsolete. . . . The doctrines of the Church, with or without subscription, are sure to perpetuate themselves when they are faithfully preached, but the mere circumstance of their being subscribed will neither secure their being preached nor believed." Such a "Declaration" as Dr. Angus submitted to the December Council is another matter, and many who would not sign a creed would not object to it. How far it would promote the vital unity of the denomination, and weld us together more firmly in Evangelical faith, is doubtful. Our prayer is that God Himself may illumine all our churches and ministers, and give us a larger measure of that Spirit who alone can guide us into all truth.

MINISTERIAL REGISTER.

- BARTON, J. E., resigned pastorate, Ebenezer Chapel, Burnley; accepted call to Gloucester.
- CORK, D., intimates his intention to close his pastoral labours at Budleigh Salterton.
- DAVIES, R., of Morley, succeeds W. Sharman (retiring through ill-health), at Wintoun Street Chapel, Leeds.
- DAVIES, B. T., of Victoria, Ebbw Vale, accepted pastorate of English Church at Treorky.
- DAVIS, W. S., resigned church, Ryde, Isle of Wight.
- EVANS, E. R., Pontypool College, accepted pastorate, Adulam, Pontardawe.
- EVANS, WILLIAM, late of Harboard, accepted pastorate, Mint Lane, Leicester.
- FELLOWES, J. O., John Street, Edgware Road, after twenty-two years' service, closed his ministry.
- HALL, A., received invitation to become the minister of church at Hampton Court.
- HEWSON, J. C., Pastors' College, accepted call of church, Irvine, N.B.
- MEYER, F. B., Leicester, accepted invitation to Regent's Park Chapel.
- PAGE, E. J., Regent's Park College, accepted pastorate, Bideford.
- PRATT, WILLIAM, B.A., West Haddon, accepted pastorate of Pembroke Chapel.
- PROBERT, E. E., late of Abercarn, accepted pastorate of Carmel English Church, Pontypridd.
- ROACH, J., Blakeney, Gloucestershire, accepted invitation from church, Fownhope, Herefordshire.
- ROBINSON, W. V., late of Stretford, Manchester, accepted pastorate, Lansdowne Church, Bournemouth.
- SCOTT, J. G., resigned pastorate at Guilsborough, Northampton.
- STANBRIDGE, H. G., resigned church, Caxton, and accepted call to church, Biggleswade.
- TUCKWELL, J. H., Carey Chapel, Reading, secedes to another denomination, having changed his views, particularly on baptism.
- WARD, ISAAC A., accepted pastorate of Townhead Street Chapel, Sheffield.

WARREN, J. BOYD, resigned pastorate at Shouldham Street, Bryanston Square, W.
WATERTON, CLEMENT, West Vale, near Halifax, accepted call to church at Boston,
Lincolnshire.

WATTS, H., Hyde, accepted call to pastorate, Middleton, Lincolnshire.

WHITTLE, THOMAS, Madeley, Salop, resigned pastorate.

WILLIAMS, J. GYLES, Nottingham, accepted call to pastorate of church, Attercliffe,
Sheffield.

WISBEY, ALFRED, Landbeach, resigned to supply the pulpit of the Independent
Church at Bottisham, Cambs.

WYNN, WALKER, of Nottingham College, accepted pastorate of Bethel Church,
Allerton, Bradford.

WYNNE, FREDERICK, of Wendover, accepted pastorate of church, Abbey Road,
Barrow-in-Furness.

MAKEPEACE, JONATHAN, deceased December 13th, formerly minister of Hallfield
Chapel, Bradford.

REVIEWS.

THE GOSPEL ACCORDING TO ST. MARK. By the Very Rev. G. A. Chadwick,
D.D., Dean of Armagh.

THE EPISTLES OF ST. PAUL TO THE COLOSSIANS AND PHILEMON. By Alexander
Maclaren, D.D. London : Hodder & Stoughton. 1887.

WE have previously directed attention to the project of the "Expositor's Bible," of which these two volumes form part. A more favourable beginning could not have been made. Dr. Maclaren's unique power as an expository preacher is so well known to our readers that it would be superfluous to describe it. His lectures on the Colossians are among his best work. He has thoroughly grasped the argument of this profound Epistle, followed the sequences of its thought, traced the connections and dependencies of its different parts, and applied its principles and lessons to the religious and social needs of our own day. He seems almost to have "changed eyes" with Paul, and to have elucidated his thoughts with a vividness of imagination, an intensity of feeling, and an incisiveness of speech which have rarely been equalled. This is emphatically the preaching we need to-day. Dr. Chadwick has not so great a fame as a preacher, but his discourses on the Gospel of Mark are not unworthy to stand beside Dr. Maclaren's. If he has not an equal intensity, he has, perhaps, an easier flow of speech, and writes with no less freshness, if not with equal vigour. The second Gospel affords fine scope for word painting; and Dr. Chadwick can bring the scenes and incidents of our Lord's history before us with remarkable distinctness, and can present them in their rich and manifold colouring. His exposition is sound and his applications timely. A series that opens with such works as these need have no fear of success. We again give it our heartiest commendation.

LECTURES ON THE BOOK OF JOB. Delivered in Westminster Abbey. By the Very Rev. George Granville Bradley, D.D., Dean of Westminster. Oxford : At the Clarendon Press. 1887.

DEAN BRADLEY'S Saturday afternoon lectures have formed a most pleasing and impressive feature of the life of "the Abbey," and their publication will be a permanent memorial of efforts with which no one would have sympathised more fully than Dr. Bradley's illustrious predecessor. The author modestly disclaims the idea of having enlarged the field of knowledge open to all theological students on this portion of the Hebrew Scriptures by independent researches of his own. But he has certainly exercised an independent judgment on the researches of all our foremost scholars, and presented the results of many years' thought and investigation in novel and attractive forms. Such lectures could nowhere be more fittingly given than in the venerable building over which the Dean presides. Their reverence, their lofty devotion, their stately thought and beautiful imagery are not more observable than their sympathetic insight into the suffering and struggling life such as that which seethes around the Abbey itself. The pages of the book transmit the light—like a cathedral window in exquisite colours, and in graceful and majestic forms. Their teaching has the glow of an imaginative splendour, and is chastened by a profound spiritual experience. Dr. Bradley does not pronounce dogmatically on the age and authorship of the book, though he inclines to the views which are held by the majority of modern Biblical scholars. He regards it as a parable rather than a drama, and shows very clearly its main didactic purpose in relation to the sufferings of good men. We heartily endorse Dean Bradley's assertion that the Revised Bible has for the first time made this great book intelligible from first to last to ordinary English readers. Never before have the doors of every chamber of this great treasure-house been thrown wide open ; and we are glad that the Dean has obtained permission from the Delegates of the Clarendon Press at Oxford, &c., to print the Revised Version, the chapters commented on being inserted before each lecture. Excellent as are many previous works, we believe that Dean Bradley's lectures will virtually make the Book of Job a new book to thousands of Englishmen, and that they will see in it a depth and fulness of truth and a power of Divine inspiration such as they have not previously discerned. We cannot learn from Job all that we learn from Christ, but in some sense there is no part of Scripture which has a more distinct and momentous bearing on the problems of our own day.

UNIVERSITY AND OTHER SERMONS ; Parochial and Other Sermons. By the Right Rev. James Fraser, D.D., Second Bishop of Manchester. Edited by J. W. Digg'le, M.A. London : Macmillan & Co. 1888.

DR. FRASER, who will long be remembered as one of the very best bishops that the English Church has ever known, was doubtless greater as an ecclesiastical ruler, and as a wise, genial, and successful administrator, than as a preacher. But his strong common sense, his large-hearted charity, his lofty reverence, and his profound Christian faith were always conspicuous, and gave to his sermons a peculiar attraction. He had a fine presence and an easy as well as an impressive

utterance, and it was a treat of no ordinary kind to listen to him. His sermons acquire additional interest from his high office, and the affection in which he was held by Nonconformists not less than by Churchmen; for, as Dr. Maclaren said, "We all mourn him. We all admired him." But had these volumes proceeded from an hitherto unknown author they would soon have attracted attention. They are, of course, diverse in character, the University Sermons being more argumentative and apologetic, and dealing with various intellectual and social problems of the age. The Parochial Sermons, on the other hand, are more directly spiritual, expository, and practical—such as every devout and faithful pastor would desire to preach. Dr. Fraser was an assiduous worker. His activity was unbounded, and on this score he was "a wonder to many." But his activity did not prevent his earnest and prolonged study of the Bible. We believe that his life was indeed hid with Christ in God, and that herein was the secret of its great influence. His views of the Gospel were not in every particular identical with our own. But that fact does not interfere with our admiration either of his genius or his piety. Would that we had more men like him in all our churches! We should be thankful for more to act as daysmen between science and religion, as well as between wealth and poverty. The sermons on "Church Problems," "Responsibility," "Paul before Felix," "Influence of Character on Intellectual Progress," "The Gospel and the Masses," "The Tears of Jesus over Jerusalem," "The Dominion of the Flesh," and "The Value of the Soul," could be read by preachers of no school without profit. Among the books put down for perusal let not these be omitted.

ESSAYS, CHIEFLY ON POETRY. By Aubrey De Vere, LL.D. In Two Vols. London: Macmillan & Co. 1887.

A FEW months ago, in reviewing Mr. De Vere's "Legends and Records of the Church and the Empire," we spoke of him as a graceful and scholarly poet, who had in early life been brought directly under the influence of Wordsworth and Coleridge, and exemplified many of their best characteristics. The study of his poems and plays is invariably pleasant; and though they do not take the first rank, they fill an honourable place, and are among the works which the world will not willingly let die. In the present volumes, Mr. De Vere writes as a genial and accomplished critic—a close and conscientious student of the poetry of others. The essays are mainly reprinted from one of the great reviews, the *Edinburgh*, the *Quarterly*, the *Dublin*, the *North British*, the *Nineteenth Century*, &c.; but, rapidly as criticism advances, they are by no means out of date. A hundred pages are devoted to a minute examination of Spenser's poetry. Then follow essays on Wordsworth; his genius and passion (a remarkably fine and powerful vindication of Wordsworth against the assertion that he was great in thought, but scant in passion), and the wisdom and truth of his poetry. The Recollections of Wordsworth at the close of Vol. II. are of a more personal nature, but they form a welcome addition to our knowledge. In fact, Mr. De Vere's contributions to the study of Wordsworth will be appreciated most by those who are the most thoroughly conversant with his poems. Sir Henry Taylor is a

poet of less significance than Wordsworth ; but the author of "Philip Van Artevelde," of "Edwin the Fair," and various other poems, is one whose writings will amply repay the most careful study ; nor has Mr. De Vere in his 150 pages devoted undue attention to him. He has, by his historical illustrations, his lucid criticisms, and his suggestive interpretations, imparted new and deeper interest to works which are deservedly held in esteem by all who can appreciate genuine poetic work. Other essays are on "Two Schools of English Poetry," the national and the ideal. Shelley, Keats, Landor, and others are passed in review, and here also we feel ourselves to be in the hands of a strong and competent guide. In fact, we know of no better means whereby young people could be trained to a sincere, intelligent, and worthy love of poetry than by the perusal of these volumes. The remaining essays are on specifically religious subjects, "Subjective Difficulties in Religion," "A Saint" (a singularly beautiful and entrancing sketch of St. Aloysius Gonzaga), "The Eremite Ambrosius," &c. Mr. De Vere adopted, many years ago, the Roman Catholic form of faith, but he here deals with the realities that underlie all forms—the deepest and most essential of verities ; and no devout or intelligent mind can be brought into association with him without conscious elevation of thought and feeling, and a keener realisation of the great motive powers of spiritual life.

SHAKESPEARE, AND OTHER LECTURES. By George Dawson, M.A. Edited by George St. Clair, F.G.S. London : Kegan Paul, Trench, & Co.

WIDELY as we differed from Mr. Dawson's theology it was always a pleasure to meet him on neutral ground, and to listen to his luminous and manly discussions of the great themes of literature and art. He was a man of genius as well as a student. His familiarity with Shakespeare, Milton, and, indeed, with all our great writers ; his devotion to art and his delight in music, allied with his power of eloquent speech, made him one of the most delightful of lecturers. He had a ready command of wit and satire, pathos and humour. We do not wonder that those who remember the lectures should desire to see them in print. Unhappily, the reports are in many cases imperfect, but even thus they are too good to be lost. The Shakespeare lectures are perhaps the most valuable, but those on "Old Books," "Sir Thomas More," "Faustus, Faust, and Festus," are of scarcely less merit, and all readers of Tennyson will be instructed by the lectures on "The Idylls of the King" and "Enoch Arden." The expositions of such pictures as Holman Hunt's "The Light of the World" and "The Shadow of Death" will teach us how to see and study paintings. The lectures on "Things Unseen" are in a profoundly spiritual vein, and could scarcely fail to recall all men to their better selves as in the very presence of God.

THE GOSPEL IN NATURE : Scripture Truths illustrated by Facts in Nature. By Henry C. McCook, D.D., Vice-President of the Academy of Natural Sciences of Philadelphia. With an Introduction by W. Carruthers, Pres. Linn. Society, F.R.S., Keeper of Botany, British Museum.

TENANTS OF AN OLD FARM : Leaves from the Note Book of a Naturalist. By

the same Author. With an Introduction by Sir John Lubbock, M.P. Illustrated from Nature. London: Hodder & Stoughton. 1888.

IF any of our readers are at a loss as to how they shall spend pleasant and profitable evenings with their young folks who have got beyond the story stage and need solid instruction, imparted in a fascinating style, let them by all means purchase these two books. They are an application by an accomplished naturalist of the method sanctioned by the greatest of all teachers. "The Gospel in Nature" is a series of Sunday addresses, based on certain well-known phenomena—the mist, the dew, the rain, the snow, hail, crystals, flowers, &c.—and with a beauty and force which have perfectly charmed us, Dr. McCook shows how all these are mirrors and symbols of great spiritual truths. "The Tenants of an Old Farm" are the various forms of life which abound in our fields and hedges, our woods and waters. The insight we here get into insect life is remarkable. Sir John Lubbock's testimony as to the accuracy as well as to the breadth of Dr. McCook's knowledge is, of course, decisive. The illustrations alone are worth many times the price of the volume. Dr. McCook will rapidly become as popular in England as he is in America.

THE STUDENT'S COMMENTARY ON THE HOLY BIBLE. Founded on the "Speaker's Commentary." New Testament, Vol. II., Romans—Revelation. London: John Murray, Albemarle Street.

MR. FULLER has, at length, completed a task of considerable difficulty. His abridgment of the "Speaker's Commentary" has been judiciously accomplished. He has given us in a concise and compact form the gist of that great work; and, although detailed discussions, critical and exegetical notes of value are occasionally omitted, all that is of essential importance has been retained; and by students (in the technical sense) and general readers the work in its present shape will, doubtless, be preferred. The sections on the Corinthians by Canon Evans, on Philipians by Dean Gwynn, on Colossians and Thessalonians by Bishop Alexander, and the same writer's notes on the Epistles of John, with the late Archdeacon Lee's on the Apocalypse, are, perhaps, the most valuable parts of the work. But, indeed, all the books are of high rank, and we are thankful that the work is now complete. It should tend to promote a sound and systematic knowledge of Scripture.

GRACE ABOUNDING TO THE CHIEF OF SINNERS. By John Bunyan. Edited, with Introduction and Notes, by the Rev. John Brown, D.D., of Bedford. London: Hodder & Stoughton. 1888.

INCOMPARABLY the best edition of Bunyan's wonderful autobiography. The Introduction supplies the exact kind of information which a reader desires, and the Notes are full of curious learning in philology, literature, and theology. Dr. Brown deserves the thanks of all lovers of Bunyan for so scholarly a work, and the publishers for a book which it is a positive pleasure to read.

APHORISMS. An Address delivered before the Edinburgh Philosophical Institution, November 11, 1887. By John Morley. London: Macmillan & Co.

A SMALL book, whose worth, however, is in inverse ratio to its size. "The

essence of aphorism," says Mr. Morley, "is the compression of a mass of thought and observation into a single saying." His lecture is a continuous illustration of his remark. Not only does he quote aphorisms from writers of all ages and lands, but he illuminates his pages with a kindred wisdom, and creates a love of the wisdom he commends. We have here the germs of a great book.

RELIGIOUS LIFE IN SCOTLAND, from the Reformation to the Present Day.
London : T. Nelson & Sons, Paternoster Row. 1888.

A WELL-TIMED and ably-written book on the inner life of the churches in Scotland. It is the work of five authors, each of whom is specially qualified to deal with the period assigned to him. Professor Lindsay's sketch of the Reformation is particularly good. Mr. Norman Walker's account of the last fifty years is in several respects the most interesting part of the volume. His criticisms are generally judicious, but his outlook might have been more cheerful. Dr. Landels writes on the "Days of the Haldanes" with his usual force and eloquence.

CHRISTIAN LIFE IN SONG; or, Hymns and Hymn-writers of Many Lands and Ages. By the Author of "Chronicles of the Schönberg-Cotta Family," &c.
Fourth Edition. London : T. Nelson & Sons. 1888.

MRS. CHARLES, herself a true poet, wrote some thirty years ago a valuable popular account of some of our most highly-prized hymns—ancient, mediæval, and modern ; Latin and Greek, German and English. There are recent works which discuss special branches of the subject more minutely, but none which go over so wide a range and deal so admirably with all its main features. The book is well worthy of republication, and should be in the possession of all students of hymnology.

SUNDAY-SCHOOL READINGS, Recitations and Dialogues, in Prose and Verse, Original and Selected. Edited by the Rev. W. T. Adey, Ealing. London : Frederick Warne & Co.

A CAPITAL selection of pieces for the purposes indicated. They are at once good and amusing, free both from vulgarity and sentimentalism—a credit to our friend's knowledge of the best things. The beautiful lines on page 117, attributed to Dr. Guthrie, were written by Dr. W. Lindsay Alexander (see his *Life*, page 441).

STUDIES IN THE LIFE AND CHARACTER OF ST. PETER. By the Rev. H. A. Birks, M.A. London : Hodder & Stoughton. 1887.

THE Life of Peter has not received a tithe of the attention it deserves. Mr. Birks has in his eighteen chapters discussed it with admirable lucidity and force, as well as in a thoroughly Evangelical spirit.

DAILY LIFE AND WORK IN INDIA. By W. J. Wilkins, of the London Missionary Society. With Fifty-nine Illustrations. London : T. Fisher Unwin.

EXACTLY the sort of book to place in the hands of our young people, who need a simple, lively, and trustworthy account of the homes, the schools, the manners and customs of the people of India, and of the way in which our missionaries endeavour to win them to Christ. The book embodies the results of many years' observation and experience, and avoids the second-hand knowledge which is sometimes so misleading.

GOSPEL ETHNOLOGY. By S. R. Pattison.

PRESENT-DAY TRACTS ON THE NON-CHRISTIAN PHILOSOPHIES OF THE AGE.
By Various Writers.

THE TREES AND PLANTS MENTIONED IN THE BIBLE. By W. H. Grosser,
B.Sc. (Lond.).

THE DISEASES OF THE BIBLE. By Sir Risdon Bennett, M.D., LL.D., &c.
LIFE ON THE CONGO. By the REV. W. Holman Bentley.

THE FIFTH FORM AT ST. DOMINIC'S: A School Story. By Talbot Baines
Reed.

DIBS: A Story of London Life. By Joseph Johnson, of Sale. Religious
Tract Society.

AMONG the many services which Mr. Pattison has rendered to our churches, we question whether any will be more permanently useful than the publication of his valuable work on "Gospel Ethnology." The idea of demonstrating the relation of the Gospel to this science of the races of mankind was surely an inspiration, while the patient, prolonged research of which the book is the result cannot be too highly commended. Mr. Pattison has examined the peculiarities of all the races—the black, the yellow, the brown, and white—and has shown by instances which admit of no dispute that there is absolutely no race which is not susceptible to the religion of Christ, to whom, therefore, the Gospel is not suited. Nor can we, judging from all that we know, conceive of any variations or developments which will render the Gospel unsuited. Missionary labour receives in these pages a successful and brilliant vindication. It is a storehouse of facts, which will do splendid service at missionary meetings.

Mr. Bentley's "Life on the Congo" is another work that should be in the hands of all our readers. It is an admirable description of the country, the inhabitants, the customs, and the native religions, &c.

"The Trees and Plants" and "The Diseases of the Bible" belong to the useful series known as "Bye-Paths of Bible Knowledge." We have tested them at various points, and find their information full, concise, and accurate. Many curious facts are mentioned, which throw light on the Scripture narrative.

It was a happy idea that led to the collection in one volume of the Present-day Tracts on "The Non-Christian Philosophies of the Age." Secularism, Agnosticism, Materialism, Pessimism, Comtism, &c., are subjected to a searching examination; and if they could be overthrown by reason and logic, they would not again trouble us. All who have been perplexed by these systems should certainly master this volume.

We do not wonder that there should be many requests for the separate publication of "The Fifth Form at St. Dominic's," which originally appeared in the *Boy's Own Paper*. Mr. Reed understands the character of boys on its good side as well as on its bad; and we question whether there has ever been given a more vivid and accurate sketch of school life, "Tom

Brown" not excepted. Mr. Reed's own high ideals are everywhere manifest; and if the readers of his book do not rise from it with a hatred of meanness in every form, and a love of truth and right, the fault is certainly not his.

"Dibs" is a vigorous and, in some respects, amusing story, with a serious purpose underneath it, however. A wild, wayward lad, full of frolic and mischief, yet felt the power of Christ, and became a noble Christian. Beauty, wisdom, and love breathe throughout the pages of this touching story.

NEW OUTLINES OF SERMONS ON THE OLD TESTAMENT. By Eminent Preachers. Hitherto unpublished. London: Hodder & Stoughton. 1887.

AN exceedingly interesting and instructive volume. The outlines are sufficiently full, but in no sense redundant. They are all of a high class, alike as regards thought, spirit, and style. The names of the authors ought, however, to have been given.

BIBLE MODELS. By Richard Newton, D.D. London: Hodder & Stoughton.

DR. NEWTON, who is known both in America and England as a model speaker to the young, has added to his previous works a volume which all teachers and preachers will do well to study. It is on the principal characters of the Old and New Testaments, that feature of their life being emphasised for which they are best known. Abel, the model speaker; Enoch, the model walker; Abraham, the model of faith, &c. Dr. Newton knows how to gain the ear of children. His style is simple, his divisions striking, and his anecdotes pointed.

HONEY IN THE COMB; Homespun Homilies. (Second Series.) By J. Jackson Wray. London: James Nisbet & Co.

MR. WRAY'S homilies have all the vivacity and brilliance of his stories. They are never tame or commonplace. They often take us out of the beaten track, and reveal "the surprise power," but they always lead us to Christ as our Saviour and Lord.

SOUL-WINNING; or, Church Life and Growth. By the Rev. Forster Crozier. London: Hodder & Stoughton.

WE heartily commend this small volume to all who believe in the necessity of aggressive Christianity, and who are anxious to understand its motive powers and its methods. And if those who do not believe in such Christianity will read this book, they will surely be converted to a sounder faith.

NOTES ON THE BOOKS OF THE BIBLE. By Dr. W. P. Mackay, M.A., of Hull. London: Hodder & Stoughton.

THE lamented author of "Grace and Truth" was a devout and diligent student of Scripture. His Notes on the consecutive books of the Bible, bringing out their main idea and purpose, are interesting and instructive. Had his valuable life been spared, he would probably have expanded them and given them a greater completeness; but they will be found peculiarly suggestive.

THE SCRIPTURE DOCTRINE OF THE HOLY SPIRIT. By Clement Clemance, B.A., D.D. London : John Snow & Co., 2, Ivy Lane, Paternoster Row.

A BOOK worthy of its great theme, and therefore of devout study in all our churches.

LITERARY NOTES.

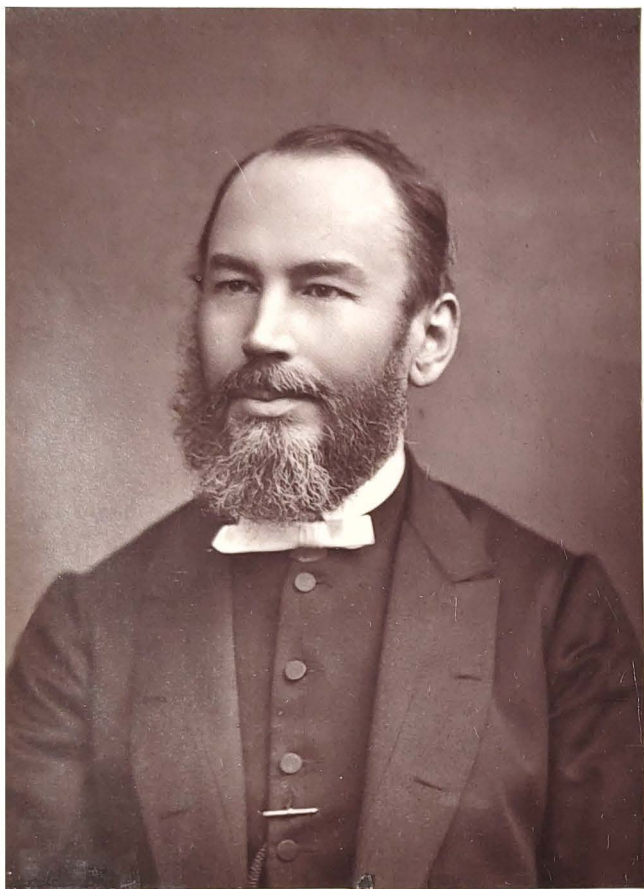


AMONG the publications of the Clarendon Press we are glad to note a choice edition of Johnson's "Rasselas, Prince of Abyssinia," with Introduction and Notes by Dr. G. Birkbeck Hill. No man has a wider acquaintance with all that pertains to Johnson than Dr. Hill ; and this edition is, of course, *facile princeps*. Mr. Austin Dobson's "Goldsmith" demands similar praise. Mr. Dobson's love of these "Selected Poems" naturally imparts itself to his readers. Dr. James Martineau's "Study of Religion," in two handsome volumes, is, of course, a much more important work. It is a brilliant exposition and defence of Theism.

THE latest volumes in Mr. Walter Scott's (London : 24, Warwick Lane) three series are "The Letters of Robert Burns," with an Introduction by J. Logie Robertson, M.A. (Camelot Series) ; "Irish Minstrelsy," edited by H. Halliday Sparling (Canterbury Poets), and "Life of Oliver Goldsmith," by Austin Dobson (Great Writers). Burns's letters are often as remarkable as his poems, and for the study of his character are even of higher worth. Alas, that there should be so much in his life to remind others, as it reminded himself, of a ruined temple ! The lyrics and ballads in "Irish Minstrelsy" are thoroughly characteristic of the Irish race ; for song, as the editor justly says, is the most self-revealing of all modes of expression. Some of them are vigorous and spirited in the highest degree. We cannot be surprised at their popularity, though we may not relish it. Mr. Dobson's "Life of Goldsmith" is the best existing monograph on one of the most graceful and loveable of our great writers, and contains two of his hitherto unpublished letters.

MESSRS. WILLIAM BLACKWOOD & SONS, of Edinburgh, have issued a popular edition of the Life of George Eliot in one volume. It is not only complete, but is beautifully got up, and contains all the original illustrations. The lapse of time does but deepen our regret that a woman of unequalled genius should, on such utterly inadequate grounds, have abandoned her early faith, and have entered associations so hostile to all that was best and highest in her nature.

MESSRS. JOHN SNOW & Co. have added to their Outline Missionary Series a pamphlet on "Medical Missions, their Claims and Progress," by the Rev. John Lowe, F.R.C.S.E., Secretary of the Edinburgh Medical Missionary Society, and Superintendent of its Training Institution. It is a capital summary of this important branch of Christian work. The same publishers have also issued a sermon by the Rev. Jonathan Lees, of Tientsin, China, on the claims of the heathen world on the Christian Church. It is entitled : "I am Debtor—I am Ready."



Yours very truly
J. R. Wood

THE
BAPTIST MAGAZINE.

MARCH, 1888.

REV. J. R. WOOD.



SOME men are as much concerned that their work should be loud as that it should be real. They must be discussed, and advertised, and eulogised. They are ; and in many instances their fame is disproportioned to their worth. Others without predilection for paltry celebrity are content to toil on in quiet faithfulness ; careful only not to build with wood, and hay, and stubble, but to rear a fabric that will endure the final fire. The subject of the present sketch is a quiet worker, who, for a quarter of a century, has been steadily achieving a success that evokes the admiration and gratitude of all who are acquainted with its magnitude and solidity. We have no hesitancy in asserting that the minister of Upper Holloway Chapel stands well in the foremost rank of workmen who have no need to be ashamed, whose work bears conspicuously the seal of Divine approval.

John Roskruge Wood, the eldest of a family of three sons and two daughters, was born at Wincanton, Somerset, in 1838. His father, Mr. F. R. Wood, was at that time a schoolmaster. Five years later the family removed to Ridge, a sparsely populated village in Wiltshire.

Though only twelve miles from the splendid fane at Salisbury, with its attendant ecclesiastical agencies, Ridge was wholly destitute of the outward means of grace: there was neither church, chapel nor school. Mr. and Mrs. Wood, who were earnest Evangelical Christians, could not tolerate this state of things, and in course of time were moved to end it. First, a night-school was established, and afterwards a Sunday-school. Evening service followed, then morning service, and finally a chapel was erected, of which Mr. Wood became pastor. This appointment he retained until his death in 1881.

At the age of twelve and a half years John, the eldest son, was received into the church at Ridge. Though so young, his conversion was clearly marked, and due in great degree to the influence of his mother, a woman of fervent piety and considerable gifts, always remarkable for the success with which she led young people to the Saviour. Earlier in his boyhood he had been accustomed to worship at Zion Hill Chapel, in the neighbouring town of Tisbury, and from its pastor, the Rev. J. M. White, had gained his first acquaintance with the Latin grammar.

At sixteen he was apprenticed to a draper of Tisbury, became a teacher in Zion Hill Sunday-school, and subsequently commenced preaching in villages of the vicinity. Upon one occasion he occupied his father's pulpit at home. The service was memorable. It resulted in the conversion of the young preacher's younger brother Frank (now minister at Ramsgate), who resided at Salisbury, but in the Providence of God had come home to spend a holiday Sunday. The Rev. P. Bailhache had recently settled at Brown Street Chapel; and when Frank applied for admission to the church, the story of his brother's effectual preaching so deeply interested Mr. Bailhache, that he concluded—wisely as events have proved—that this young man was destined for the ministry, and took steps which led to Mr. Wood's entering Regent's Park College in 1859.

Among the students of the same year were Dr. Harwood Pattison and Mr. Waldoek, of Ceylon. Happily preaching engagements were plentiful in those days, and students had no excuse for perverted use of the mournful couplet:—

“Oh, what a wretched land is this
Which yields us no supplies.”

Consequently Mr. Wood enjoyed the advantage of continuously

exercising his gifts, with ample opportunity for turning to immediate use knowledge of the manner and matter of preaching acquired in the class-room. He was an industrious and methodical student withal, specially distinguishing himself in Hebrew. Old Testament exegesis, it may be added, has occupied a foremost place in his private study and public teaching ever since.

Mr. Wood was not permitted to finish his full term of four years. At the close of 1862 he was sent by Dr. Angus to spend the Christmas vacation at Barnstaple, supplying the pulpit lately vacated by the Rev. S. Newnham. Having preached two Sundays he was asked to remain a third. Upon his return to College he was quickly followed by an unanimous invitation; and upon the first Sunday in March, 1863, commenced his ministry, which has now been sustained with growing honour and unchecked success for exactly five-and-twenty years.

The church at Boutport Street, Barnstaple, was in flourishing condition, and under the supervision of the young minister its prosperity was increased. A debt that remained upon the new and handsome chapel was blotted out, many members were added to the church, and Bible-classes for young people were conducted with conspicuous acceptance. The prayer-meetings were almost unique. Mr. Wood himself looks back with gratitude, not untinged with regret, to those times of refreshing, which have hardly been equalled in his long and favourable experience. While at Barnstaple he was married to Miss Stark, a lady of great sweetness and refinement of Christian character, who heartily seconded her husband in his important work for Christ.

In 1867, the pulpit of City Road Chapel, Bristol, became vacant by the death of the Rev. Evan Probert, an old and much-esteemed minister, who had been the means of erecting this ornate and splendidly situated sanctuary. Mr. Wood was invited to fill the vacancy, and in November of the same year commenced work in his new sphere. By the senior members of the congregation he was accounted almost questionably young, and a few were fearful lest the doctrine of the Church might not retain its honourable elevation; but speedily misgivings died away, and never minister was favoured with heartier or more loving confidence than Mr. Wood secured from his church in City Road.

There was no grand stir, no flash in the pan, no flourish of trumpets. A man stood up and spake in choice, yet simple, language, which could be understood of the people, truths that he derived from careful study of God's Word—truths that he clearly showed to be urgent in their claims, and practical in their embodiments. The preaching told. The chapel was filled with eager listeners, sinners were saved, saints were edified, and aggressive work was initiated and sustained. City Road became a centre of spiritual force, and its minister one of Bristol's most respected citizens. Two facts may be specified in addition to this general statement of prosperity: the chapel debt was extinguished, and a commodious mission hall erected in St. Philip's.

When an invitation came from Upper Holloway there was great consternation and some anger. One grand old deacon described the London friends as "robbers," and meant what he said. However, the robbers carried off their prize, and doubtless think that events have justified their foray.

At Upper Holloway a good foundation had been laid by the Rev. S. H. Booth. When Mr. Wood commenced his ministry there in 1874, 217 names were upon the roll. To-day the membership stands at 1,000. A debt of £4,500 has been paid. The chapel has been considerably enlarged, now seating 1,340; is usually full, often crowded. The church is conspicuous for its warmth and zeal in all holy service—a very hive of Christian workers. Space forbids an attempt even to enumerate its multifarious agencies. Yet all this has been accomplished, in the calmest and most spiritual manner, without resort to any of the sensational expedients so much in vogue. Mr. Wood expounds the Scriptures, proclaims the Gospel, and lives the life he teaches. It may be interesting to some younger ministers to know that he is accustomed to consecutive exposition, and has been known to preach for more than a year, on Sunday mornings, from one short Epistle, to an average congregation of a thousand persons. He is also a pastor, and is wont daily to allot a certain time to the visitation of members of his flock, especially such as are sick or in any trouble.

The limits of this sketch will not admit of more than a cursory attempt to analyse the power of this strikingly successful minister. First, there is the primary element of a devout Christian manhood,

whose courage and sincerity rings out in every tone. Then, in teaching, he is truly and scripturally Evangelical, cherishing the old truths, but clothing them in the language of to-day; proving to his hearers that he is abreast of the times, and sympathetically acquainted with the problems that exercise them, in the sphere of thought, and in affairs. In a recent review of Mr. Wood's book, entitled "Devotional Readings for the Day of Rest," occurs the following appreciative notice:—"It is masculine in thought—clear, fresh, and suggestive. Mr. Wood's style is easy, absolutely free from rhetorical fireworks, and yet pellucid and often sententious. Deep topics are handled and illustrated by pithy and apt quotations that are as bright as primroses in a grassy knoll. The doctrine is Evangelical, for the person of Christ is the centre of everything. A sweet savour of simple piety breathes through every page; and practical point is given to doctrine with a discreet wisdom and, occasionally, with a tender, pathetic tone. The book is a manly presentation of the power of the Light of the World; and a godly man will not put it down without feeling that the writer is a good minister of Jesus Christ, and that the reader is all the better Christian for having read it." After style may be mentioned sterling good sense, which makes him an excellent man of business. And, finally, methodical, persistent industry; prosaic, but all-important.

We have called Mr. Wood a quiet worker. We do not mean that he is unknown; far otherwise. For many years he has served the denomination upon the Missionary Committee, and also upon the Committee of the London Baptist Association. Of the latter he accepted the presidency in 1885. The new chapel at Highgate Archway commemorates his year of office.

The discipline of sorrow has not been wanting in the life that we have attempted to outline. Shortly after coming to London, Mrs. Wood died. Subsequently Mr. Wood was married to Miss Wren, first cousin of his former wife, and daughter of a clergyman of Kilfinane, co. Limerick. This union with a woman of high culture, and geniality that was akin to genius, conduced for years to the happiness and energy of constant work. The shadow has again fallen, and our brother walks alone. But his children, his children in the Gospel, and his devoted fellow-workers, gather round him with tender sympathy, praying that his heart may be sustained, and his strength renewed.

Revered by the young, loved by the old, trusted utterly by those who are in the thick of life's disenchanting struggle, Mr. Wood stands forth, in our esteem, a model minister, and a noble type of Christian manhood. Our judgment may be questioned. At least it claims to have been formed deliberately. We have known him for twenty years, have regarded him from many points of view with steady scrutiny, and always entertain for him growing reverence and love.

G. H.

MR. SPURGEON AND THE BAPTIST UNION.



RARELY have we read any article with such profound sorrow and disappointment as that with which we read Mr. Spurgeon's reply to "the Baptist Union Censure." In view of the conciliatory spirit displayed by the members of the Council throughout the whole of these proceedings, and the intense pain, amounting in many cases to anguish, which they felt in being at variance with him, we anticipated very different results. To describe as a censure a resolution which simply affirms that Mr. Spurgeon's charges *ought not, in the judgment of the Council, to have been made* is utterly incorrect. There was no censure in the resolution, unless the statement of an honest and apparently inevitable difference of opinion be a censure. Mr. Spurgeon thinks that his charges were valid and ought to have been made. His brethren, after thorough and prayerful consideration of all that they know, and after asking for the evidence on which Mr. Spurgeon relied, think that the charges were not valid, and ought not therefore to have been made. Are they not at liberty to affirm this without being charged with censuring Mr. Spurgeon? Mr. Spurgeon would rebel with indignation the idea that he is infallible in his judgment, and if his brethren do not agree with him he would not wish them to say that they do. Concealment and misrepresentation of opinion, pretence of agreement which does not exist he would abominate. The Council impute to him no motives, they cast no suspicion upon his character, they make no unkind or ungenerous reflections. Never have we witnessed such wonderful proofs of love for any man, and such utter

reluctance to differ, as have throughout this controversy been manifested by the Council towards Mr. Spurgeon.

Mr. Spurgeon cannot surely think that the deputation was appointed to wait on him merely to confer as to the future, without any reference to the events which had made a conference necessary. Why was the deputation appointed at all? Was it not because of his resignation of membership in the Union, and in the hope of *maintaining* the unity of the denomination in truth and love and good works, which his resignation had so seriously endangered? The risk which it was sought to avoid had been created solely by Mr. Spurgeon's withdrawal, and by his withdrawal on the ground of certain charges. It was simply impossible to ignore these charges; and if it had been supposed that Mr. Spurgeon would listen to no consideration on the other side, would the deputation have been sent? As it was, it was sent purely in the interests of peace, and many who would have preferred another course acquiesced in the resolution on this ground.

The sneers at "the *loving* resolution," and the question as to "the claw concealed by the velvet pad," are altogether unworthy of Mr. Spurgeon. The deputation had no "secret object." Their "real errand *was* what was openly avowed." Nor was any language used "rather to conceal a purpose than to express it." We know of no one who wishes for a Union "which will, like Noah's ark, afford shelter both for the clean and the unclean, for creeping things and winged fowls." To use such language as this in connection with the visit of men like Dr. Culross, Dr. Clifford, and Dr. Booth, is inexcusable. If we believed these men capable of deliberate deception, we should lose all hope for the renewal of human nature and all faith in the power of Christ's grace. These are things which Mr. Spurgeon certainly ought not to have written. His knowledge of the men with whom he had to deal should have prevented him from inflicting on them, and through them on thousands of others, so cruel a wound. If there is a Christlike man, a man of genuine faith, humility, and earnestness, in the Baptist denomination, it is Dr. Culross. A more sincere, transparent, beautiful Christian we do not know, nor one who has in him more of the spirit of "the Beloved Disciple" of whom he has written so tenderly. Mr. Spurgeon's latest utterances contrast strangely with his former eulogies of his old friend; and how to account for the contrast we

cannot tell. Alas! alas! we have fallen on evil times when estrangements between such men are possible.* Ought there not to be all round a return of brotherly confidence—a meeting of brethren who can come together without any conditions and restrictions, and who, as in the sight of God and in earnest reliance on His Spirit, will do their utmost to remove this reproach from among us? We plead for this in the interest of all parties alike, and especially for the sake of Him whose Name we are all anxious to honour.

Mr. Spurgeon complains that “even the mention of evangelical sentiments has been cut out from the printed programme” of the Union. The cutting out, we will at once admit, seems to us unfortunate; but it was from no anti-evangelical motive. Mr. Spurgeon was, we think, aware of the omission, and the reason of it, at the time the change was made (1874); and, so far as we know, he uttered no protest against it. He did not withdraw from the Union in consequence; nor, until the last three or four years, on quite other grounds, has he considered himself debarred from taking part in its deliberations and work. He would not seriously contend that the condition of things he deplors is due to this omission, for which, if we are rightly informed, the late Charles Stovel, one of the stoutest evangelical combatants, was responsible. Under these circumstances the fact should not have been mentioned as a reproach.

* Mr. Spurgeon has since explained that he did not suspect Dr. Culross, or any other person, of playing a double part *personally*. “I merely intended to review the Council’s action as a whole, and I think it is open—fairly open—to my strictures. Men do in a body what no one of them would do by himself alone.” We do not see that this makes any serious or favourable difference to the matter. Dr. Culross fully concurred in the action of the Council. He was present throughout the discussion, and knew the dominant feeling of the body. He is as incapable of lending himself to the playing of a double part by a body of men as he is of playing it himself, and unless the Council had acted in perfect good faith—frankly, openly, and honourably—we are assured that neither he nor the other members of the deputation would have consented to meet Mr. Spurgeon. And, after all, the Council is a body of men, each of whom acted, as we are persuaded, with a deep sense of *personal* responsibility. Had Mr. Spurgeon himself been present at the meeting of the Council, and met his brethren face to face; had he heard the expression of the feeling entertained towards him, not by one, but by all, sections of his brethren, he would have formed a very different estimate of their action, and would not have written even of the Council as he has unfortunately written of it.

We regret the advice Mr. Spurgeon gives to his friends to agitate for the reversal of the so-called vote of censure. The prospect it opens up is, indeed, alarming. Were it called for in the interests of righteousness and evangelical truth, we should not shrink from the contest. But, in what way can it advance them? The censure of the Council will not prove, though it will tacitly allow, the accuracy of Mr. Spurgeon's charges; for the evidence on which he bases them is not to be adduced, and names are not to be given. It will give rise to anger and bitterness, to suspicions and recriminations. It will interfere with the proper work of the Union, and endanger all its agencies. It may split up not only the Union, but the associations and the churches; and a victory for Mr. Spurgeon's friends may be, and, we believe, would be, as disastrous as a defeat. Had the Council really "kicked" Mr. Spurgeon, matters would be on a different footing; but when it has merely affirmed what, *in its judgment*, ought not to have been done, we can see no reason for a proclamation of war to the death.

In one of his "Notes," in the February *Sword and Trowel*, Mr. Spurgeon returns to the subject, and, omitting all reference to what are generally felt to be the gravest of his charges (*viz.*, that "the Atonement is scouted, the inspiration of Scripture is derided, the Holy Spirit is degraded into an influence, the punishment of sin is turned into a fiction, and the Resurrection into a myth"—and this, presumably, by members of the Baptist Union who expect Mr. Spurgeon to call them brethren and maintain a confederacy with them), he suggests that it will be well to go on to the main question: "*Does the Baptist Union hold the doctrine of future probation?*" Many of its members avow it. Members of its high-handed Council glory in it." Now, with all respect to Mr. Spurgeon, we venture to think this is not the main question. Important, it undoubtedly is, but it is not of co-ordinate rank with our beliefs as to the Deity, the vicarious sufferings, and the resurrection of Jesus Christ; and, while we could not for ourselves have fellowship with a denier of Christ's Deity and Atonement, nor with one who proclaimed the resurrection to be a myth, we are not prepared to make the rejection of the doctrine of future probation either a test of Christian character or a term of communion. We are not adherents of "the larger hope." Apart altogether from the interpretation of specific words, which seem to us

decisively against it, the whole tone of Scripture is marked by an urgency which, with regard to the opportunities of salvation, seems to us clearly to say, "Now or never." The matter is one of pure revelation; and we think that Dr. Angus, for instance, in his admirable Letters on the subject, has given a truer interpretation of the words which decide our belief than has Canon Farrar. But we agree with Robert Hall when he was appealed to by a gentleman at Trinity College, Cambridge. Mr. Hall states his acquiescence in the usual and popular interpretation of the passages which treat of the future doom of the finally impenitent, and continues:—"I would only add that, in my humble opinion, the doctrine of the eternal duration of future misery, metaphysically considered, is not an essential article of faith, nor is the belief of it ever proposed as a term of salvation; that, if we really flee from the wrath to come, by truly repenting of our sins, and laying hold of the mercy of God through Christ by a lively faith, our salvation is perfectly secure, whichever hypothesis we embrace on this most mysterious subject. The evidence accompanying the popular interpretation is by no means to be compared to that which establishes our common Christianity; and therefore the fate of the Christian religion is not to be considered as implicated in the belief or disbelief of the popular doctrine." (*Hall's Works*, V., 527—9.) This is surely the right and the wise ground to take. Among the men who reject the popular doctrine there are many of whose trust in Christ and communion with Him we can have no doubt. They are upright, candid, courageous, and would sooner die than lie. Christ has received them. Can we decline to do so? and, if so, on what authority? Where does our Lord proclaim belief even on this momentous question to be a means of salvation or a basis of communion? Without His authority we dare not do it; nor do we believe that the Baptist Union will do it. And if this is to become a test question, are we similarly to regard the doctrine which is generally known as "Life in Christ," which to some minds is no less unscriptural and fraught with no less danger to our faith than the doctrine of future probation? *

* Since this article was written the Rev. Charles Williams, in a letter to the *Freeman*, touches upon this point, in the following words, which it gives us great pleasure to quote:—"It is not improbable that the controversy will turn upon the relation of the Union and its members to 'the larger hope.' Now, I cannot

With regard to a Declaration of Faith, it ought in fairness to be remembered that the leaders of the denomination, consisting of a considerable number of ex-Presidents of the Union, submitted one at the meeting of the Council in December, and that their proposed course of action was set aside by members of the Council, who felt strongly that it would be more frank and brotherly to seek first of all an interview with Mr. Spurgeon. Many hoped that in this way misapprehensions would be removed, and such explanations given as would avert the threatened danger. Complaint has also been made that Mr. Spurgeon's recommendations to the Council were not considered; but there was on the agenda a resolution which would have brought the whole question up, embodying not indeed Mr. Spurgeon's proposals, but proposals which the ex-Presidents deemed an adequate vindication of the thoroughly evangelical character of the Union. But there was no time to discuss them, and it was determined to hold a special, or rather an adjourned, meeting of the Council in February to go into the whole subject, so that there was no such ignoring of Mr. Spurgeon's advice as his article implies.

The objections to the imposition of a creed and to the exaction of subscription will, we are persuaded, be found invincible. Whether in the present excited state of feeling a Declaration can be drawn up, which will not have the effect of aggravating rather than lessening our differences, remains to be seen. That there is a widespread feeling of uneasiness it is impossible to deny. Many of our churches, especially in the villages, are suffering from the charges which Mr. Spurgeon's articles are supposed to warrant. We have heard of instances in which enemies of Nonconformity have said, on Mr.

share this hope. So long as sin exists, its punishment will last. I see no sufficient reason for thinking that those who cleave to sin in this world will forsake it in the world to come, that punishment is purgatorial, that the lost here will seek salvation hereafter. Still, though agreeing with Mr. Spurgeon in this, facts appear to me to be against universalism—I do not, therefore, deny fellowship to such as differ from me on this subject. If I could, I would show my brother that there are perilous tendencies in his theories, that while man is free he may continue to sin, that 'eternal sin' is spoken of by our Lord Himself. But as long as he trusts in and loves my Saviour, seeks cleansing through the blood of the Lamb, and keeps the commandments of Christ, I dare not decline to commune with him."

Spurgeon's authority, that the Baptists as a body do not preach the Gospel, and are falling into unspirituality and unbelief. On these grounds a Declaration, such as that which was presented to the December Council (though not then adopted), might be useful. But it should be made unmistakably clear that it is not a creed to be enforced, and that it will never be used for other than *declaratory* purposes. The Council of the Baptist Union should not be deterred from doing that which is right and wise, because it has been told that it cannot be trusted to tell the world what it believes—"it might say one thing and mean another"—an assertion which we are persuaded Mr. Spurgeon will regret having made, and which we trust he will withdraw. Let all that is done be done as in the sight of God, in reliance upon His guidance and with a view to His glory, and there need be no fear as to the issue. A greater than any of ourselves has said, "With me it is a very small thing that I should be judged of you or of man's judgment. . . He that judgeth me is the Lord."

PSALM XXIX.

BY REV. J. HUNT COOKE.



T is the last day of the grand feast of Tabernacles. A time of holy convocation. The Temple service is conducted with unusual magnificence. The glory of the Lord is seen in the solemn rites, the songs of praise, and the worship of men of noble rank. Suddenly a thunderstorm sweeps o'er the land. They who stand in the porch of the sanctuary trace its onward irresistible march. It forms a contrast to the calm, holy beauty of the worship, and the inward peace of God's people. Such was the imagination of the poet David as he composed this psalm. In his time of prosperity it was the intense longing of the royal singer to build a temple for the worship of God. This was forbidden to him. In his disappointment he found consolation in getting together material, and especially in arranging for the musical part of the service. It may suggest the lessons that no true desire to serve the Lord is in vain, and that He often, whilst denying the prayer in the

exact form presented, yet grants it in some nobler shape. For although David was not permitted to build a house for God, yet a far higher honour was bestowed. To him was given the glory to provide a manual of holy song which has been the expression of the faith and aspiration of God's people in all ages since; a fame infinitely grander than that of his son. For who would not rather have written the Psalms of David than have built the Temple of Solomon.

We have here a lyric of rare beauty. The Septuagint gives the tradition of the occasion when it was to be sung. The Temple song at the commencement, and the message of peace at the close, form a contrast, and fit setting for the description of the storm, which is its theme. Seven peals of thunder burst with suddenness, and follow irregularly, the movement of the poetry being governed with rare skill by its subject. The ruling thought is that the God who marches by in cloudy chariot with thunder peals is the God we worship, who will give us peace. David saw God in nature. He knew less than modern scientists of secondary causes, but more of the great first cause whom he recognised in all effects. When we consider man as an immortal spirit, it is surely a loftier thought to regard the thunder as the voice of God than a mere electrical discharge. He who can embrace both ideas has the truer conception. But if but one, then we prefer the science of David to that of the profoundest physicist of our age who has no vision of God.

The psalm opens with a glimpse of the Temple on the occasion of one of its grandest functions, the last full assembly of the feast of Tabernacles. The nobles of the land from all parts are present. They seek to render to Jehovah a glorious worship. They unite with vigour. It is what is due unto His name. They serve in holy beauty, possibly in magnificent attire, for the arrangements are in unusual splendour. When suddenly the deep bass note of a peal of thunder mingles with the anthem, and attention is irresistibly turned to an oncoming storm.

Far away in the north, high up in the sky, arises a mass of dense black clouds. Here are the many waters whose streams are about to flow on mountain and desert in a downpour of rain. God is in those clouds, and He speaks. The first peal of thunder is heard clear and echoing around, "the voice of the Lord *is* upon the waters: the God of glory thundereth: the Lord *is* upon many waters." Soon the

second peal follows. It is deafening. "The voice of the Lord is powerful." This is quickly followed by a third, reverberating and prolonged, "The voice of the Lord is full of majesty." Speedily the fourth peal is heard, and now there is time to note the effects. Fierce winds and rains drive across the scene. Majestic trees, even strong cedars, are broken, their branches wave and leap up and down like a young calf. The solid hills seem to tremble like a young wild ox, for the great God hath arisen to shake terribly the earth. "The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn." With the fifth peal comes the vivid lightning, perhaps scarcely noticed before, but now like flames of fire cut out and cast to the earth. The storm having begun in the lofty sky above the clouds, then having descended to the hills, then having come near with its vivid lightning, now passes on to the south, and the sixth peal of thunder is heard. The poet sees it, in imagination, shaking the wilderness of Kadesh! There it appears to spend its force, and is beheld alarming the hinds and making them leap with terror, stripping the trees and making them bare, thus afflicting both the wild animals and the luxuriant vegetation. Then the blue sky appears again, the sunshine returns, the storm is over. He no longer listens for the awful voice of God in nature, but again looks into the Temple and hearkens to His voice in Grace. Then the worship proceeds, and everyone doth speak of His glory. Again he listens to the antiphonal choirs. The storm is now the theme of the anthem. One choir sings "Jehovah sat upon that storm." And the response is "Jehovah sits king for ever." The first choir continues "Jehovah will give strength to His people," and the response is "Jehovah will bless His people with peace."

Many are the helpful thoughts which impress us as we sing this grand old song. It probably was intended to suggest David's idea of Divine worship. The service of God is worthy of the noblest, and as such should be engaged in with strength. There is no mention here of ritual. Indeed it is remarkable how the Psalmist ever keeps the symbolical in the background, although not altogether ignoring it. Nor is there of priestly ceremonies. The call for the song is made to those who are noble, perhaps to the men of rank in the land, possibly, in a spiritual sense, to the "sons of God." The beauty of the service is

to be the beauty of holiness, a very remarkable expression, which can scarcely have reference altogether to the woven robe and phylactery, but shows an approach at least to the grand law "God is a spirit, and they that worship Him must worship in spirit and in truth." Then there is much that is suggestive in the poetic construction of the psalm. Throughout there is the contrast, peace within and the storm without. In the sanctuary the anthem, in nature the thunder. The people of Jehovah give glory, the creatures of the wilderness are wild with terror. The contrast comes out in a beautiful way in the rapidity of the transitions. At the beginning, when the poet turns suddenly from the holy anthem to nature's trumpet peal, and then near the close, from the terror and havoc in the wilderness to the song of praise in the Temple. As though the two voices strove for pre-eminence, and the psalm were the victor, the thunder dies away, but the anthem of praise still is heard. And when that anthem becomes articulate it speaks just this lesson. The Lord rode past in that storm, but the Lord is an unchanging king. And the thought is sublime. We may see God in the remarkable circumstances of life. We ought to see Him in all things. Every storm cloud is one of His chariots, and every thunder peal is His voice, but no more than all the ordinary events of life. And here we have a parable of the universe. Earth's history is a storm with its alarms and flames of fire and trembling wilderness; great ones are broken and forests discovered. High over all in the heavens, invisible to men, are the angel choirs, ten thousand times ten thousand and thousands of thousands robed in holy beauty, ever speaking of the glory of the Lord,

And Jehovah has a temple upon earth, of which the material sanctuaries are the type. There His people can calmly look down on the storms of earth with the assurance that all is well. There they devote their best energies to the Divine glory. The believer's position in this life might have as an emblem one robed in the beauty of holiness standing on Mount Zion and beholding a devastating storm, whilst he calmly joins in Temple songs of praise. A twofold grace he needs, received by faith. On the one hand, as he looks within the holy place, he wants strength. On the other hand, looking out on the world, he wants peace. Hence the sublime conclusion, the grandeur of which grows upon us as we apprehend the latent meaning of the psalm. "The Lord will give strength unto His people. The Lord will bless His people with peace."

CONFORMITY OR CONVICTION?



HERE is no use in trying to hide the fact that we are now passing through a momentous and even an historic crisis. Mr. Spurgeon has boldly announced his intention to force the adoption of a creed as the foundation both of his College Conference and also of the Baptist Union. Thus we have been suddenly divided into two camps—the one for, the other against, the adoption of a creed-basis of union.

And yet both parties hold a great deal in common. We may say broadly that their aims are the same; they differ only as to their methods. Both are agreed, with comparatively few exceptions, that the condition of the churches demands very serious thought. Many of us who repudiate Mr. Spurgeon's most serious charges, and who think that in observing signs of evil he has overlooked certain signs of progress, sympathise deeply with very much that he has written on this painful subject.

Then, too, we are pretty generally agreed in our zeal for sound—*i.e.*, Scriptural—teaching. There are, perhaps, a few to be found here and there, who hold that a man's belief—and even a man's teaching—is of secondary importance so long as he is sincere and earnest. But the overwhelming mass of Baptist ministers hold firmly that, when public teaching is in question, the character of the teaching is as important—and may be much more so—as the character of the teacher. They know well that the sower's honesty and earnestness can never bring a good harvest from a sowing of bad seed. As we sow, so do we reap.

Again, both parties are anxious for definiteness of doctrine. I do not say that all are equally so. Mr. Spurgeon owes his glorious success as a Gospel preacher not a little to his splendid definiteness. It is very natural, therefore, that he should be pre-eminent for his hatred of theological fog. But many of us, now unhappily opposed to him, are also exceedingly concerned that our teaching should be as clear as it is sound. We have no taste for ecclesiastical jelly.

Further, we are agreed, with very few exceptions, that it is our duty to hold central truths as essential. There are not many among us, I believe, who would care to stay in the Union if such

verities as the Divinity of Jesus, His sacrificial death, future judgment, or the Divine authority and inspiration of the Scriptures were treated as open questions. Speaking generally, both parties are agreed that there must be a substantial agreement as to central truths. Doubtless, loyalty to Jesus Christ is the chief bond that unites us. There are a few who contend that it is the only *necessary* one. But the great majority hold that, seeing that the individual men and individual churches comprising the Union occupy a more or less public position as teachers of truth, the question of doctrine is fundamental. If we met simply as Christian brethren for fellowship only, life in Christ would be the one essential. But being publicly associated as public teachers, we are bound to be zealous for the essential purity of our faith. We have no faith in creedless union, and so we unite with Mr. Spurgeon in desire for a faith sound and clear. We wish to be ready, when occasion calls, to make confession of our faith.

Lastly, both parties are one in desiring that the Union should have full power of discipline. It is true that we set more value than Mr. Spurgeon seems to have done on other methods—viz., those of brotherly persuasion, instruction, and remonstrance, believing that formal discipline is a desperate and last resort which should scarcely be thought of till every other means has failed. Still, we are agreed in this, that the majority should have the power—a power which, I believe, it now possesses—of separating itself from any member whose life or doctrine is judged to be contrary to the Scripture.

The great difference between us appears when we come to methods. Mr. Spurgeon holds that our aims can be reached only by adopting a creed-foundation, and that without such we are creedless, “without form and void.” We believe that creed-foundations are futile, that they ensnare the conscience, stand between us and the Bible, and hinder that freedom of thought which is necessary to real conviction of the truth.*

By creeds we mean, not systematic statements of truths merely, not confessions of faith merely, which *as teaching instruments*

* These, and other points, are dealt with more fully in my pamphlet “Creed-Foundations—Do they help or hinder?” Alexander & Shephard. 2d.

may be immensely useful, but such confessions imposed upon others with authority as tests. We object to creeds as terms of communion, as foundations of association, and so requiring the signature of the associates. Confine confessions of faith to their legitimate use in educational work, and we honour them; clothe them, as authorised interpretations of truth, with authority to bind successive generations of men, and we abhor them.

The more I consider this subject, the more convinced am I that creeds are both useless and pernicious. I question if they have ever strengthened a man's faith in any Scripture truth, and I know that they have corrupted numberless consciences. They coerce the unthinking into a conformity which is fruitful either of indifference and hypocrisy, or of sectarianism and bigotry, while the strong and morally sensitive are often driven into opposition and error. Further, when a trial for heresy occurs, the appeal is *necessarily* made to the creed, the acknowledged foundation of the society. A *direct* appeal to the Bible becomes impossible, and so the Word of God gives way to this man-made interpretation of that Book. Is this a position worthy of a Christian Church? Then creeds interfere with the essential liberty of thought. Thought must be free if conviction is to be true. You may get *opinion* when thought is fettered, but not *conviction*. The creed lays down rigid lines, which the thinker passes at peril of expulsion from the synagogue, and possible loss of substance. Thus thought is fettered, and so conviction is hindered.

But, one may fairly object, are you any better off when your creed is unwritten? The unwritten creed is simply the belief of the majority, the religious public opinion of the present. May not that public opinion be sometimes as tyrannous as an ancient creed? I believe it may. There are some religious societies to be found—societies that make it their special boast that they honour the Spirit and the Word, untrammelled by human opinion—where no real freedom is allowed. A tyrannical public opinion will listen to no interpretation of Scripture other than its own.

But where a humbler and more generous spirit is, the earnest truth-seeker finds a world of difference between a written and an unwritten creed. Dealing with a written creed, he knows that, should truth lead him into opposition to it, he has no freedom to establish his position with Bible authority. He will be judged a heretic simply

for divergence from the creed. But, in the latter case, he knows that, should his researches lead him into opposition to the public opinion of his brethren, there is a free appeal to the Bible, as the only standard of religious opinion, always open to him. Whether he be right or wrong in his views, good must come from such an appeal, if only it be made in a kind and reverent and prayerful spirit.

Written creeds are simply the crystalised theology of the fathers imposed with authority upon the children; but when the creed remains unsubscribed, each generation is free to confess, as occasion calls and in its own way, its actual belief at the moment of confession. Such a confession is real, because it is the direct and true expression of the existing belief.

We touch the heart of the whole subject when we ask, What is our object—*Conformity* or *Conviction*? If conformity, then a creed-foundation will serve us excellently; but, if conviction, what is the use of a creed? It may hinder, but help it cannot. No authority, except that of Scripture, can produce conviction.

Four things, at least, are necessary to it:—(1) A humble independence of merely human opinion, combined with a sense of responsibility to God alone; (2) resolute study of the Scriptures; (3) a teachable spirit; and (4) reverent and prayerful dependence on the Holy Ghost as the Great Teacher. This holds good for the Christian society as well as for the individual. We want deeper and clearer convictions of Divine truth. We complain of vital truths being obscured, and almost, at times, ignored. Is it not simply a question of using the means God has appointed for this purpose?

Let us cultivate a large and generous respect for liberty of thought abhorring intolerance, and yet recognising our solemn responsibility both to find and to teach the sacred truth committed to us. Let us take more pains to attain to a deep knowledge of Scripture; for present-day heresy, both negative and positive, is largely due to simple ignorance. In this matter we lack, I fear, the thoroughness of our fathers. Why should we not sometimes spend one or two whole days together in real, brotherly, and well-ordered conference around the open Bible, asking and expecting the Holy Spirit Himself to teach us the doctrine in question? If everybody—not the leaders only—came to the conference after much private prayer and diligent

study of the question in dispute, there would be small room left for heresy.

Surely there is a glorious opportunity before Mr. Spurgeon just now. Let him abandon this mistaken and utterly discredited creed policy, and summon us to such a conference. So will our strife be turned into blessing, our arguments into prayers, and our sighs into songs of rejoicing.

J. P. CLARK.

DR. ARMITAGE'S "HISTORY OF THE BAPTISTS."*



IT has recently been stated on good authority that since its publication, in March last, Dr. Armitage's "History of the Baptists" has sold in America at the rate of one thousand copies a month. We are not in the least surprised at its popularity. It is worthy of wide circulation and careful study; and we trust that the demand for it will be as great in England as it has been in America. It is a noble book, and tells a story of fidelity to conscience and to the Lord of the conscience, of Christian heroism, and of the true enthusiasm of humanity, in which Christians of every name may glory. It is full of good things, well and impressively told. Its scholarship is ample, its reasoning is acute, and its style is always clear and frequently picturesque. Taking it as a whole, it is unquestionably the best "History of the Baptists" that has yet been produced. And yet we are bound to confess that it is not exactly an ideal work, and that in various directions it has disappointed our expectations. We should have been better pleased with it if the author had restricted his aim within

* "A History of the Baptists; traced by their Vital Principles and Practices from the time of our Lord and Saviour Jesus Christ to the year 1886." By Thomas Armitage, D.D., pastor of the Fifth Avenue Baptist Church, New York. With an Introduction by J. L. M. Curry, D.D., LL.D., American Minister Plenipotentiary to the Court of Spain. Illustrated by 175 Engravings. New York: Bryan, Taylor, & Co., 757, Broadway. London: Elliot Stock, 62, Paternoster Row.

narrower and more legitimate limits, and had not so frequently been tempted into the wider fields of *Church* as distinct from Baptist history. If he had throughout allowed full weight to the following sentences from his Preface, he would have given us a less bulky, but not less valuable, treatise:—

"The attempt to show that any religious body has come down from the Apostles an unchanged people is of itself an assumption of infallibility, and contradicts the facts of history. . . . The truth has been held by individual men and scattered companies, but never in unbroken continuity by any sect as such. Sect after sect has appeared, and held it for a time, then has destroyed itself by mixing error with the truth; again the truth has evinced its divinity by rising afresh in the hands of a newly-organised people, to perpetuate its diffusion in the earth. It is enough to show that what Christian churches were in the days of the Apostles the Baptist churches of to-day find themselves."

Dr. Armitage sees clearly that lineal succession is of no moment compared with present adherence to Apostolic truth. He quotes with approbation the wise and weighty words of Robert Robinson:—

"Uninterrupted succession is a specious lure, a snare set by sophistry, into which all parties have fallen. And it has happened to spiritual genealogists as it has to others who have traced natural descents—both have woven together twigs of every kind to fill up remote chasms. The doctrine is necessary only to such churches as regulate their faith and practice by tradition, and for their use it was first invented. . . . Protestants, by the most substantial arguments, have blasted the doctrine of papal succession; and yet these very Protestants have undertaken to make proof of an unbroken series of persons, of their own sentiments, following one another in due order from the Apostles to themselves."

To this position we strongly adhere, and hence deem ourselves released from the obligation of tracing a succession of churches which held our vital principles from the time of Christ down to the present day. Such a task might gratify our curiosity, and prove attractive, but it is altogether superfluous; and we should have been glad if Dr. Armitage had not, to so large an extent, discarded his own ideas as to what was required of him. Instead of the elaborate—and, in their own way, valuable—chapters on the New Testament and post-Apostolic times, it would have been amply sufficient to give a brief statement of the principles of the New Testament, as deduced from the teachings of Christ and His Apostles, and of the practice of the early churches. A bare indication of the exaggerated views which began in very early days to be propounded with regard to baptism,

and of the protests which from time to time were raised against them, would have answered every reasonable purpose. In a work of this class we could have dispensed with the greater part of the otherwise admirable dissertations on the organisation, the work and worship of the New Testament Churches, and on the various sects which arose in "post-Apostolic times," such as the Novatians and Donatists, who are, notwithstanding many points of sympathy with our polity, scarcely to be ranked as Baptists. The position of the Waldensians, the Lollards, and other pre-Reformation sects, in regard to baptism, is, at least, so doubtful—the evidence, though somewhat in our favour, is so inconclusive—that we should not have regretted the abbreviation of the account we here find of them.

There can, we think, be no doubt that "the principles and practices of the Baptists" are a logical outcome of the principles of the Reformation; and from that time the existence, sooner or later, of organised Baptist churches, became, as we believe, a necessity. The "Anabaptists" were, in some respects, our ancestors, though there was much in their spirit and methods of which we cannot approve, and which, happily, we do not inherit; nor were their views on baptism the most distinctive feature of their polity. Dr. Armitage gives a not too lengthy account of Münzer, Menno Simon, and others, and forms what we regard as a candid and valid estimate of their merits—one which harmonises, if we remember rightly, with that which was stated so forcibly and eloquently from the chair of the Baptist Union in 1870 by the late Rev. W. Robinson, of Cambridge.

With the later sections of the work, which, in our view, are the most important and distinctive, we are more completely satisfied. The history of the Baptists both of Great Britain and America is graphically and eloquently told, and we are carried on from page to page with increasing pleasure. Dr. Armitage has here shown the breadth and thoroughness of his research, the strength of his judgment, and his scrupulous candour. He moves over this whole ground with the ease and authority of a master. He treads with a firm and fearless step, and, wherever he stands, from whatever point he starts, he sees clearly the goal to be reached. His acquaintance with the details of church life and of more public movements is remarkable, and again and again we are inevitably led to feel that

nothing of moment has been overlooked. So far as the English section is concerned, we should say that comparatively too much space is devoted to one or two men, *e.g.*, Milton and Bunyan, and too little to Carey, Fuller, Foster, and others, who, though not known to fame, yet exercised a profound influence on our churches, and contributed largely to their progress. The four chapters devoted to Bunyan are, however, valuable, and, in a sense, timely. Dr. Armitage has successfully refuted the arguments of Dr. Brown, of Bedford, in regard to Bunyan's views on baptism. The attempt to make Bunyan not a Baptist has failed, and we owe Dr. Armitage a debt of gratitude for the service he has rendered us on this point. Of course, our principles do not depend for their sanction even on so illustrious a name as that of "the immortal dreamer"; and, if it could be proved that he was both "theoretically and practically" in favour of infant baptism, our position would not be materially weakened. But the proof on which Dr. Brown relies is, when fairly examined, found to be utterly inadequate. One record of July 20th, 1650, was made before Bunyan's conversion; that of 1654 merely says that "Elizabeth, daughter of John Bonyon, was borne 14th day of April, 1654"—(born, not baptized); and "all reasonable conjecture points to the supposition that the Joseph of the baptismal register of 1672 was the son of John Bunyan, junior, and the grandson of John Bunyan, senior." How reasonable this supposition is every reader of this book can see. These chapters have pleased us so much that we should be glad to see them published in a separate form. A brief popular Life of Bunyan from the pen of Dr. Armitage would be a great boon.

When another edition of this History is called for, we would suggest that, in the biographical parts, stricter regard should be had to chronological order. It is, *e.g.*, difficult to say why the following arrangement should be made:—Andrew Fuller, Joseph Ivimey, Dr. Angus, John Foster, Sir Henry Havelock, Hugh Stowell Brown, and Robert Hall. Again, we are at a loss to understand why Dr. Maclaren, of Manchester, should, simply because he was born in Glasgow, be noticed among the Baptists in Scotland; while the late Thomas Spencer Baynes, who was born in Somersetshire, should also be mentioned among distinguished Scotch laymen. Probably, Professor Baynes would have declined to be thus classed among Baptists,

as, during his residence in St. Andrews, he regularly worshipped in the Established (Presbyterian) Church.

But we have done more than sufficient in the way of fault-finding. A book so strong and so excellent as this cannot be injured by a candid reference to such defects as we have noticed, and it is better to allude to them frankly than to indulge in indiscriminate eulogy. Its solid merits are so numerous and so great that, in the estimation of the majority of readers, they will cast into the shade all its defects and make our criticism appear of little moment. To readers in this country who have but a limited acquaintance with American Baptists, the closing chapters of the work will have a singular charm. The story of Roger Williams and the settlement of Rhode Island is generally familiar, but it is equalled in interest by the narratives of church life and work of later days. There have been theologians, preachers, philanthropists, and missionaries in the great Republic of the West whom it is well for us to know, and on this ground, as well as on others, we thank Dr. Armitage for the pleasure he has given us. His work is a monument of learning, industry, and literary skill, and will undoubtedly aid the progress of the things which are most surely believed among us.

REVIVALS.



HERE is not a little confusion in the minds of many good people on the subject of revivals. With many, indeed with most people, a revival is understood to be a religious movement which results in the conversion of a large number of sinners; or at least in a large number of persons not confessedly Christians making the public Christian confession. Any religious movement that shows such result is called a revival. If a series of religious meetings is held, whether under the lead of pastor or evangelist, and numbers of conversions are not reported, the "revival" is reported as having failed. If, on the other hand, many converts are reported the "revival" is set down as having been a great success.

With others, a revival is understood to be a religious movement,

primarily among Christian people themselves ; in which those who are called by the name of the Lord are stirred to a deeper Christian experience and a more active and intense Christian life, to a profounder conviction of the reality of the unseen and spiritual things of the universe and their relation to them. In such a revival, Christian men and women are brought together for prayer and spiritual communion with each other and with God ; attachment to the things of this world is weakened, and desire for spiritual possessions is awakened ; the kingdom of God and His righteousness is sought as being of first importance, and temporal things are looked after as matters of secondary importance. Not that such a revival of religion makes men and women careless or negligent of their earthly business, responsibilities, and relations, but that these are regarded as being subordinate, and as a part of their service to God. The pursuit of worldly things is not an end but a means ; not an object of final desire, but as belonging to a temporary and passing life. In such a revival men are led to look, not alone upon their own things, but upon the things and rights of others. A merchant thus revived regards his customer not so much as a man out of whom he can make some money, but as a fellow-being with a spiritual destiny before him, such as he himself has, as one bound to him in ties described and conditioned upon a common relation to God and Christ. This leads to righteousness in trade, courteousness and kindness in personal intercourse, and a due regard for the spiritual welfare of one's neighbour. In a word, such a revival brings the new life in Christ Jesus to the front in every relation of life, and must, in the end, by such a testimony to the reality of the Christian life, have a powerful effect on the minds of those who are not disciples of Jesus, and compel them to think seriously of that revelation which is the inspiration of such a life. This testimony, in connection with the preaching of the Gospel, must in the end lead to the conversion of many men to God. It fulfils the injunction of Christ which bids His disciples let their light so shine before men that others, seeing their good works, may glorify God. Such a revival is the most powerful testimony to the truth of the Gospel ; whereas a religious movement which only leads to professions of religion, based upon conversion more or less thorough and intelligent, but which does not touch and move the already existing Christian community to higher life and a more genuine and practical

righteousness, must be of slight permanent value either to the converts or to the Church as a whole.

Converts who are brought into fellowship with a church whose life is not after a high spiritual standard will never rise to a higher level than that which they see. They naturally take their ideal from the Christians with whom they associate and who are in the way before them, rather than from the Bible teaching; since it seems but reasonable that the Bible doctrine has its best interpretation in the experimental results which follow from its teaching. Paul put the matter thus: "By manifestation of the truth we commend ourselves to every man's conscience in the sight of God;" which is only another way of saying: "We ourselves are an experimental demonstration of the Gospel we preach. By what the Gospel has done for us, which every man may see and judge of for himself, we recommend the Gospel to others."

This is the kind of revival that is most sorely needed in all our churches and throughout our land to-day. It would be far better that the Church as it now exists should be brought to such a standard of experimental and practical religion as is indicated above, than that ten thousand or a hundred thousand souls should be "converted" to the hope of "going to heaven when they die." We do not underrate the importance of making converts to Christ, if by that it is understood that sinners are converted to the life of Christ, as well as to the hope of a blessed immortality conditioned upon faith in the efficacy of the redemptive work of the Son of God. But if conversion is not understood to include a deep purpose of "being transformed by the renewing of the mind" to the very image of Jesus Christ, as being the highest expression of godliness of which we have any knowledge; if it does not mean that men are turned from their "idols to serve the living God"; if it does not mean practical righteousness and manifested holiness; if it does not mean a heavenly life on the earth; then it were better that conversions be postponed until the life of the Church is so deepened and developed that we may give answer to the question, "What is it to be a Christian?" by pointing to the disciples of Christ already among us, as well as by referring them to the words of the Bible.

Every revival of religion recorded in the Bible seems to have been a revival of personal righteousness among God's own people. No

amount of outward prosperity, no increase of numbers, no new and attractive forms of worship can possibly make up for or take the place of the faithful conformity to the whole will of God on the part of those who are called by His name. The sooner the ministers and churches recognise this fundamental truth and necessity, and bend all their energies toward the bringing about of such a revival, the better it will be for the Church as such, and the speedier shall we all reach the desired end of seeing ungodly and sceptical unbelievers brought under the power of the Gospel.—*New York Independent.*

THE DECLARATION OF THE BAPTIST UNION COUNCIL.



HE adjourned meeting of the Council of the Baptist Union was held on Tuesday, February 21st, when some seventy members were present. It was evident from the outset of the meeting that the leaders were anxious to continue the work of conciliation, and to follow the things which make for peace. This anxiety was shared by the whole Council, although it was impossible to ignore the fact that Mr. Spurgeon's reply to the last meeting had created a feeling, not indeed of resentment, of which there was no trace, but of sorrowful indignation. After prolonged discussion, the following Declaration was agreed upon :—

“That the doctrinal beliefs of the Union are, and must be, determined by the doctrinal beliefs of the churches and associations of which the Union is composed.

“Secondly, that the Council of the Union therefore disclaims altogether any authority to formulate a new and additional standard of theological belief as a bond of union to which assent shall be required. Thirdly, but whilst expressly disavowing and disallowing any power to control belief or restrict inquiry, yet, in view of the uneasiness produced in the churches by reason of recent discussions, and to show our agreement with one another and with our fellow-Christians on the great truths of the Gospel, the Council deems it right to say that,

baptized into the name of the Father and of the Son and of the Holy Ghost, we have avowed repentance towards God and faith in the Lord Jesus Christ, the very elements of a new life ; as in the Supper we avow our union with one another while partaking of the symbol of the body of our Lord broken for us, and of the blood shed for the remission of sins.

“The Union, therefore, is an association of churches professing not only to believe the facts and doctrines of the Gospel, but to have undergone the spiritual change expressed or implied in them. This change is the fundamental principle of our church life.

“Fourthly, the following facts and doctrines are commonly believed by the churches of the Union :—

“(a) The Divine inspiration and authority of Holy Scripture as the supreme and sufficient rule of our faith and practice, and the right and duty of individual judgment in the interpretation of it ;

“(b) The fallen and sinful state of man ;

“(c) The Deity, the Incarnation, the Resurrection of our Lord Jesus Christ, and His sacrificial and mediatorial work ;

“(d) Justification by faith, which works by love and produces holiness ;

“(e) The work of the Holy Spirit in the conversion of sinners and the sanctification of all who believe ;

“(f) The resurrection of the dead, with the eternal blessedness of the righteous, and the eternal punishment of the wicked. As a historical fact, the last half of this statement has generally been accepted by the great majority of the Union in the usual sense ; but from the first some, while reverently accepting all Divine teaching, have accepted other interpretations which seem to them consistent with it, and the Union has had no difficulty in working with them.”

In view of the preamble and the three or four concluding lines which claim a place such as there has hitherto been in the Union for those who reverently accept other interpretations of the last article than the majority of their brethren, there should be perfect unanimity in the acceptance of this Declaration ; and we trust that, as the spirit of concession (not compromise) has so far prevailed on both sides, we shall soon hear the last of this unhappy strife. There is no reason why, notwithstanding the differences which have thus far been revealed, we should not now be heartily and thoroughly reunited.

AN APPLICATION OF SPENCER'S STANDARD OF THE VALUE OF LIFE.



HERBERT SPENCER, in a striking paragraph (3) in his "Data of Ethics," estimates life by multiplying its length into its breadth. He says: "An oyster, adapted by its structure to the diffused food contained in the water it draws in, and shielded by its shell from nearly all dangers, may live longer than a cuttle-fish, which has such superior powers of dealing with numerous contingencies; but then, the sum of vital activities during any given interval is far less in the oyster than in the cuttle-fish. So a worm, ordinarily sheltered from most enemies by the earth it burrows through, which also supplies a sufficiency of its poor food, may have greater longevity than many of its annulose relatives, the insects; but one of these, during its existence as larva and imago, may experience a greater quantity of the changes which constitute life. Nor is it otherwise when we compare the more evolved with their less evolved among mankind. The difference between the average lengths of the lives of savage and civilised is no true measure of the difference between the totalities of their two lives considered as aggregates of thought, feeling, and action. The more multiplied and varied adjustments of acts to ends, by which the more developed creature from hour to hour fulfils more numerous requirements, severally add to the activities that are carried on abreast, and severally help to make greater the period through which such simultaneous activities endure."

1. Measured by the standard thus laid down by the agnostic philosopher, *how excellent is the Christian ideal of life.* The life offered to mankind in Christ professes to cover all the spiritual, the mental, and the physical departments of humanity. It professes to waken up and guide into increasing harmony with their environment—God and His will—every various faculty of that complex-called man. In proportion as the extent of man's nature expands to consciousness, in that proportion does Christianity exhibit a corresponding expansiveness. The "aggregate of thought, feeling, and action" in the ideal Christian, as set forth in our exemplar, the Lord Jesus Christ, far

exceeds all that philosophy has been able to suggest for its most obedient and capable disciples. As a confirmation of this statement from a quarter where an enthusiasm for Christianity cannot be suspected, recall Mill's eulogium on Christ, in his posthumous "Essay on Theism." "Whatever else," he says, "may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all His precursors than all His followers. In Him pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission who ever existed on earth."

As it is to "the imago" of this Being, "pre-eminent in genius, morality, and a martyr's philanthropy," that all Christians are "pre-destined to be conformed," even on the showing of the sceptic, the Christian life does not lack in "breadth." This is the ideal, and we further venture to say that, though the ideal is not attained in any case, the actual life lived by every-day Christians is a broader life than that lived by similarly circumstanced unbelieving worldlings—it gives exercise to a larger number of human capacities. This for the imperfect present. But Christianity, furthermore, assures its recipients of a future condition in which a perfect physical frame, enshrining a perfect spiritual entity, will have untrammelled scope for "the more multiplied and varied adjustments of acts to ends, by which the more developed creature, from hour to hour, fulfils more numerous requirements" in perfect harmony with a perfect environment. Such is the "*breadth*" of life as presented in the Christian's gospel.

But the value of a life, according to our author, is "breadth into length." What is the value of this second factor as set forth in the Christian ideal of life? Does it propose a "length of days" proportionate to the breadth of scope which it assigns the believer? It assures us that "he that believeth hath everlasting life—shall never perish." When we multiply a *breadth* of life—vast as the extent of that humanity which, originally "made in the image of God," afterwards invested "the express image of the Divine substance"—into a *length* of life which runs parallel with the existence of God, we arrive at a product before whose magnificence the most exalted pronouncements of an unchristian philosophy fall into extremest insignificance—become, as it were, molehills to the magnitude of the

earth. According, then, to Mr. Spencer's formula for estimating life, how surprising become the proportions of that life of which Jesus says He came "that we might have it more abundantly."

2. Mr. Spencer's formula may help us towards *a correcter estimate of the value of lives* "whose sun seems to have gone down while it was yet day." Breadth as well as length into the estimate of life. According to this the ephemeris, in its brief day thrilling with varied and high-pressure activity, may have a larger life than the long-lived worm. "The marvellous boy who perished in his pride" may have enjoyed a fuller life than perhaps the septuagenarian who warms his shrivelled palms by the farm-house hearth. Some lives are like mathematical lines, "length without breadth." In determining the broken column of a life, consider not merely its height, but its diameter too. One man may have so submitted his powers to the energy of the Holy Spirit that at thirty he shall have enjoyed and exhibited a more abundant life than another may enjoy and exhibit in a period sixty years longer.

3. Mr. Spencer's formula may direct towards *increasing the value of our own earthly lives*. As to the length of these lives, only a very little is left to us. "By thought we cannot add one cubit to our age;" yet even here, by submission to the restraints and enjoyment of the encouragements of "the truth as it is in Jesus," we can move in the direction of lengthening them. But we cannot much influence the longitudinal factor. The other factor, however, that of breadth, is in our power every moment. It is within my ability just now, and right along, to broaden my life by the cultivation of emotions and actions towards the Triune God, my fellow-Christians, and surrounding men and things. If I thus attend to the factor of latitude, I can leave the factor of longitude to God. And if, in the Divine arrangement, the time-phase of my life be not long, yet in that brief time-interval I may put myself in conditions which shall make it mine to "experience a greater quantity of the changes which constitute life" than others do; while *some* are content with the dark, slow, and sordid life of the worm, I may enjoy the vivacity, variety, beauty, and sunshine of the imago. Thus, should there be curtailment in the length of my present existence, yet cultivation of a larger breadth of life may so counterbalance this brevity, that when the product of both factors is taken, it may be found that "the totality of my life,

considered as an aggregate of thought, feeling, and action," called into activity by "the love of God shed abroad in my heart," may outweigh the more prolonged life of a worldling who is inert throughout a whole hemisphere of his being. If we would live a full, abundant life, let us principally attend to that breadth of vitalisation obtained by bringing all our powers into union with Him who is our Life.

R. KERR ECCLES, M.D.

“SANCTIFICATION.”

“This is the will of God, even your sanctification.”—1 THESS. iv. 3.



T is Thy will, O Father, that holy we should be,
 We hear Thy voice thus speaking, “Be holy, like to Me”;
 And if we are Thy children, through faith in Christ Thy Son,
 Our filial hearts will answer, “Thy will, O God, be done.”

We did not always say so, for once we were self-willed;
 We did not like Thee, Father, dislike our bosoms filled;
 Thy law to us was grievous, Thy will to us was nought;
 We sinned against Thee, Father, in deed and word and thought.
 But now that, in Thy mercy, our hearts are changed by grace,
 And now that in the Saviour we see Thy blessed face,
 And now that Thou hast causèd Thy face on us to shine—
 Our heart's desire and prayer is to have no will but Thine.

It is Thy will, O Father, that holy we should be,
 From sin and Satan severed, and sanctified to Thee;
 It is Thy will, O Father, that we in grace should grow
 More saintly and more heavenly, more weaned from things below.
 And Thou, to make us holy, and meeten us for heaven,
 Hast means of grace provided, and Thy good Spirit given;
 And Thou, to make us holy, dost send us trials sore,
 And put us in the furnace, like very precious ore.
 And we, Thy children, Father, still holier would be,
 Our bodies, souls, and spirits we would resign to Thee;
 Do with us as Thou wilt, Lord, Thy wisdom is divine,
 O sanctify us wholly! Our will, dear Lord, is Thine.

J. FRANCIS SMYTHE-

CORRESPONDENCE.

THE STRICT BAPTISTS AND MR. SPURGEON.



DEAR SIR,—Some of your readers may possibly be interested in knowing how Mr. Spurgeon's withdrawal from the Baptist Union, on the grounds alleged in his "Down Grade" articles, is regarded by brethren who claim to be more orthodox—both theologically and ecclesiastically—than he is. I have been reading several recent numbers of the *Earthen Vessel* and *Gospel Herald*, and have been greatly impressed by the similarity of the charges there made against Mr. Spurgeon, and those made by him against other of his brethren; although there is, so far as I can see, no refusal to hold fellowship with Fullerite or Open Communion Baptists.

While Mr. Spurgeon's entering upon this controversy is heartily approved by the Strict Baptists, he is by no means considered blameless. He is, by some contributors, distinctly charged with having helped to bring about the very evils he now deplores; and he is urged to go further than he has yet done, and unite with the Strict Baptists. This is said to be his only alternative. In the January number of the *Earthen Vessel*, the following is from an editorial article:—"We are extremely unwilling to surfeit our readers with any unnecessary reference to the "Down Grade" controversy; but, as the subject is still agitating the minds of many thoughtful persons as to its results, we think it not inexpedient again to lift up our voice with strength against what appears to us to be the most popular, soul-deceiving, God-dishonouring error of modern times—namely, *Arminianism*. This ugly word we use only from necessity to acquaint the public of the kind of error we mean. It is our heartfelt conviction that nine-tenths of those persons waging the 'Down Grade' war at the present moment are flooding and corrupting the Churches with their abominable leaven of *free-will* and *duty-faith*."

"No real spiritual blessing can be expected until both ministers and hearers are thoroughly purged from all such damnable doctrines. Mr. C. H. Spurgeon justifiably exclaims against deacons of Churches being better acquainted with the plays of Shakespeare than with the Word of God; and of the growing evil of cultivating the taste of the rising generation for pantomimes. But is it to be wondered at, when Christians and men devoid of vital godliness have set before them from so many pulpits in this land of Bibles, Sunday after Sunday, such a poisonous mixture of Calvinism and Arminianism, flesh and spirit, law and gospel, error and truth? Without wishing in the least to resort to unkind personalities, we are compelled to refer our readers, in proof of what we mean, to Mr. C. H. Spurgeon's sermon, dated December 11th, 1887, the text, Prov. xxiii. 26, 'My son, give me thine heart.' Is it, we reiterate, a matter of surprise that persons halting between religion and profanity, and hearing such detestable twaddle, turn their backs in disgust against religion, and adopt either the 'Modern Thought' system, or the lowest grade of infidelity and blasphemy?"

"We are willing to give Mr. Spurgeon great credit for much honesty of heart in protesting against some of the glaring evils of the day in the religious world, and against which Mr. Guinness Rogers and other popular heroes are now fiercely combating. But in all candid truth we would ask, What is Spurgeonism but Fullerism? What is Fullerism but moderate Arminianism, and what is Arminianism but free-will, and free-grace mixed with the traditions of carnal men, dished up by a depraved, inventive genius, and instructed by the devil to overthrow the grand old cardinal doctrines of the Bible, and rob Jesus Christ of His crown?"

A correspondent writes:—"Mr. Spurgeon is bold in his testimony against many of his brethren departing from the truth of God's Word; but how is it that it has not occurred to him that he has set the example by departing from the Scriptural rule in admitting unbaptized persons to the Lord's table, thus breaking down the barrier between the Church and the world?"

Another correspondent exclaims:—"Oh that Mr. Spurgeon himself had not commenced the "Down Grade" by open communion and universal offers and proffers! Here is the start, and down they go as by steam."

I do not, Sir, for my own part, endorse these censures on Mr. Spurgeon any more than you will be likely to do, but as little am I surprised at them. From the standpoint of our Strict Baptist brethren—of whom, greatly as I differ from them, and much as I deem them mistaken, I wish to speak with all respect, for many of them are among the most conscientious, loyal-hearted, and godly men that I know—from their standpoint their contention is perfectly legitimate, and if I agreed with Mr. Spurgeon's action in withdrawing from the Baptist Union, I should feel bound to go further, and should exchange the polity of the *Sword and Trowel* for that of the *Earthen Vessel*.

It ought, perhaps, to be added that the friends to whom I allude are not unanimous in their desire to see Mr. Spurgeon join their ranks. Mr. Geo. W. Shepherd "deprecates, most earnestly, the sudden tendency to lionise him, to rush into his arms and almost worship at his footstool, because he has just happened to say what many of us have been saying for years. Still more do we regret the idea of almost asking him to come over to us." He significantly adds, "Fewer hindrances to our prosperity exist than those men who have been induced, from various motives, to become Strict Baptists. Mr. Spurgeon's college has supplied us with a few examples. Whether he is proud of them, we cannot say; certainly we have no reason to be so. Their great faculty in our connection seems to be empty chapels, to disperse congregations, and, in general, to blast everything they put their hands unto. If they had remained Spurgeonites, possibly they might have done some good; but God has certainly not smiled on their *conversion* or *perversion*, whichever way different persons may choose to regard it."

Surely, Sir, such words as these might open the eyes of Mr. Spurgeon and his friends to the tendency of the course they are pursuing, and to the evils which must inevitably result therefrom. It is time to have done with railings and unassations, and to recognise that, differences notwithstanding, we are "brethren

in Christ." The Calvinist rails against the Arminian, the Anglican ostracises the Dissenter, the Romanist, on the same principle, excommunicates the Anglican, and what can be the end thereof? Trusting you will find space for the insertion of this letter, I am, dear Sir, yours, &c.,

AN OLD FULLERITE.

BRIEF NOTES.



BRITISH WEEKLY SYMPOSIUM ON BAPTISM.—Our spirited and successful contemporary displays a dauntless courage. Its editor, with a brave and resolute heart, is determined that no subject of moment shall be ignored. He clearly sees the importance of baptism as an element in Christian thought and life, and has arranged for a short series of papers on it. Professor Agar Beet, of the Wesleyan College, Richmond, is to open the discussion with papers on "New Testament Teaching on Baptism," "Infant Baptism," "Baptismal Regeneration," and "The Relation of Baptized Children to the Church." Representative men in our own and other churches are to continue the discussion, and we most earnestly share the editor's hope that the result will be the promotion of clearer views and of Christian unity. Baptists, of all men, have the least to fear from a full and frank investigation of this important question; but it should be clearly understood from the outset that the one standard of authority is the Inspired Word. Our only anxiety is to know—What saith the Scriptures?

A REACTIONARY EDUCATIONAL POLICY.—The appointment of a Royal Commission on Education was itself an ominous sign as to a coming conflict. It was desired only by those who are opposed to the great principles of civil and religious liberty and equality, and it was seen from the first that its aim was to throw us back half a century. The Clerical party in the Anglican and Roman churches, and a few Wesleyans, are anxious to make all public schools denominational, and to introduce a distinctly reactionary policy. Even Board Schools they would like to get under their control. The Secretary of the Education Department agrees with the Denominationalists, and encourages them in their demands. The Commission cannot be trusted. It will, in all probability, recommend the Government to make concessions to the Denominationalists, and of the readiness of the present Government to yield all that is asked we need say nothing. The crisis is grave, and Nonconformists throughout the country ought to be on the alert. We are glad to see that a Vigilance Committee has been appointed at a meeting of Nonconformist ministers in London, and we trust the example will be followed throughout the country.

COMMEMORATION OF TWO GREAT NATIONAL EVENTS: the Defeat of the Armada in 1588, and the Accession of the Protestant Dynasty in 1688.—A Council has been formed in London for the purpose of carrying out the above object, with the

further and more important design of upholding *the Scriptural doctrines of the Reformation*, and of defending against all aggressions the constitutional liberties of the nation as secured by the Protestant succession to the throne. The basis of the Council is the Word of God as the sole, sufficient, and supreme rule of faith, worship, and life; the doctrine of justification by faith alone; the doctrine of the one offering of Christ on the cross; the repudiation of all human pretensions to sacerdotal power and authority in the Church of Christ. All Protestants are urged to co-operate with the Council; the appointment of local committees is suggested, and days are named for special sermons in the various churches and for public meetings. The object of the commemoration is one with which our readers will heartily sympathise, and which they will, we trust, do their utmost to promote. The offices of the Council are at 9, Strand, London, W.C.

MR. SPURGEON'S COLLEGE CONFERENCE.—The controversy in the Baptist Union concerns the entire denomination, and we have therefore written on it at length. The action which Mr. Spurgeon has felt constrained to take in reference to the Conference of his old and his present students is a matter in which, as we take it, he is free to act as he deems right. He invites the old students, who are all under the deepest obligations to him, to meet him as his guests, and is, therefore, at perfect liberty to state the terms on which alone he can meet them, and outsiders have no right of interference. We regret the differences which have unfortunately arisen, both for Mr. Spurgeon's sake and the sake of those who have been trained at the Pastors' College. It is, however, not for us to counsel in the matter. We merely express our hope that, as in the Baptist Union, so in the College Conference, there will be nothing said or done on either side inconsistent either with the demands of Christian fidelity or the spirit of Christian love. Differences exist. But in a wise, manly, and brotherly way "brethren in Christ" can agree to differ.

CHRISTIAN WORK OF THE RIGHT SORT IN THE EAST OF LONDON.—Mr. Archibald G. Brown's "Record of One Year's Service during 1887" is entitled, "The Poor, and what the Word says about them." It deals in a practical form with one of the most urgent social problems, and tells of a multiplicity of earnest and successful endeavours to grapple with it. Mr. Brown's philanthropic and evangelistic efforts constitute one of the noblest works of our day. We heartily rejoice in it.

MINISTERIAL REGISTER.

CAREY, S. PEARCE, M.A., accepted pastorate of Yorkshire Street Church, Burnley.

COLEMAN, E. E., Broughton, Manchester, accepted pastorate of church, Chelsea Street, New Basford, Nottingham.

- DAVIES, B., has formed a church at Pontypridd.
 DAVIS, JAMES, formerly of Banbury, now pastor of Priory Road Church, Dover.
 EDWARDS, SYLVANUS P., Talywern, accepted pastorate at Pwllheli.
 HALL, A. B., late of Chatteris, accepted call to pastorate, Meopham.
 HOPKINS, DANIEL, Pontypool College, accepted pastorate of the Tabernacle, Pontardulais.
 JONES, B., of North Wales College, Llangollen, ordained minister of Bethania Church, Neath.
 PHILLIPS, T., Riverside Church, Cardiff, resigns pastorate at end of the year.
 ROBINSON, F. E., Bristol College, ordained pastor of Zion Chapel, Bolton.
 ROBINSON, J. H., Henley-in-Arden, accepted pastorate at Long Crendon, Bucks.
 RUTHVEN, W., late of Reading, now pastor at the Tabernacle, Willingham.
 SAGE, W. C., Rawdon College, accepted pastorate at Clitheroe.
 SHANKLAND, T., Llangollen College, ordained pastor at Mold.
 STYLES, W. J., intends vacating the pulpit, Keppel Street Chapel, Russell Square, at end of March.
 THOMSON, ROBERT, Tonbridge, intimates his intention to resign pastorate.
 TOVEY, A., accepted pastorate of church, Buckland Newton, Dorset.
 WILLIAMS, D. S., Bethel Chapel, Infirmary Street, Bradford, resigned.
 WILLIAMS, J. G., Hebron, Dowlais, accepted pastorate of the Welsh church at Rhondda, Hopkinstown.
 WILSON, G., High Wycombe, accepted pastorate of Commercial Road Chapel, Oxford.

 DECEASED.

- HAZELTON, JOHN, thirty years pastor of Chadwell Street Chapel, Clerkenweil, died January 9th, aged 65.
 LEWIS, HOWELL, Swansea, has died at the early age of 25.
 LAMB, ABRAHAM, Melton, died January 18th.
 WAREING, DAVID, died at Middlesborough, aged 47.
 BUCK, JAMES, thirty-three years minister to sailors and emigrants, Liverpool, deceased at 77.
 WILLIAMSON, PETER, found dead in a train at Kensington.

 REVIEWS.

THE FERNLY LECTURE.—THE CREATOR, AND WHAT WE MAY KNOW OF THE METHOD OF CREATION. By the Rev. W. H. Dallinger, LL.D., F.R.S.

It must be a delightful thing to know either physical or microscopical science as well as Dr. Dallinger does, and equally delightful to have, as he has, the power of stating the most difficult special truths in an easy and yet exact manner. This lecture is a grand demonstration of the existence and character of God as mani-

fested in the Cosmos, set forth with all the advantages of the most modern knowledge and philosophy. It may be said to consist of two parts, the first dealing with the inorganic world of matter and force, and the remainder (about sixty pages) with the evolution of life. With the former we are more than satisfied. The message from God is complete as to this, and there is nothing in science to impugn the credibility of the Mosaic account. But with the second portion we are not satisfied. We think that Dr. Dallinger, like many others, has been fascinated by the apparent beauty, comprehensiveness, and simplicity of the Darwinian hypothesis, which he adopts. He appears to hold the opinion that the interests of Bible theology will be equally satisfied by the scheme of inclusive creation (as it may be called), as well as by the dogma of special creation. The former doctrine is that the original piece of protoplasm had in it a capability of adaptation to all the circumstances which could be presented to it in the course of time, and that it was from the presentation of these circumstances or surroundings that all present forms of life were evolved. We must admit that the one system requires a Creator infinitely endowed as well as the other, and it may be acknowledged that great difficulties stand in the way of our fully understanding either of the two. Creation is one of the many things which lie beyond our sphere of circumstantial proof. This being so, surely we must resort for a solution to a Divine revelation, if such has been vouchsafed to us.

Now, revelation does not leave us in doubt for one moment. It knows nothing of the springing of animal nature from implanted principles. Such an idea could not be deduced from the Bible, which attributes the world and all its wonders to the authorship of a personal God—the Maker and Upholder. The passages of Scripture which declare this are too numerous for citation; among others, see the 104th Psalm throughout.

No one living is better qualified to detect and describe the very beginnings of life than Dr. Dallinger. As an able microscopist, he has distinguished himself by his studies in this direction. He takes the colourless, structureless protoplasm existing in one of the minutest organic forms dwelling on the debateable land between animal and vegetable, shows that the latter is endowed with three qualities which differentiate it from mere matter, and cannot be derived from matter—viz., self-originating action, assimilation of food, and reproduction—and says that these distinguish it at once “*for ever and everywhere from what is not life.*” Now it must have been originated by direct creation, for a physical atom can only be an atom, and nothing more. We are absolutely stopped here. How did this living matter become coined, as it were, into the innumerable forms which, in the past and present age, are displayed by the great kingdoms of animated nature?

Dr. Dallinger, with the Darwinians, assumes that the original simple structure, the protoplasm, was created with all the “promise and potency” of everything which has made its appearance in connection with it from the first, and that this has worked itself into present forms through the agency of changes induced by natural selection, by the survival of the fittest, and change of surroundings. He says:—“Is it not conceivable that infinite resource, infinite wisdom,

infinite prevision and power, could, in a manner which this illustration only suggests, have caused the non-vital universe to become in some parts vital? Could not infinite power, infinite wisdom, the originator of all that we call material phenomena, have prevised and preordered, in the impenetrable mystery of 'the beginning,' that the creative laws of evolution for an inorganic world should, as they brought about the completion of their perfect purpose, have carried with them from that 'beginning' preordered potentialities that should, by the primal volition of the Creator, emerge, in an inevitable and orderly sequence, into the operation of higher activities and new laws? If that may not be, it is not a Divine being that is in our thought. But if that may be, then the self-acting laws of nature are self-acting as the products of eternal mind and will. Each self-acting phenomenon is, to us, an embodied thought of God, emerging in matter now, as a consequence of the sublimity and perfection of the methods divinely willed 'in the beginning'" (page 42).

This, of course, is evolution, with a Divine beginning or sequence.

If it is true, then creation of everything "in its kind" is only true in a very modified sense.

Independently of revelation, the difficulties of the evolution theory are so great that many leading naturalists have declined to accept it, and are content to wait for more light.

If it is true, then the differences between all living creatures must have been so small that the establishment of a slight variation only in heredity is required to complete the chain. But we have positively no such chain in nature. The links are too irregular, and usually too far apart, to allow of the supposition, and palæontology, as at present known, forbids the supposition of the loss of an almost infinite number of supposed intermediates. The crust of the earth has been extensively explored and certain definite forms of life invariably found; and the new forms which are presented in chronological succession appear, not one by one, but in whole platforms at a time; the changes are abrupt and complete. Take the following table of fossil animals and plants in the British area as illustration and proof of this:—

	SILURIAN PERIOD.	IMAPIC PERIOD.	RECENT PERIOD.
Mammals	—	5	76
Birds	—	—	354
Reptiles	—	89	15
Fishes	12	191	263
Mollusks	774	2638	728
Crustacea	307	45	278
Crinoids	36	37	21
Echinoderms	90	194	50
Zoophytes	87	163	137
Protozoa	21	42	96
Plants	4	160	1820

Or, take the plants of the globe, ancient and modern, and we find the following results :—Plants at present recorded, 151,445 kinds, of which about 4,700 appear in the Tertiary age ; 752 in the Secondary epoch ; in the Carboniferous, 1,186 ; in the Devonian, 94 ; and in the Silurian, 25. Admitting enormous defects in the record, yet it is impossible by evolution only to account for the advance between the tertiary and the present ; or again, considering the approximating of the surroundings at both periods, to account for the evolving of 151,000 plants (with a few exceptions) out of 4,700 all at once.

Much has been made of the evolutionary horse.

In America there were no indigenous horses when it was discovered by Columbus, but in the newest geological formation, post-pliocene, bones of horses were found. In the preceding geological formation, the upper pliocene, the bones of a smaller animal of the same family is found ; in the next lower stratum the bones of *protohippus* are found, having three toes, the middle one a prolonged hoof. This is still preceded by *miothippus*, in the miocene, with a central hoof-like toe ; and this again by the *orothippus*, in the eocene, a creature the size of a dog, and having three toes. This is relied upon as showing a descent by evolution of the hoofed horse from an ancestor with three toes. These creatures appear to be quite distinct from each other, and occur, not together, but in different geological formations ; and cannot, as I submit, be adduced as proof or instances of heredity at all.

These similarities, which are so positively relied on as proof of descent that Mr. Huxley bestows names of contempt and scorn on the unconvinced, are, admittedly, very imperfect witnesses of the process which they are called to prove. Dr. Dallinger says :—“ They do not afford us illustrations of the minute or scarcely observable modifications which the law of the origin of species involves ; but the relation between them is such as to leave the mind accustomed to biological investigations convinced that, could we see all the forms that occurred between them, there could be no question as to the origin of their form, from *cohippus* of the oldest eocene beds to *equus* of to-day. Unlike as, in a general sense, they are, they are progressive modifications, with high or higher and higher modifications, until, in the extinct horse, the highest modification is attained ” (page 65). If this is all that this notable witness, who is subpoenaed to prove the whole case, can testify, we may be allowed to wait for the next.

The confusion and uncertainty on evolution arises from the fact admitted by all, that every creature and plant is subject to variation. Such variations, if carried out to the extent of altering altogether the assemblage of common characteristics, would properly be termed new species. But what the opponents of evolution say is : You cannot show one clear, unmistakable instance of such a transaction anywhere in the natural world since history began ; whilst all the facts relating to heredity prove the liability to recurrence of original type, and to the mutability of all such varieties.

The earth presents us, it is true, with a very imperfect record in every way, and there is a kind of continuity. Numberless successive forms are very closely similar to each other, and in many cases there is progression, and this in import-

ance of development. The fashion of creation adopted is one similar to what evolution would have shown ; but the sudden introduction of new forms cannot, so far as the evidence is known, be accounted for by evolution.

In the geological or palæontological world, before the platform of present living forms, these phenomena were of constant occurrence. Some other law, as yet unknown to us, must have been in exercise. Dr. Nicholson observes :—" Upon no theory of evolution can we find a satisfactory explanation for the constant introduction throughout geological time of new forms of life, which do not appear to have been preceded by pre-existent allied types." The graptolites and trilobites have no known predecessors, and leave no known successors. The insects appear suddenly in the Devonian, and the spider and centipedes in the Carboniferous, under well differentiated and highly specialised types. The double-lunged cuttles appear with equal apparent suddenness in the older mesozoic deposits, and no known type of the Palæozoic period can be pointed to as a possible ancestor. Many other instances could be given " (" Ancient History of the Earth," p. 373).

With regard to the introduction of new species, we may note that, on inspecting any complete lists of life-forms known to science, it is at once seen that instances of these multiplied all through the geological ages, and have not done so since. What can this mean but that the Creator made, as it were, a pause at the epoch of man's introduction, and sealed the earth and its contents as then existing, leaving only in action the continuing work of sustentation, and the elasticity which produced and yet limited *varieties* as part of the adaptation of the earth to the use of man ?

S. R. PATISON.

A STUDY OF RELIGION : Its Sources and Contents. By James Martineau, D.D.
2 vols. Oxford : at the Clarendon Press. 1888.

WE regard Dr. Martineau's two volumes on "Types of Ethical Theory," and the two now before us on "A Study of Religion," as the most important contributions of recent years to the study of a sound ethical and theistic science. As a theologian—in the strict sense of the word, an expounder of Christian doctrine—we are "wide as the poles asunder" from this able and venerable author, and can never understand how, having gone so far in the direction of evangelicalism, he has stopped short and (as it seems to us) discarded the principles which prevent his theism from being swept away in the reaction against all vital spiritual religion. This, however, is a point not raised in the present volumes, and, so far as they are concerned, we have experienced a delight which can very rarely be felt in discussions of this abstruse and difficult nature. As a protest against the naturalistic and mechanical philosophy, or against materialism in all its forms, they are singularly effective. They aim to show that theism rests on a basis so firm that no advance of physical science has shaken or can shake it, and that the cognate beliefs in reference to the spirituality and immortality of man are likewise unaffected by the antagonism of the present day philosophy. By RELIGION Dr. Martineau understands "belief in an ever-living God—that is, of

a Divine mind and will ruling the universe, and holding moral relations with mankind;" and no part of his volumes is more opportune or interesting than the introduction, in which he shows the mischievous results of altering the meaning of this momentous word, as does the author of "Natural Religion," who boldly ventures to water it down, and takes out of it all that has hitherto been regarded as its specific notes. In his first book Dr. Martineau discusses "The Limits of Human Intelligence," especially noting, for refutation, the systems which would restrict our knowledge to the contents of our consciousness; absolute and empirical idealism, and the theories which so proclaim "the relativity of our knowledge" as to deny that what is true to us, must be true beyond us, and to contend that all that we know is merely phenomenal. A more brilliant, as well as logical and pointed, vindication of the intuitional philosophy we have never read. The subject is generally considered so dry and uninviting, and so unpractical withal, that the majority of students persistently avoid it. To read Dr. Martineau's chapters on it is a positive pleasure, as keen as that which we derive from a noble and impassioned poem. Book II. discusses God as Cause, God as Perfection, and Unity of God as Cause and Perfection. The manifest force and *will* at the basis of universal nature and life inevitably lead step by step to the belief in personality, and to the certainty that God, as Person, possesses all attributes of perfection. The old argument from design, which has been so unjustly scouted, is here presented in a striking and irresistible form, and even evolution is shown to be in no degree necessarily hostile to it. The marvels of nature are marvels, whether they were effected by special creation or as the results of long and slowly operating processes of law. The wealth of new illustration with which Dr. Martineau elucidates the design argument is remarkable, and equally valuable is his discussion of the mystery of pain and evil. Though there is, perhaps, no absolutely new thought in this section, the presentation of what we believe to be the best and highest thought on it is powerful and conclusive. Having dealt in a remarkably effective manner with the force of the causal instinct of the intellect, Dr. Martineau then goes on to deal with men's instinct of right. Causality and Duty are the twin pillars of a majestic arch. The argument from conscience, which imparts its chief sacredness to life, is worked out with masterly force. There is here a fulness of detail, a breadth of reasoning, and a majesty of language worthy of the greatest of all themes. The sense of *oughtness*, the feeling of obligation, the commanding authority of duty, so distinct from taste, interest, and pleasure, are witnesses for an authority outside ourselves, for a righteousness *in God*, to which we are bound to be conformed. The moral law is "imposed by an authority foreign to our personality, and is open, not to be canvassed, but only to be obeyed or disobeyed." "Right as the Divine in the Human" is the significant heading of one of Dr. Martineau's chapters. Conscience is God's voice, and listening to it, we learn of Him. Book III. is devoted to a review of opposing systems, under the heads of Pantheism, Determinism, and Free Will. Dr. Martineau is not a necessarian either in philosophy or theology, and he establishes his position with subtle logic and many apposite "instances" from consciousness and life. How far he has reconciled conflicting theories to the satisfaction of their

several advocates it is impossible to say. Whittier's words, used of St. Augustine, are still true :—

"The fourteen centuries fall away, between us and the Afric saint ;
And at his side we urge to-day the immemorial quest and old complaint."

Each generation must apparently confront the problem for itself. Dr. Martineau's fourth and last book is, in some respects, the finest, as it touches us more directly and closely than the others, and brings us face to face with questions that cannot be put by. It deals with "The Life to Come," and treats of death in its physiological, its metaphysical, and its moral aspects ; and under the latter discusses the vaticinations of the intellect and the conscience. We cannot describe the argument of this section in detail, but it proves conclusively that the belief in personal immortality is an indestructible element of our *intellectual* as well as of our emotional nature ; that we are so constituted that we cannot reach an ideal of perfection here ; that the higher we rise in the scale of mental and moral development the clearer will be our convictions as to the reality, and the intenser our longings for the perfection of another life, and that without such a life man has indeed been made in vain. A nobler, more convincing, and more inspiring plea for immortality on purely scientific grounds we could not imagine. We have done little more than indicate in the barest fashion the contents of these welcome volumes. They are the work of a keen and subtle thinker, of a powerful reasoner, of an accomplished scientist, and a true poet. Dr. Martineau is gifted with a wealth of imagination which imparts to his abstrusest reasonings the glow of a chastened and subdued splendour, and throws his severest logic into forms of solid and attractive rhetoric. His style is in our day almost alone for its grandeur. It is stately as Johnson's, and majestic as Milton's. These volumes are a rebuke to loose and illogical thinking, to superficiality and carelessness of style, and are a fine exhibition of strength and beauty. And though they do not deal with specifically Christian beliefs, they will render invaluable service in our controversy with agnosticism and all related systems.

THE REIGN OF CAUSALITY : a Vindication of the Scientific Principle of Telic Efficiency. By Robert Watts, D.D., Professor of Systematic Theology in the General Assembly's College, Belfast. Edinburgh : T. & T. Clark, 38, George Street.

ALTHOUGH many of these essays were called forth by lectures and addresses delivered from ten to fourteen years ago, they are by no means out of date. They deal with theories which are still prominently advocated, and present the only true and satisfactory solution to the deepest of all problems. The principles underlying Professor Tyndall's celebrated Belfast address, and Professor Huxley's hypothesis that animals are automata, are still in vogue, and must be so long as materialism in any form is fashionable. Dr. Watts is not, of course, so distinguished a scientist as Tyndall, Huxley, or Spencer, but as a thinker he is clearer, more incisive, and more logical ; while, as an interpreter, he is sounder and more discriminative. His vindication of the principle of Telic Causality is especially timely. The depreciation of this principle is as unscientific as it is mischievous.

and science itself suffers from its neglect. Dr. Watts feels and speaks strongly. He does not beat about the bush, but goes straight to his point. His reasoning is as strong and acute as his feeling is intense, and his essays have, therefore, permanent value. We fully endorse his criticisms on Mr. Drummond's "Natural Law in the Spiritual World." We have here a masterly piece of controversial writing.

THE CATACOMBS OF ROME AND THEIR TESTIMONY RELATIVE TO PRIMITIVE CHRISTIANITY. By the Rev. W. H. Withrow, M.A. London: Hodder & Stoughton. 1888.

WE regret to see the republication of this book, with its fallacies, uncorrected. A criticism appeared in our issue for the year 1877, in which we dealt with its extraordinary statements on Baptism. The writer goes a very long way out of his road to find some evidence in support of infant sprinkling. In one note he gives what he is pleased to call a "*résumé* of the principal patristic evidence on the practice of infant baptism," all of which, had he been acquainted with the subject, he must have known has been refuted to the point of weariness. Then he finds an argument on the word *neophyte*, of the meaning of which he is evidently ignorant, as we pointed out. He further states that the baptistery in the catacombs of St. Pontianus is "obviously too small for immersion, and was evidently designed for administering the rite as shown in the fresco which accompanies it." Here are two brave assertions. The first is not true. Mr. Withrow has probably been imposed upon. We showed how very incorrect his figures were, from the evidence of ministers who had visited the place and measured for themselves, and felt compelled to say, "The writer not only needs a dictionary, but an accurate foot-rule." The second assertion is true, for every detail of the picture speaks of immersion. Mr. Withrow would have us believe that John "pours water upon his head." In the representation the Saviour is stripped of his clothes, and standing in the river. John has nothing but a twig or staff in his hand. Our author ventures on the daring assertion: "The testimony of the catacombs respecting the mode of baptism is strongly in favour of aspersion or affusion. All their pictured representations of the rite indicate this mode." The fact is, the testimony is all the other way. All representations are in favour of immersion. The argument reaches its climax when Mr. Withrow tells us in a footnote: "In another group at Monza, of the seventh century, the baptismal water pours from a vase held in the beak of the divine dove upon the head of Christ." It is this prejudiced trifling with solemn things that calls for severe rebuke. We happened to turn first, on receiving the book, to the part where the writer deals with baptism. The testimony relative to primitive Christianity in this matter appears to us to be unquestionable and abundant. Having found the book so grievously deficient here, we have not read it through. But from the cursory glance we have taken, it appears to us that it is formed chiefly on the celebrated "Roma Sotteranea." Since that work was published one of far greater research has appeared, by T. Roller. To this, which gives the latest and fullest research, Mr. Withrow does not allude, so far as we have seen. We deeply regret that our duty has compelled us to write thus severely.

Happily, we are not dependent for our faith and practice upon the testimony of the early Church. This may well be to us a matter for devout gratitude, when we see how that testimony is twisted and contorted to suit sectarian prejudices.

LECTURES ON THE HISTORY OF PREACHING. By the late John Ker, D.D.
 Edited by the Rev. A. R. MacEwen, M.A., B.D., &c. London: Hodder & Stoughton.

No volume during the present publishing season has been more eagerly anticipated than this, and the anticipation has been amply rewarded. Though not prepared by the lamented author for the press, the MSS. of his lectures (so far as they are here reprinted) were in a state which happily admitted of their publication. The volume deals with the preaching of the early Church, Eastern and Western, and of the mediæval ages; the preaching of the Reformation as represented by Luther; the preaching of Spener, the Pietists, the Illuminists, &c.; the preaching of the Transition Period (Schleiermacher), of the Mediating School (Nitzsch and Tholuck); Biblical preachers, such as Steir and Krummacher; recent and present German preachers; and it concludes with lessons for OUR preachers. The large historical knowledge, the sympathetic insight, the clear penetrating judgment, the luminous criticism, and the inspiring suggestions of these lectures render them an invaluable help to all ministers and candidates for the ministry. We may subsequently return to the volume, but in the meantime suggest that no pastor of any of our churches should remain without a copy.

THE PULPIT COMMENTARY. The Gospel of St. John. Introduction and Exposition by Rev. H. R. Reynolds, D.D., President of Cheshunt College, &c. Homiletics and Homilies by Various Authors. Vol. I. London: Kegan Paul, Trench & Co., 1, Paternoster Square.

THERE have been many volumes of great excellence in the "Pulpit Commentary," but only one or two equal to this, and, so far as we can remember, not one superior to it. The Fourth Gospel has a power of instruction and fascination which grows with our spiritual life. It is indeed holy ground, on every inch of which we are in the presence of the King. Is is here, especially, that we see the glory of the Incarnate Lord, the manifestation of the Unseen and Eternal God. We do not wonder that rationalistic critics should make such desperate efforts to deny its authenticity, and overthrow its Johannine authorship. Dr. Reynolds, with a fulness of information—the fruit of prolonged and fearless investigation—with a comprehensive and accurate scholarship, which is everywhere illumined by fine philosophical insight—discusses the whole of the external and internal evidence with a completeness and conclusiveness which, as far as anything of the sort can be so, are final. His unveiling of the inner spiritual teaching of the Gospel shows that he is as clear and penetrating in his intuitions as he is skilled in dialectics. We already possess many able commentaries on this Gospel, notably those of Luthardt, Godet, and Westcott. But students who thoroughly use "The Pulpit Commentary" alone will be at no disadvantage. Dr. Reynolds's expository notes are lucid and terse, and the homiletics by Professor Croskery are worthy of their companionship. There is abundance of homiletic fare, outlines (not skeletons)

of really able and suggestive sermons, with clear doctrinal statement, sound interpretation, healthy ethics, pointed application to modern life, and frequent apt illustration.

PROTESTANT MISSIONS IN PAGAN LANDS. By Rev. Edward Storrow. London : John Snow & Co., 2, Ivy Lane, Paternoster Row.

THIS "Manual of Missionary Facts and Principles relating to Foreign Missions throughout the World" has been prepared by one who is in every way qualified for the task. It contains an able statement of the philosophy of missions, and shows what is being done, and with what results in various parts of the world, by the societies of the different Churches. It contains capital matter for missionary speeches, and will be widely useful.

AMONG books which have been received, and which merit our commendation, are the following :—

"Bible Lessons on Joshua and Judges." By the Rev. J. Gurney Hoare, M.A. (James Nisbet & Co.) A capital series of outlines, in which the spiritual teachings and the typical significance of historical events are impressively exhibited. "The Key-Words of the Bible." By A. T. Pierson, D.D. (Hodder & Stoughton.) An ingenious and successful attempt to state the specific characteristic of each book, thus : Genesis, "Beginnings ;" Exodus, "Pass-over ;" Joshua, "Possession," &c., with admirable illustrations of each. Very useful. "Gleanings from the Harvest." By Rev. W. Haslam, M.A. (Morgan & Scott.) Incidents in the author's experience, and addresses on the way of salvation. Apt, cogent, and full of spiritual power. "The Lord was There : Incidents from My Journal." By Anna Shipton. (Same publishers.) Beautiful illustrations of the Divine faithfulness in Providence and grace. "The Teacher at Work." A monthly illustrated magazine for all who train the young in home and school. (Elliot Stock.) A bright, cheery, and instructive periodical ; good in every way. "The Irish Baptist Magazine." Edited by John Douglas, B.A., Waterford. (Belfast : W. W. Cleland.) Our contemporary is rendering good service to the churches in Ireland, and should on that ground be encouraged by Baptists in England. From the National Temperance Publication Depôt we have received "The N. T. League's Annual for 1888," edited by Robert Rae, a book of the highest value to temperance reformers ; "Our Mothers' Meetings," by Mrs. R. D. Bolton, a series of sensible and friendly talks on health, home, and happiness ; and "St. Chris ; a Story of To-day," by E. Van Sommer ; graphic and timely.

We have also to acknowledge the receipt of "The Congregational Year-Book, 1888" (Hodder & Stoughton), and "The Free Church of Scotland Year-Book, 1888" (Thomas Nelson & Sons). Both these handbooks are of interest to many outside the churches they represent. The former is a familiar and valued friend. The latter is the first which has been published by the Free Church. It gives in a succinct form an account of all its agencies and its modes of working. Our own methods are very different from those of our Presbyterian friends ; but the study of this book will teach us much which we should do well to learn.

THE BOOK OF THE NEW COVENANT of our Lord and Saviour Jesus Christ.
London : Elliot Stock. 1887.

GRANVILLE PENN's translation of the New Testament, which was published in 1837, did good service in preparing the way for the work of Biblical revision, and it is still of value.

CRIPPLE JOSEPH : a Story of Grace. By Maria V. G. Havergal. London : James Nisbet & Co.

A SINGULARLY beautiful and touching history of one of God's "hidden ones"—a Birmingham invalid, brought up a Unitarian, but ultimately a devout Evangelical. He was enlightened and brought to Christ by means of Miss Havergal's "Royal Commandments." His letters and simple poems are full of interest.

LITERARY NOTES.



MESSRS. MACMILLAN & CO. have issued a popular edition of "The Life of James Fraser, Second Bishop of Manchester," by Mr. Thomas Hughes, Q.C. We are glad to see that the collected edition of Dean Church's writings is to be issued in five monthly volumes, uniform with Messrs. Macmillan's edition (by a long way the best) of the works of Emerson.

THE *Expositor*, Vol. VI., Third Series (Hodder & Stoughton), not only shows no signs of falling off, but maintains a steady advance. It excels in exposition, strictly so called, as witness Professor Agar Beet's papers on "Crucified with Christ," Dean Chadwick's "Asking in Christ's Name," Professor Godet on "The Thanks of an Apostle," and Dr. Maclaren's "Chapters on Philemon." But, in addition, it puts Biblical students in possession of all the salient facts of modern criticism and exegesis ; all that relates to the text of Scripture and its interpretation, and notices in brief lucid paragraphs the principal literature on the Bible. The present volume contains an etching by Manesse of Dr. Maclaren, and a discriminating editorial sketch. We congratulate the Rev. W. Robertson Nicoll on the still increasing value of the *Expositor*.

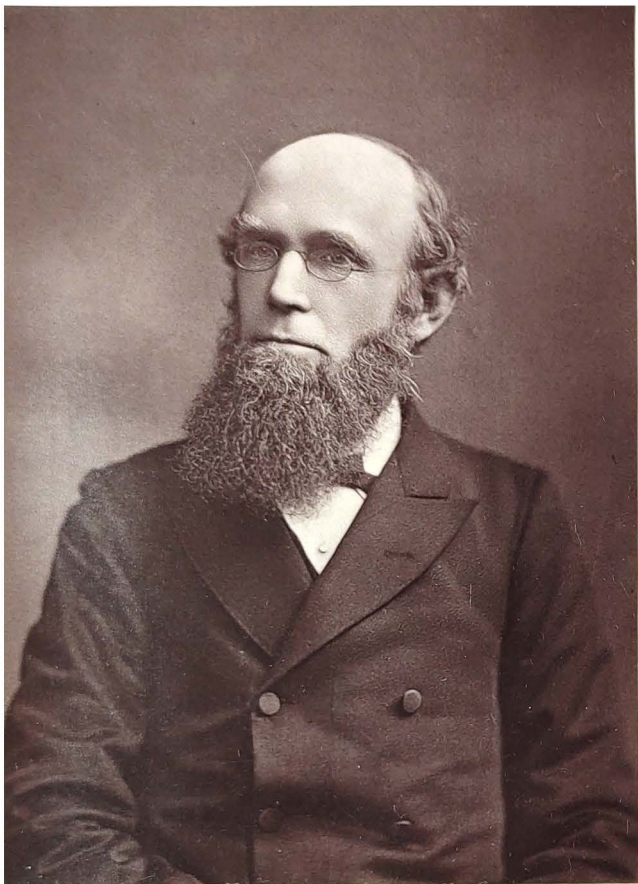
MESSRS. CASSELL & Co., LIMITED, have issued a cheap edition of their "Leopold Shakespere" from the text of Professor Delius, and with an introduction by F. J. Furnivall. Dr. Furnivall's introduction is indispensable to all students of Shakespere. It is the most valuable contribution made to our Shakespere literature for a long time, and to be able to obtain it in this cheap form is a great boon. No such handsome edition has been published at so low a rate.

WE cordially welcome No. 2 of the *British Weekly* extras on "The Second Advent": "Will it be before the Millennium?" The affirmative side is taken by Canon Fausset, Mr. and Mrs. Grattan Guinness, and Professor Godet; the negative by Professor Beet, Principal Edwards (of Aberystwith), and Principal Brown (of Aberdeen). No one interested in the subject will fail to procure this able presentation of its two sides. We are hoping shortly to see among these "Extras," or in some similar form, the articles on "Tempted London." The service they have rendered to young men and young women in giving them a glimpse of the things that go on behind the scenes in music halls, theatres, and so-called places of amusement, is incalculable. It is folly to keep our eyes closed when we are surrounded by such insidious and terrible dangers. The alarm has been sounded not a day too soon, and these articles ought to be widely circulated.

WHEN we wrote a note for the January number of this Magazine on the Queen's Printers' Bibles (published by Messrs. Eyre & Spottiswoode, of Great New Street), and whose excellence in all their forms we were able unreservedly to commend, we had not seen the new edition of the "Variorum Teachers' Bible," which has since come under our notice. We have been even more greatly pleased with it than we anticipated. Its footnotes, giving the various *textual readings* of the Old and New Testaments, as well as various *renderings* or improvements on the Authorized Version (which is left in its integrity in the body of the work), are simply invaluable, and enable us to see at a glance the nature, the number, and the authority of such alterations as have been made and suggested. We know of no other edition of the Bible which, on this ground, is so serviceable to ministers, students, and teachers of every grade, or which is so absolutely indispensable. The Variorum Teachers' Bible, with the appended "Aids to Bible Students," is a library in itself, and it, like the ordinary Authorized Version, can be procured in a delightfully flexible and convenient form, printed on the best India paper, thin, opaque and strong, the whole work being only an inch thick. The printer's art has never achieved a worthier triumph than in the various editions of the Queen's Printers' Bibles.

MESSRS. CASSELL'S "Old Testament Commentary for English Readers," edited by Bishop Ellicott, which we have so often had occasion to commend, has now reached in the popular reissue Part 40, which brings the work down to 2 Kings xv. Such a work is an immense boon to Bible students.

WE are unfortunately compelled to hold over our notices of the *New Princeton Review* for January (Hodder & Stoughton), and the *Century Magazine* (T. Fisher Unwin). Both are numbers of more than average interest. The Copyright Question, as discussed in the former by Mark Twain and Brander Matthews, will be specially noted.



W. H. & P. H. Photo. Co. (Permanent Photo.)

Ever sincerely yours,
Clifford

THE
BAPTIST MAGAZINE.

APRIL, 1888.

THE REV. JOHN CLIFFORD, D.D.

(*President of the Baptist Union*).



R. CLIFFORD begins his lecture on "The Origin and Growth of English Baptists" as follows: "At a meeting of the students of Yale College, Governor Bates, of Missouri, was called upon to make a speech. Several graduates had preceded him, each outdoing the other in eulogy of his illustrious *Alma Mater*. Mr. Bates, who had not received the benefit of university training, in rising, said: 'Gentlemen, you all have the advantage of me. I have no *Alma Mater*; but this I can say, that I came from a part of the country where they don't ask a man who his mother is, but *what can you do?*' . . . We must prove our right to exist by the perennial faithfulness of our lives, and make our 'origin' an interesting theme by rendering our existence a benediction and a joy." What Dr. Clifford urges upon us all in this last sentence, he has accomplished in his own history. In proof of the fact that he is profoundly sensible of his indebtedness to God for Christian parentage, we have only to recall the words he uttered at the meeting of the Baptist Union in Sheffield on the 6th October last: "We are not strangers to the working man. Some of

us have only to look into a mirror, and we recognize him at once, in the face all marred by the storm and stress of life, and the hands hardened by toil ; whilst others amongst us cherish in the home of our affections the unforgettable portraits of two personalities radiant with the beauty of saintliness and adorned with the halo of self-denying patience and unflagging toil. And as we remember that their self-denials have become our wealth, their sufferings the draughts of our joy, their pain and spiritual yearning our life and strength, we say : ‘ Ah, sainted pair of toilers ! stained with the dust of the road of life, if we forget you may our right hand forget its cunning and our tongue cleave to the roof of our mouth.’ ”

Near to Trent Junction on the Midland Railway—a station fortunately not now so well known to through passengers as formerly—lies the parish of Sawley. In this Derbyshire village John Clifford was born, on the 16th October, 1836. Whilst he was yet a child his parents removed to Beeston, near Nottingham, and there, mainly as the result of his mother’s influence and his Sunday-school teacher’s ministrations, he was led to decision for Christ. At the age of fourteen and a half he was baptized, and became a member of the General Baptist Church at Beeston, which then had for its pastor the Rev. R. J. Pike. It was in the chapel at Beeston that Dr. Clifford first attempted to preach. He sometimes tells how he and a few other lads would lock themselves in, whilst first one and then another of their number ascended the pulpit and evoked the criticism, if not the approval of the rest, by means of an homiletic exercise. He proceeded to conduct services in the surrounding villages, and when he preached before the church for approval as a “ local preacher,” an elderly dame, of some theological acumen, pronounced the verdict “ He’ll do ; he’s got preaching blood in him.” There was another candidate at this same service who paid his critics a compliment by declaiming on the words, “ By the life of Pharaoh, surely ye are spies.” Some of the people still residing in the district take credit to themselves for having at that time foreseen a distinguished career for John Clifford. But what is far better, all who remember his youth bear witness to his devout godliness, his irrepressible zeal, and his transparent goodness. In 1855 he entered the General Baptist College, where he had for his tutors the late Rev. Joseph Wallis, Dr. Underwood, and the Rev. W. R. Stevenson, M.A. He had

decided, with the consent of the College Committee, to remain there a fourth year, when the invitation came from the church at Praed Street, Paddington, the acceptance of which gave direction and character to his life-work. It may be remarked, however, that there was an alternate course; for the church at Market Harborough, to which, as a student, he had often ministered—preaching sometimes in the open-air during his visits to the town—sought to make him its pastor. He has never forgotten that early and unconsummated attachment; and the recent return of prosperity to the church, after a long period of depression, has nowhere awakened a more grateful interest than in the heart of Dr. Clifford. His college record was all that his tutors could desire, and his fellow-students held him in high esteem. His kind-heartedness would be seen in his readiness to render constant help to a student preparing class-work, who otherwise would probably have failed to get through the college curriculum.

With characteristic determination and self-discipline, Mr. Clifford consented to become pastor at Praed Street, as he did on the 17th October, 1858, and thus change his purpose with regard to college-life—only on the understanding that he should enter upon a University course in London.

Disposing at once of his academical achievements, it may be said briefly that in his own College he won the distinction of prizeman in New Testament Greek, Greek History, and Latin. During the first year of his pastorate he matriculated in the first division at London University, and then came a succession of brilliant triumphs. He graduated B.A. in 1861, and B.Sc. the following year, with honours in Logic, Moral Philosophy, Geology, and Palaeontology. Two years later he took the degree of M.A., coming out first of his year; and in 1866 he added that of LL.B., passing with honours in the Principles of Legislation. While upon this branch of his career it may be stated that his scientific attainments secured him election as F.G.S. in 1879, and that the honorary degree of D.D. was conferred upon him in 1883, by Bates' University, America. This is probably a record wholly unique in our ministry. The wonder is, that with all the demands of a growing church upon his time and energy, Dr. Clifford should have been able to earn such distinction. He will never allow that he had exceptional advantages. Many a young man has been

warned by him against relying upon any notion of innate genius. He would enforce the precept of George Eliot: "Genius at first is little more than a great capacity for receiving discipline." He sometimes says that we are all born lazy, and have to educate ourselves into industry and usefulness.

The progress of the church at Praed Street, from the date when Dr. Clifford became its pastor, has often been described within recent years; but at least a summary of facts is needed to show how his skill and energy have wrought themselves out in its history. Then there were only about sixty members, and the chapel was small and ill-adapted for work. Now the church consists of about 1,300 members, and has three chapels, Westbourne Park, Praed Street, and Bosworth Road, with an aggregate of sitting accommodation for more than two thousand persons. There are nearly 1,600 young people in the five Sunday-schools connected with the church, and there is a staff of about 150 teachers. Such a growth has been accelerated chiefly under the improved conditions for work secured by the erection of Westbourne Park Chapel. When the site was purchased in 1871, five years had to elapse before sufficient money could be raised to commence building operations, and it was deemed advisable to enlarge and improve the Praed Street property. An expenditure of £1,000 enabled Mr. Clifford to do further good work in the old building, until he eventually concentrated his pastoral effort upon Westbourne Park. The new chapel was opened on the 30th September, 1877, and it has been well filled from the beginning; indeed, it is crowded nearly every Sunday evening. To get anything like an adequate idea of Dr. Clifford's power as a preacher, and his success as a pastor, it is necessary to hear him "at home," and to inspect the various institutions which he has reared around him. Since the opening of Westbourne Park Chapel, the entire church has raised for all purposes upwards of £45,000, and a "forward movement" has lately been initiated in order to extend the premises at Westbourne Park. The object of this extension is to provide better accommodation for the various agencies connected with the church, such as the Westbourne Park Institute, and the estimated cost is £11,000. The amount already expended on the chapel is £15,000, the whole of which was defrayed before the end of 1886, the jubilee year of the church.

Dr. Clifford's union with his people has been singularly close and happy. He is aided by about thirty deacons and elders, many of whom are men he has himself trained during his long pastorate. They have imbibed his spirit, and they diligently follow his lead. He is enthusiastic in his praises of them as they are in their devotion to him. Indeed, the same may be said of his people as a whole. These are his own words: "I have had no difficulties with officers or people, excepting such as have arisen from what I call 'the tyranny of their love.'"

He has had three experiences of the co-pastoral relationship. The first terminated at Praed Street after seven years' duration, and the third, at Bosworth Road, lasted for a shorter period. The second still continues. Dr. Clifford's former assistants left him with growing personal affection, and with a deep sense of indebtedness for the training they had received at his hands. They would both echo the sentiment expressed by him at Praed Street, in October, 1884, when he said no one could rightly infer from the farewells then being exchanged, that a happy co-pastorate was an impossibility. His association with his late colleague had been most intimate and cordial. Dr. Clifford's skill as an organizer is apparent to everybody acquainted with his church, and his tact in directing the transaction of business is forcibly exemplified by the success with which he presides over church meetings at home and committee meetings generally.

Denominational institutions have profited largely by the services he has rendered to them. In the General Baptist Association he has filled almost all the offices of distinction and influence. His presidential address at Nottingham, in 1872, on "Jesus Christ and Modern Social Life," was a masterly exposition, and it reads now like a prophecy of "the things that would shortly come to pass" in regard to the specific work of the Christian Church. He was one of the founders of the London Baptist Association, and has been in turn its secretary and its president. In connection with his presidency for the year 1879, the chapel at Haven Green, Ealing, was built, at a cost of £9,950, and it was opened on the 25th May, 1881. The subjects of his presidential addresses were: (1) "The Work of Church Leaders;" and (2) "The Work of Church Members." He has been on the executive of the Association almost continuously from its commencement. The Baptist Union and the Baptist Missionary

Society have frequently been assisted by his advocacy. His sermon on "The Living Christ" fitly opened the meetings at Nottingham in October, 1873, and will not readily be forgotten. In April, 1876, he preached at Camden Road Chapel for the Missionary Society on "The Future of Christianity." At Birmingham, in the autumn of 1876, he read a valuable paper on "Religious Life in the Rural Districts of England." His services at our meetings during the last four or five years have been so frequent and important as of themselves to render inevitable his election to "the highest dignity" the denomination can confer. At Bradford, in October, 1884, on the missionary and the Union platforms; in the spring of 1855 preaching, and in the autumn speaking, for the British and Irish Mission; at Bristol, in 1886, reading a paper on "A Ministry of Power the Necessity of the Times;" and at Sheffield, in 1887, presiding at a meeting for working men—surely he has now realised, in regard to the Baptist Union, the truth of one of his favourite sayings: "God's reward for work done is more work to do." It should be mentioned that he was an originator and a first secretary of the Baptist Total Abstinence Association, and in the cause of temperance generally, as well as in that of social purity, he has been an untiring and uncompromising champion.

His literary work has been extensive and valuable. In addition to the numerous sermons, addresses, papers, &c., which he has published in pamphlet form, he has produced the following volumes: "Starting in Life," "George Mostyn," (these two are now out of print), "Is Life Worth Living?" (five editions), "Daily Strength for Daily Living" (two editions), and "The Dawn of Manhood" (two editions). He has also edited two editions of "The English Baptists: Who they are and What they have done," in which the lecture appears to which reference is made at the opening of this sketch. Three articles from his pen, on "John Smyth," "General Baptists," and "Dan Taylor," may be found in the third volume of Schäff's "Religious Encyclopædia;" and for fourteen years he edited the *General Baptist Magazine* with rare ability, making it one of the most popular of our denominational periodicals. *The Christian Leader* says of his recent discourse on "The Ordinances of Jesus and the Sacraments of the Churches": "It strikes us as the most powerful piece of work we have yet received from Dr. Clifford's pen."

Dr. Clifford's home life is after his own heart. On the 14th January, 1862, he was married to Miss Carter, daughter of the late Dr. Carter, of Newbury, Berks, and sister to Dr. W. Carter, of Liverpool, and Dr. Richard Carter, of Bath. Our President often says that he owes more than he can tell to his wife, and no one who knows them will be disposed to question his assertion. Mrs. Clifford's sound common sense, her domestic consecration, and her amiable disposition, have done much to render his work effective, and have correspondingly endeared her to many hearts. She has actively entered into the work of the church, and has genially seconded Dr. Clifford's efforts to make young people feel "at home" when they would otherwise be strangers in London; and who shall tell what salvation has been wrought for some whose first acquaintance with Sundays in the metropolis has been at the pastor's house? That home has had its sorrows as well as its joys. Again and again and again has God's angel taken thence a dearly-loved child. But is not earth as well as heaven the richer for such visitation? At all events, Dr. Clifford is able to direct those who have to tread "the valley of the shadow" with a wealth of sympathy acquired from his own descent into its depths. He is ever the friend of his people, and during his ministry he has done pastoral visitation to an extent which would scarcely be thought possible in consideration of his other work. Even now, the sick members of his flock find him often at their side. Dr. W. Fleming says: "The cultivation of the intellect checks and moderates the development of the feelings; and when exclusively attended to, may induce a want of due sensibility to the relations and events of social life." Our president has not fallen into that danger. Mr. Spurgeon has said of him repeatedly: "I never knew a more unselfish man." He is large hearted, and the charity that "thinketh no evil" is enshrined in his spirit. He is emphatically the friend of young men, and much of his teaching is specially directed to their needs and aspirations. His buoyancy and humour increase rather than diminish with ripening experience. These seem to constitute him at once a brother and a father amongst young people. He can feel with them and plan for them. It is interesting to note here, that during these thirty years, thirteen young men have passed from the membership of his church into the regular ministry of the Word. Of these one is now in Orissa, and another

will shortly follow him. Miss Hill, who is at work amongst the women of India, was also a member of Westbourne Park Church. Success has bettered and not spoiled him. The simplicity and purity of his character are before all the world.

More might be expected here in regard to Dr. Clifford as a preacher. He has many admirers and some critics. It is scarcely worth while to follow the line of the writer in the *Pall Mall Gazette* who said: "Dr. Clifford's fervour seems to lend power to his voice, and to make him rend the roof with his exhortations." He is now so well known as not to need any account of his qualifications. Would that we were all possessed of his earnestness! May it prove contagious during his presidency! For strong thinking, fused with intense feeling, and moulded into forceful expression, Dr. Clifford's preaching can hardly be surpassed.

W. J. AVERY.

THE RESURRECTION OF CHRIST A FACT, NOT AN ILLUSION.

AN EASTER SERMON.—1 PETER i. 3.



HERE is no season of the year more inspiring to the mind of a Christian man than the great festival of Easter, commemorating, as it does, in an especial manner the fact of our Lord's resurrection from the dead, and the triumph He thereby achieved "for us men and our salvation." We need not—because we do not recognise the authority or adhere rigidly to the rules of the ecclesiastical calendar as formulated by the Romish and adopted by the Anglican Church—stand aloof from the predominant Christian feeling of the country. Easter is as much of a national holiday as Christmas. Whatever interpretation we put upon it, the fact itself exists. Business is largely suspended, and multitudes of weary toilers are seeking holiday. Though not so largely as at Christmas, homes are gladdened by the presence of members who are ordinarily absent from them. Many among us are rejoicing

in family reunions; friends are visiting friends. And there is no reason why we should not, but every reason why we should, give a specifically Christian tone to our festivity, and turn to advantage the influences which the recurrence of Easter necessarily calls into play. We may endeavour so to place ourselves under *the power of Christ's resurrection* as to make every Sunday an Easter, and every day a Lord's day—our entire year, and, if it may be, our entire life, being spent in the realisation of this supremely momentous fact.

“ Oh, day of days, shall hearts set free
No ‘ minstrel rapture ’ find for thee ?
Thou art the Sun of other days ;
They shine by giving back thy rays.

“ Enthronèd in thy sovereign sphere,
Thou shedd'st thy light on all the year ;
Sundays by thee more glorious break—
An Easter-day in every week.

“ And weekdays following in their train,
The fulness of thy blessing gain ;
Till all—both resting and employ,
Be one Lord's day of holy joy.”

It would be well for us if, on such a day as this, we could greet each other with the joy of a pure and undisturbed confidence in the great fact that we commemorate; if, without hindrance or hesitancy, we could bury all our sins and doubts and fears in our Lord's sepulchre, and renew and perfect our brightest hopes by means of His risen and glorified life. But while many can do this; while, perhaps, the majority of us can accept without reserve the literal and historical accuracy of the Gospel narratives, and have from personal experience tested their worth; there are others who do not, in any worthy sense, believe them. Some are in theory and creed one with us in our Christian faith, but, in practical and experimental life, are strangers to our hope and joy. Others, again, are theoretically opposed to us, and treat the Gospel as a myth, a tissue of “cunningly devised fables,” and speak as if it had no claim upon the faith of enlightened, practical, and honest men. The atmosphere around us is charged with elements which cannot fail to weaken, and, unless they are counteracted, to ultimately destroy our Christian life; and to ignore these elements is simply impossible. We are familiar with such

declarations as these: that a miracle is *per se* impossible; that no testimony can reach to or compel a belief in the miraculous; and that, therefore, the resurrection of Christ did certainly not take place. One writer declares that disciples of the modern spirit cannot possibly believe in the reality of such an event, however strong might be the testimony to it. A more absurd, illogical, and unscientific position, it seems to me, we could not conceive. It is the result of narrowness rather than of breadth of thought; of bigotry rather than of illumination; of sheer and inveterate prejudice, not of reason; and expresses a foregone conclusion rather than the result of careful induction, and the sum total of human experience. A fact, however it may clash with our preconceived notions, and however we may interpret or misinterpret it, is unalterable. "Nothing is so obstinate as a fact;" and if the resurrection of Jesus Christ can be proved, according to all the laws of evidence, to be a fact, as I maintain that it can, our philosophical and scientific preconceptions must give way before it. It may be ignored and contradicted, but it can neither be destroyed nor altered; and to say that it does not lie within the bounds of historical research to determine what it is, is to impose on our credulity, and to beg the whole question. The resurrection of Jesus Christ is either a fact or not a fact. We can judge which by the free and faithful use of our reason, as we use it in other directions. If it is a fact, we must accept it and all its consequences without demur; if it is not—but only if it is not—we must reject it as we reject all falsehoods. Truth is sacred, and, whatever be the consequences, we must not tamper with it or condemn its authority.

The matter of Christ's resurrection is one of no secondary importance, but is, indeed, vital to the maintenance of our faith. "If Christ be not risen, then is our preaching vain, and your faith is also vain . . . ye are yet in your sins." Christian apologists of every age and school have recognised in this dogma of the resurrection the very foundation of our Christian life and hope, the corner-stone on which the whole edifice of the Church is built. And the most formidable opponent of our Evangelical creeds fully agrees with us in this respect. David Strauss calls the resurrection of our Lord "the centre of the centre, the real heart of Christianity as it has been until now"; and affirms "that with it the truth of Christianity stands or falls."

We accept the issue thus tersely placed before us, and are confident that we have no need to shrink from the test. Is the resurrection, then, a fact? One thing is now universally admitted—that the apostles and early Christians, at least, *believed* it to be a fact. All those theories which were once current among the adversaries of the Church—*e.g.*, that there was on the part of the disciples a deliberate imposture; that they invented the story of the resurrection; that they substituted their own wishes and aims for known, but unwelcome, truth—these and kindred theories are now generally abandoned, and no man who has the slightest regard for his own honesty and common sense will venture to assert that the apostles were deceivers, or that they consciously bore *false* witness. Thus Baur tells us that “for the disciples the resurrection was as real as any historical fact, whatever may have been the medium of this persuasion.” “History must hold to the assertion that to the disciples . . . it was a fact certain and indisputable. It is in this faith only that Christianity found a ground solid enough to erect upon it the superstructure of its whole historic development.” Strauss also writes:—“The historian must acknowledge that the disciples firmly believed that Jesus was risen.” “The fact that the Apostle Paul heard from the mouth of Peter, of James, and of others besides, that Jesus had appeared to them, and that they all, and the five hundred brethren also, were absolutely convinced that they had seen Jesus living after He had died, is one which we will not call in question.”

Now this is a great point gained, for it not only disposes of the absurd charge of gross and deliberate imposture, but refutes the equally impious idea that Christ's death was a mere trance, and His resurrection a recovery from a deep swoon. With admirable force Strauss himself has said of this hypothesis that, “A man half dead, dragging himself in languor and exhaustion out of his tomb, with wounds requiring careful and continuous medical and surgical treatment, could never have given his disciples the impression that he was the victor over death and the grave—the prince of life; an impression which was, nevertheless, the source and spring of all their subsequent activity. Such a return to life could only have served to weaken the impression which Jesus had made upon them by His life and death, and could never have turned their sorrow into enthusiasm,

or intensified their reverence into worship." * Nor need I do more than remind you that this absurd hypothesis does but shift, without in the slightest degree overcoming, the difficulty which unbelievers must confront. Nay; it charges *the Master*, not less than the disciples, with deception; it necessitates our asking when the life thus recovered from a swoon really ended, and what became of our Lord's body at last—questions which cannot be answered consistently with the now universally admitted honesty of the disciples, to say nothing either of their own mental soundness or the watchful and eager activity of their opponents, who would have been so glad to get hold of a story like this.

Driven by the sheer force of logic from this position as untenable, rationalistic critics generally have now recourse to what is called *the hypothesis of visions*. The apostles *believed* that they visibly perceived Christ, but did not really do so. The appearance was simply subjective, an event of the inner soul-life, with no corresponding reality without. Renan tells us that the belief in the resurrection arose in this way:—"The same thing must happen to Jesus as has happened to all men who had riveted the attention of their contemporaries. The world, accustomed to invest them with superhuman powers, cannot believe that they have succumbed to the hard law of death. Heroes do not die. This honoured Master had lived too profoundly amongst His followers for them not to maintain after His death that He would live always. The day after His burial was full of such thoughts as these. The women, especially, in spirit overwhelmed Him with their tenderest caresses. Their thoughts cannot for a moment forsake this beloved friend. Surely the angels must be surrounding Him and veiling their countenances with His grave-clothes. . . . The little company of Christians on that day accomplished the true miracle; they raised up Jesus in their hearts by the mighty love which they bore to Him. They resolved that Jesus should not die. The love of these passionately moved souls was, indeed, stronger than death."

The opponents of supernaturalism must have been reduced to a sore plight before they could sanction such preposterous ideas as this.

* This and other quotations from Strauss will be found in Christlieb's "Modern Doubt and Christian Belief."

According to Renan, who in this respect is joined by many stronger men than himself, from whom better things might have been expected, the belief of Christendom is based on the hallucinations of a visionary sentimentalist, on the waking dreams of a weak-minded woman, or company of women, who, we are asked to believe, succeeded in convincing the most strongminded, practical, and heroic men of their age, that the Teacher whose death they lamented had risen from the grave, and that it was only their misguided imagination and distracted love that raised Him. How well, in view of such feeble attempts to put down the supernatural, we can understand the saying of a French scholar: "I am not credulous enough to be an unbeliever."

We cannot here discuss this subject with anything like completeness, but may, at any rate, indicate the lines of what we regard as an absolutely conclusive reply.

1. The evangelists and apostles *narrate the resurrection as a real, and not as a visionary, event; as an actual, objective appearance of Christ, and not as a merely inward and subjective impression.* No intelligent or candid reader of the Gospels could gather from them the idea that the writers are relating visions. There is just as much ground for believing that the apostles saw Christ after His death as for believing that they saw Him before it. If, moreover, we refuse to believe that they actually saw *Him*, we have no right to conclude that they saw one another. The history of the resurrection is no more the narration of a vision than is the history of the passion, or of Christ's ministry in Galilee, or His delivery of the Sermon on the Mount. It is no more visionary than is the account of the preaching and journeys of the apostles. The testimony recorded in the Acts and the Epistles is not that of dreamers. To these men the resurrection was intensely real—a fact, if ever there was a fact; so much so, that Paul declares that if Christ did not actually rise, they were found, not mistaken or deluded, but FALSE witnesses before God. The whole tone of their testimony is, *We know that Christ has risen, for we have seen Him.*

2. And, surely, we must allow that *the apostles were sane men, who were capable of following the course of their own thought, and of tracing their impressions and beliefs to their origin.* They were not men of nervous and excitable temperament, given to building castles

in the air, and imagining that those castles were built upon a rock which would weather the fiercest storms. No men were ever more careful, or more rigid in their self-examination, than they. Throughout their career as evangelists and founders of churches, they proved themselves to be cool, cautious, soberminded, and practical in the highest degree, the very last men who could be led away by a weak and sentimental enthusiasm. Never yet have mere dreamers acted as they did.

3. The appearances of Christ *occurred under circumstances which must have tested their reality.* It was not that they saw Him suspended in the air, but that He was with them, at their side, when they were alone, and when they were in companies. He ate and drank with them to prove that He was no phantom. He spake with them; warned, rebuked, encouraged them, and gave them their great commission. They could not dream all this, nor were they of themselves competent to conceive the idea of evangelising the whole world. A somewhat sceptical historian has said that "the disciples had not yet penetrated deeply enough into the spiritual life of Jesus, and had not arrived at a sufficiently vivid consciousness of the task which they had personally to fulfil, to enable them thus to draw, from what would in that case have been but a passing vision, a certain and well-defined solution of the great problem of their mission." It is impossible that the disciples could again and again converse with Christ, touch Him, and move about with Him in a vision. No such dream as is attributed to them could have lasted so long.

4. *There was nothing in the previous history of the disciples to prepare them for such a vision.* They had no expectation of a resurrection; the idea was foreign to them, and one that they could with difficulty receive. Their belief was an absolutely new belief; nor was there in the Messianic expectations of the Jews anything corresponding with it. This new element in their faith could only have been created by a fact. And, apart from this thought, they were too depressed, too dejected, too sensible of their condition as hated by the rulers, and as exposed to ridicule and persecution, to conceive so grand a vision as is attributed to them. It is not in such moods that ideas so bold, original, and startling naturally occur to men, or indeed occur at all. They were thrown by their Master's shameful

death into a condition the reverse of ecstatic, and in it they would have remained but for His actual reappearance.

5. I pass over the difficulty (surely a very serious one) of imparting such waking dreams to so many as five hundred disciples at once, and *ask how it was that, if the resurrection was only a vision, there should be no continuance of the vision?* The early disciples did not claim continued appearances of their risen Lord. How was this, if they were visionary? And how could the Church so quickly settle down from this excited, ecstatic state to a state of marked sobriety and practical earnestness? The cessation of visionary appearances of Christ is utterly inexplicable on the hypothesis of the sceptics. If the phenomena of the resurrection were simply the result of a state of ecstasy; the power, whatever it was, that originated them, would not have suffered them to be broken off so suddenly, and when there was so great a need for them. "If the visions passed like electric shocks through rank and file, through the twelve and the five hundred; if they continued day by day and week by week; then psychological science would teach us to expect an uninterrupted communication of these impulses, a continuous intensification of mutual infection in the great vibrating body, an indolent life of visionary self-gratification in imaginary intercourse with the indispensable Master, but not a diminution, stoppage, and transition to healthy energy" (Keim). There would have been some colour of sanction given to this hypothesis if, when the "visions" ceased, the enthusiasm of the Church had declined and its heroism had deteriorated. But it was not so. Rather did the boldness, the disinterestedness, the noble self-sacrifice of the apostles, show themselves more strongly after the Lord had finally withdrawn Himself from the earth.

6. The *practical character of the life which resulted from a belief in the resurrection* is utterly incongruous with the visionary theory. No mere visions could have effected so mighty a transformation either in the intellectual beliefs or in the moral and religious conduct of the apostles. Dreams have never yet had such immense, such immeasurable, and lasting power.

7. Finally, let me remark that, *however complimentary this theory may at first seem to the honesty of the apostles (which it upholds at the expense of their common sense), in the end it is utterly fatal to it.*

For if Christ did not really rise from the dead, we have again to ask what became of His body. If it was left in the tomb, the disciples, as well as the Jews at large, must have known it, and could not, therefore, have said, *He is risen*; nor would their enemies have allowed them thus to proclaim a lie. Had their story been false, had their contact with the risen Christ been a mere illusion, their testimony would speedily have come to naught. And, in the last resort, it will be found that if we believe in their honesty, as even the most advanced rationalist requires us to, we shall by that very fact be constrained to believe in their *competence* too.

We have thus endeavoured to establish the position that the resurrection of our Lord is a fact, and not an illusion. It is impossible even to *indicate* the momentous results which flow from the fact. But to one most practical point let us, in conclusion, advert. The resurrection of Christ as the Saviour of the world is in harmony with the deep-seated and most essential needs of our soul. The immortality of which it is a witness and a pledge cannot alone and of itself be a comfort to beings who, like us, have violated the laws of God. Conscience proclaims the supreme authority of those laws not less strongly than it convicts us of having broken them. We have to acknowledge the fact of our *guilt*. Can we, without alarm, go forth into that awful other world with this burden on our shoulders? Can we stand face to face with God—the omniscient, the heart-searching, the all-holy Judge? Who does not tremble at the thought? I envy not the man who, in view of his sinfulness, does not; nor do I see how we could be kept from blank despair, but for the fact that “Christ was delivered for our offences, and rose again for our justification.” He has honoured the violated laws, and offered a full atonement for the sins which infringed them. He has suffered; and, therefore, God can pardon. This, and this alone, is our hope. Let us also make it our plea, and seek our safety beneath the shelter of Christ’s cross, and under the throne of His mediatorial power. “I flee unto Thee to hide me;” and in Thee shall all that believe be saved.

JAMES STUART.

POUNDSFORD LETTERS.



POUNDSFORD PARK, near Taunton, is said to have been originally a hunting seat of the Roman Catholic bishops of Winchester. The stained glass red and white roses in the hall window indicate that the house was built in the reign of Henry VII.

Some one hundred and fifty years later we find it in possession of an eminent nonconforming family, of whom the earliest on record appears to have been John Strange, a merchant and magistrate of Bideford. At the time of the Plague, the mayor of the town having deserted his post, Mr. Strange, who had three times filled that office, was chosen in his stead, and paid the most heroic attention to the sufferers. He escaped the disease, but died soon after.

The Rev. Jonathan Hanmer married the daughter of Mr. Strange. He was one of the best preachers of his day, but was ejected from his vicarage by the Act of Uniformity, and subsequently, for a time, imprisoned. He became the founder of a dissenting congregation at Barnstaple, and ministered to them in the secret way which those unhappy times required.

His son, the Rev. John Hanmer, was another of the ejected and persecuted ministers, and became the second pastor of the dissenting congregation at Barnstaple. He was distinguished for his piety, learning, and amiable spirit.

His only daughter, Mrs. Tristram, was worthy of such a father. Her only daughter married Mr. Welman. Several generations of the Welman family followed one another at Poundsford Park, all noted for their piety and benevolence, and unswerving adherence to the faith of their fathers. The letters of some of their friends and correspondents have been thought suitable for the BAPTIST MAGAZINE.

Letter from the Rev. Jonathan Hanmer to his son (afterwards the Rev. John Hanmer), then at college, dated three years before the Act of Uniformity.

“DEAR SON,—I received your last letter wherein you gave me

notice of your standing for and obtaining a scholarship, which I was glad to hear of, and for which as a mercy I desire to bless the Lord. I perceive the master of Broadgate and your tutor were your special friends herein, for which kindnesse I am much obliged to them, and have returned them my thanks. Be you thankfull to them also, and study to deserve their love, but above all bless the Lord, and exalt him as the donour of this and all your other mercies, and improve them to his glory as talents given you to that end. My son, be affected with the goodness of God hitherto in guiding you thither, in giving you such favour from those with you, and blessing your endeavours thus far. Now what doth the Lord thy God require of thee but to fear and love him with all thy hart and soule, and chearfully to serve him with a perfect hart and willing mind, and to walk in uprightness before him, doing all the will of God, and that with delight? The good Lord give thee a hart so to do, and to find his goodness and mercyes melting thy hart, imbittering sin to thee, bringing thee nearer and nearer home to God, and so engaging thy hart to the wayes and service of God as best and sweetest, that thou mayest resolve through grace never, oh never! to depart therefrom. Keep close to God, labour to know more and more experimentally what it is to walk with him, and to find him graciously drawing nigh to thy soul and beautifying it with his grace. Give not way to sleightness in holy duties. Let the word of Christ dwell richly in thee, and be accounted more than thy daily food: look to and by faith live on the Lord Jesus as thy treasure, and walk worthy of him. Be much in duty: neglect no means or opportunity for thy spiritual advantage: make those that are Christ's thy bosom friends, and frequent and improve their society. Be holy and humble. Apply to your study diligently, and still look to heaven for a blessing; and still remember that the end of study is to make you serviceable to God and his church. Consider heereof, and the Lord give thee a good understanding in all things.

“ Your last letter was not dated; 'twas an oversight; mend it for the future. In your letters you should say how it is with your health, and signify whether you received all the things we sent you, cloth for a coat and some other things, and tokens from your mother, sister, and cousin, which you mention not. 'Tis a neglect, mend it, and let your friends have your thanks. Also let me know the yearly value

of your scholarship, and what your exhibition is worth. In your letters I would have you remember your respects and love to your friends, naming some in particular. Remember to write monthly. To the grace of our loving God and Father I commend you, and so rest thy tenderly loving father, who will still rejoice to hear of thy welfare,

“ J. HANMER.

“ Barnstaple, 5th Jan., 1659.”

THE DEATH OF ABNER.

BY THE REV. F. TRESTRAIL, D.D.

“ And the king lamented over Abner, and said, Died Abner as a fool dieth?”—
2 SAMUEL iii. 33.



IN the accounts which we have in the Sacred Volume of the earlier parts of the reign of David, we read a good deal of Abner, a man of remarkable ability, and a distinguished general. He was Saul's uncle, and appears to have been deeply attached to that unhappy monarch and his family, over whose interests, for several years, he watched with the utmost fidelity and care.

On the death of Saul, he made his son, Ishbosheth, king over all Israel. Judah, meanwhile, had chosen David to be their king. For many years there were wars between the house of Saul and the house of David, the former “ waxing weaker and weaker, the latter stronger and stronger.” Abner, having moved up his forces to Gibeon, near to the frontier of Judah—which David naturally regarded as an act of aggression—Joab, the commander of his army, son of Zeruiah, his sister, went out with his brothers, Abishai and Asahel. The servants of David encamped on the banks of the pool of Gibeon, the soldiers of Abner having, in like manner, encamped on the opposite side. It is not unlikely that both parties were unwilling to fight, for they were brethren. The meeting would, in all probability, have passed off peacefully, but for the insidious proposal of Abner that “ the

young men should rise and play" before them, a trial of strength designed by him to bring on a general battle. Joab, not knowing Abner's purpose, consented, and twelve young men from each party arose, and they caught every man his fellow by the beard, and thrust his sword into his fellow's side, so that they fell down dead together. This bloody termination of what at first seemed a mere piece of sport, ended in a sore battle that day; and Abner was beaten, and the men of Israel fled before the servants of David.

Asahel, who is described "as light of foot as a wild roe," pursued Abner, and "turned not to the right hand or to the left from following him." Abner looked back and said, "Art thou Asahel? And he said, I am." Twice was he entreated to give up the pursuit, but he refused, though Abner suggested that he might fall on one of the young men, and take *his* armour for a spoil—the armour of an enemy slain by their own hand being much prized in ancient times, and, indeed, equally valued in more modern times, especially by the semi-barbarous tribes of our race. The second remonstrance was enforced by words of earnest pathos: "Wherefore should I smite thee to the ground? How then should I hold up my face to Joab thy brother?" But Asahel still pressed on. Whereupon Abner, with the hinder end of his spear, which had a formidable spike, used for fixing it firmly in the ground, smote Asahel under the fifth rib, so that he fell down dead. His swiftness, on which he had presumed so much, thus hastened his tragic end.

After this disastrous battle, the children of Benjamin gathered together to Abner on the top of a hill, whence, with a view of putting an end to the conflict, he addressed Joab, saying: "Shall the sword destroy for ever? . . . How long shall it be then ere thou bid the people return from following their brethren?" To this appeal Joab replied: "As God liveth, unless thou hadst spoken, surely the people had gone up every one from following his brother." He thus cast the whole blame of the battle on Abner, whose proposal, as described in verses 13, 14, had led to it.

This complete defeat of the army under Abner's command did not, however, terminate the conflicts between the houses of Saul and David, for wars continued for some years after. Meanwhile Abner put forth all his power to strengthen the house of Saul. But this active service was changed when Ishbosheth accused him of a heinous

offence with Rizpah. As the wives and concubines of a deceased monarch, according to the usages of the East, became the property of his successor, this act would not only be regarded as socially immoral, but as a design upon the crown itself. Abner indignantly denied the charge, and appealed to his constant fidelity as a proof of his innocence: "Am I a dog's head? . . . and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?" From this moment, stung to the quick by the charge, which, if he were not guilty, must have been most odious, he resolved to transfer his allegiance and the kingdom to David, boldly avowed his intention, and bound himself by a solemn oath to carry it out. "Ishbosheth could not answer Abner a word again, because he feared him."

Abner lost no time in carrying out this design. He sent messengers to the elders of Israel, and subsequently to the children of Benjamin. These negotiations led to an interview with David himself at Hebron, where he right royally entertained Abner and his followers. A league was formed by which the whole kingdom was handed over. The transactions are somewhat minutely described in verses 12—21, and concludes with these emphatic words: "And David sent Abner away; and he went in peace."

These arrangements were but just completed, when Joab, who had been pursuing a troop of marauders that had taken advantage of the civil discords then prevalent, returned with his troops, "bringing in a great spoil with them." He soon heard of Abner's visit, and its result. He at once went to the king, and angrily expostulated with him. "Thou knowest Abner, the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest." Full of fear that so distinguished a warrior might supplant him in his authority, and inflamed by a desire to avenge the death of Asahel, he sent a message to recall Abner. "But David knew it not." When he returned, he took him aside, in the gate, assuming an air of friendliness, "to speak with him quietly, and then smote him under the fifth rib, that he died."

This perfidious and dastardly act filled David with intense anger. To clear himself of all supposed participation in so foul a deed of treachery and crime he said: "I and my kingdom are guiltless before the Lord for ever from the blood of Abner the son of Ner; let it rest

on the house of Joab, and all his father's house." He proved his sincerity by burying Abner with great pomp, being present at the funeral in the capacity of chief mourner, for he followed the bier. And the king lamented over Abner, and said :

Died Abner as a fool dieth ?

Thy hands were not bound, nor thy feet put into fetters :

As a man falleth before wicked men, so thou fellest.

The pathos and significance of this brief, but striking eulogium, are much marred and obscured by the insertion of the word *fool*. There is seldom anything remarkable in the death of foolish persons. They may put an end to their lives by leaping from a precipice, by poison, by drowning, by knife, or pistol. But when doing this by any of these means, they are usually regarded as insane. And when we consider the words which follow, *Thy hands were not bound, nor thy feet put into fetters*, there appears to be no agreement between them and the word *fool*. What then is the true signification in this passage of the word נָבָל translated "fool?" That it primarily means a fool is unquestionable, as in Prov. xvii. 7, and Jer. xvii. 11. But it has other meanings, and, in some respects, more emphatic. It is derived from נָבָל to wither, to sink down, to act wickedly. Hence, as a noun, it often means an ungodly, wicked man, an atheist, as in Psalm liii. 1.

It is sometimes used to denote a person of *extreme* wickedness. When Ammon attempted to violate his sister Tamar, she urgently endeavoured to dissuade him from his abominable purpose, telling him if he persisted in it *he would be as one of the fools* הַנְּבָלִים *in Israel*. The husband of Abigail was called Nabal, but whether it was his proper name, or given to him on account of his surly and brutal temper and bad character, is not stated. Anyhow, it is an illustration of the subject before us. From 2 Sam. xiii. 13, and the passages already referred to, the term, as used in this verse, evidently means a wicked person, such as a *malefactor*, since the hands of malefactors are bound, and their feet put into fetters.

"Died Abner as as malefactor dieth?" Not so; since no judge had condemned thee. Thou wert not arraigned as a criminal who had violated law, and had been found guilty. Then thy death would have been just. No! Not as a malefactor, for "thy hands were not

bound, nor thy feet put into fetters." Thy death was effected by the hand of a man who pretended to be thy friend, and who basely betrayed thee. "As a man falleth before wicked men, so thou fellest," the victim of jealousy and revenge, by the sword of treachery, not of justice.

The natural magnanimity of David is here seen in one of its most striking forms. Though by his active support of the house of Saul, Abner, for years, was hostile to him, he did not consider Abner's attachment to the family of the fallen monarch a crime, or in any respect culpable; on the contrary, generous and commendable. The people exonerated their king from all participation in this foul deed; and it was worthy of David's character, so distinguished for a lofty, generous magnanimity, to bear a splendid testimony to the murdered man in the presence of his servants. "Know ye not that there is a prince and a great man fallen this day in Israel?" So far from regarding the death of Abner as conducive to his own future success and peace by the removal of a formidable foe, he deemed it a disaster, and he does not hesitate to say so: "And I am this day weak, though anointed king; and these men, the sons of Zeremiah, be too hard for me."

Joab was a remarkable man, and in his character very discordant principles were united. As a soldier he was brave, intrepid, and valiant; but he was one of the most cruel, revengeful, and imperious men of his age. He was, for the most part, faithful to David, acting, on some occasions, with great prudence; and though at one time removed from the chief command, which he had secured by being the first to mount the walls of Jerusalem and defeat the Jebusites, who held them, he was subsequently reinstated in his former post after he had brought the war with Sheba to a successful termination. One may naturally inquire, why, since it was obvious that David utterly abhorred the murder of Abner, he did not deprive Joab of his rank? But this man was too popular with the people, was too indispensable to the army, and, moreover, was David's nephew. These considerations prevented Joab's immediate punishment. But he brought ruin on his own head by supporting the pretensions of Adonijah to the crown, in opposition to the well-known wishes of David, and the claims of Solomon to it. When Solomon succeeded his father, he was enjoined by him

to remember Joab's conduct towards Abner and Amasa, and to punish him for it (1 Kings ii. 5, 6). On the death of Adonijah, Joab, alarmed for his safety fled to the Tabernacle, and laid hold of the horns of the altar. Refusing to quit this asylum, the young men fell upon him, and he fell dead at the foot of it. The woe pronounced upon him and upon his house by David for the murder of Abner, though long delayed, came upon him at last, his tragic death confirming the emphatic utterance of the Divine word, "Be sure your sin will find you out." Nor is it less solemn as a warning to all who may be engaged in any confederacy of evil than another emphatic utterance of the same Divine authority: "Though hand join in hand, the wicked shall not go unpunished."

THE POWER OF A GOOD MAN'S WORDS.



HE Eastern Church; as is well known, permits its priests to marry; in fact, candidates for its ministry are *enjoined* to take to themselves wives before ordination. Thereby it shows itself more apostolic in its teaching and practice than the Church of Rome which, contrariwise, enjoins upon its clergy the yoke of celibacy, to the great damage, as history proves, of public morals. The former church, however, had a narrow escape of being brought into bondage. In the first General Council, the Great Council of Nicæa (325 A.D.), a proposition was made to impose celibacy on the clergy, even going so far as to require all who had wives to separate from them. It was supported by some of the most influential bishops of the time, and would probably have been accepted—as it was afterwards accepted by the Western Church, when the Church, having made its first great split, was no longer one—but for the following circumstance. In the assembly was an aged confessor, Paphnutius or Paphnute by name, bishop of the Upper Thebaid. He had suffered in the persecutions, and presented the frightful spectacle of the right eye dug out with the sword, and the empty socket seared with a red-hot iron. He limped on one leg, the left having been hamstrung by his cruel persecutors. He lived the austere life of a hermit in his diocese, and was universally honoured


for the noble way in which he had witnessed for the faith, and for his holy life. As the debate proceeded, out from his place among the Egyptian bishops limped the old hermit confessor, and, with a roar of indignation rather than a speech, broke forth, "Lay not this heavy yoke on the clergy. 'Marriage is honourable in all, and the bed undefiled.' By exaggerated strictness you will do the church more harm than good. All cannot bear such an ascetic rule. The wives themselves will suffer from it. Marriage itself is continence. It is enough for a man to be kept from marriage after he has been ordained according to the ancient custom ; but do not separate him from the wife whom once for all he married when he was still a layman." This opposition to the proposal was most unexpected, especially coming from such a quarter. Paphnute's own austere and lengthened life of unblemished celibacy gave force to every word he uttered, and profound was the sensation produced. The old man's victory was complete, and to this day, while the Latin Church forbids its ministers of every grade to marry, the Greek Church permits, and in fact almost requires, its clergy to marry before ordination, though forbidding marriage afterwards. How powerful for good or evil are oftentimes a few earnest words, especially when backed by character.

S. A. SWAINE.

NEGLECTED INCIDENTS AND CHARACTERS OF THE NEW TESTAMENT.

II.—"MOST EXCELLENT THEOPHILUS."

"It seemed good to me also . . . to write unto thee in order, most excellent Theophilus : that thou mightest know the certainty concerning the things wherein thou wast instructed."—LUKE i. 3, 4.

 **M**OST excellent Theophilus." Who was he? I don't know. What was he? I don't know. What did he do? Still, I don't know. All that we know of him is his name and title. He was called Theophilus ; and he was a man of good social position, whom people addressed as "most excellent," much as we call men "right honourables" now. And when that is

said, *all* is said. We know no more. In fact, Theophilus is one of a great crowd of Scripture "nobodies," whose names occur once, or maybe twice, upon the sacred page, but of whose history we know nothing, and who pass by like unsubstantial shades and re-enter the darkness from which they came. You need not go farther than the first page of your New Testament to find twenty names, which are mere names to you, which awaken no memories and convey no distinct idea. Perez and Zerah, and Hezron and Ram, and Amminadab and Salmon, and Shealtiel and Abiud—they are names of nobodies, who ate and drank, worked and played, sorrowed and rejoiced, and at last sickened and died, as men and women do, but whose names even only occur in some wearisome genealogical table, and about whose lives and deeds we know—nothing. So, too, of many another name which is mentioned in the Gospels. Even among the twelve apostles there is more than one of whom almost the only fact we know is that he was an apostle; and at the end of each of Paul's Epistles we find a list of then living men and women whose names alone remain to bear witness of their existence.

Now I cannot think, myself, that all these names are useless. It has been asked: "Who cares to read a genealogical table? Most of the names are unknown; many of them are difficult to pronounce; and, once read, who can remember a solitary verse of the whole catalogue? Yet the names are here, and if here there must be a purpose in the record." Even from these barrenest chapters of the whole Bible we ought to learn something. At any rate, they may teach us this—that God's gracious purposes include all sorts and conditions of men; that the forgotten of men are not forgotten of God; and that in the wider Scripture of His remembrance and love are to be found strange names, of forgotten and unknown men, written by the Spirit of God in imperishable letters of life and light.

But, apart altogether from such general views, several useful lessons are suggested by the mention of this ancient and neglected worthy to whom the Gospel of Luke was dedicated, and it is to these that I would invite attention.

I.—First of all, bearing in mind that this Theophilus is a "most excellent"—just as were Felix and Festus, Roman officials of high rank—and that Luke writes to him with the intent "that thou

mightest know the certainty concerning the things wherein thou wast instructed," we are reminded of the very important fact that *the titled great need the Gospel, and need to be confirmed in its truth.*

It is our proud boast that Christianity is a religion for publicans and sinners; that the Gospel is good news for the wretched and the outcast; that the Master's benediction rests upon the poor. And we do well to glory. In ancient days the poor were despised and scorned. "How can you possibly let yourself down so low as not to repel a poor [man with scorn?" was the question of a rhetorician of the imperial times of Rome to a rich man. And as for teaching the poor philosophy—such folly was never dreamt of by the sages of Greece and Rome. Among the Jews, even, in spite of the burning words of their great prophets, the poor were not much better off. The Rabbis did not trouble about *them*: they were "an accursed people, who knew not the law." But Christ came into the world as a poor man, and there can be no disgrace in the poverty which He shared. He proclaimed the brotherhood of all men, without respect of persons. He came to be a Saviour for all men—rich and poor, noble and low-born, great and small; and, unlike all the good things of the world, His salvation is offered freely to all, and brought within the reach of the lowest and poorest sons of men. We are as welcome to it as to the air or the sunlight. In the words of J. R. Lowell:—

"Earth hath her price for what earth gives us :
The beggar is taxed for a corner to die in :
The priest hath his fee who comes and shrives us :
We bargain for the graves we lie in.
At the devil's mart are all things sold ;
Each ounce of dross costs its ounce of gold.
For a cap and bells our lives we pay ;
Bubbles we earn with our whole soul's tasking.
'Tis only God that is given away ;
'Tis only Heaven may be had for the asking."

And this is our glad boast in the Lord. For him that hath no money there floweth a free and bounteous stream of life. The lowest, meanest, poorest, and neediest man upon the earth may become a son of God and joint heir with Christ of the riches of His glory.

And yet, while we thank God that none are too poverty-stricken

or too degraded to receive the blessings of the Gospel, let us not forget that none are too rich or too noble to need them. Christ's message of mercy is for the rich as well as for the poor—for noble as well as for commoner; and the titled great are by no means independent of His forgiveness and love. This is a lesson of which we need an emphatic reminder in these days. To me there is nothing more hateful than the lofty air of patronage with which Christianity is spoken of by the "minor prophets" of culture as being, of course, a very antiquated and vulgar delusion—"but then, you know, so good for the lower orders!"—as though, forsooth, the upper classes could boast of a lordly superiority to its claims. But may we not detect a great deal of the same spirit in much of the cant (no other word is so apt) which is talked by good and well-meaning people about "reaching the masses," and "converting the masses"? If on no other ground, I should object to such phrases, because you will never convert men *as masses* at all. Conversion is individual, and the people cannot be converted *in a lump*. But I object to them mainly because of the assumption which too often seems to underlie the use of such phrases—that the Gospel is peculiarly meant for "the common people." There can be no greater mistake. There were well-to-do men, rich men, men of high position and good standing among the disciples of our Lord; and they needed His help quite as much as their poorer brethren. Indeed, I think you will find from the Gospels that the rich are represented as needing the Divine mercy and grace even more than the poor. "How hardly," said our Lord, "shall they that have riches enter into the kingdom of God. For it is easier for a camel to enter in through a needle's eye than for a rich man to enter into the kingdom of God." And they that heard it said: "Then who can be saved?" But He said, "The things that are impossible with men are possible with God." The only ground for hope is thus represented as being the abounding power of Divine love. Nor does this passage stand alone; it is but a specimen of the tone of Christ's teaching. Everywhere He impresses upon us that riches and honour bring with them their own temptations and have their own besetting sins. And we shall do well to remember that His woes were denounced against the respectable and well-to-do, against the Scribes and Pharisees and Herodians—the aristocracy of the Jewish people—and not against the masses of

whom He Himself came. The noblest gifts are those which wealth cannot buy nor rank inherit. Every one of us, rich and poor, titled or untitled, prince, peer, or pauper, must appear one day before the Judgment-seat of God, and we shall each bear the burden of our own responsibility; nor will money provide a substitute, or a certificate of rank avail to commute the penalty. It is said that, during the last illness of the late Maharajah of Travancore, a man was found willing, for 1,000 rupees, to bear the responsibility of the Maharajah's sins. He was brought into the sick room, and, after the Brahmins had performed certain ceremonies over him, the sick man tenderly embraced him, and he was led out to another land never to return. If money could thus provide a sin-bearer, the rich might indeed be independent of Christ. But none of us can cherish so gross a delusion. "God will render to every man according to his deeds," and, whatever our station in life, we all alike need the atonement of Christ to cover our sins, the spirit of Christ to cleanse and purify our hearts, the life of Christ that we may become sons of the Most High.

II.—But observe, secondly, that we have here an illustration of the principle once stated by our Lord: "*And behold there are last which shall be first, and there are first which shall be last.*" When these words were written Luke was the humble scribe, dedicating his book to a man of high position. Now, marvellous to tell, the great man is only remembered because his name is mentioned in Luke's book. The "most excellent Theophilus," no doubt, filled a large space in his own little world, and was looked up to by a circle of admiring friends. And after eighteen centuries he is still remembered, not, however, for anything he was, or said, or did, but simply because he occupies a line in the Evangelist's story. Truly a striking reversal of position. The patron becomes the client. The last becomes the first.

And yet it is a reverse to which we can find hosts of parallels. Who now remembers the names of the learned doctors and noble lords from whom Columbus sought help in his search for a new world? They are only known to the student of history, while his name is a household word among the nations, and the story of his glorious discovery familiar to the children of the two continents. They scorned him as a mad enthusiast, and looked down upon him with lordly superiority; but now *they* are shrouded in kindly oblivion, and *he* is raised to the loftiest heights of fame. I wonder who now

knows, or cares to know, the names of the petty German princes, electors of Hanover and Saxony, and the rest, who sat upon their thrones when Luther made his bold stand against the corruptions of Popery, and raised the glorious standard of the Cross in face of the world. Even intelligent and well-read men are not ashamed to confess their ignorance, and for every *one* who knows the name of the great Emperor himself you may find a thousand to whom the name of Luther is that of an old friend, and by whom his sturdy, honest face would be known at once could he reappear upon the earth. In his early days William Cowper, the poet, was associated with two men of marvellous gifts. Warren Hastings was his school-fellow, and Lord Chancellor Thurlow was articled in the same office. Both of them rose to great eminence, and their brilliant successes quite eclipsed poor Cowper's lowlier lot; but, now that a century has passed, poor men in cottage homes who never heard of Warren Hastings, and to whom Lord Thurlow's name would be as shadowy and meaningless as that of Theophilus, are moved to laughter by John Gilpin's famous ride, and to tears by the poet's tender lines on receiving his mother's picture, and Cowper is cherished as a friend in palaces and lowly huts alike. To whom among us is not John Bunyan an old acquaintance? His "Pilgrim's Progress" has delighted little children and aged men; it has been translated into almost every language under the sun; it has been read amid the snows of Arctic regions and under the burning sun of tropical lands; it has cheered the hearts of the lonely and sorrowing, taught the ignorant and simple the way of life, inspired the fainthearted with new hope, and made the strong man strive more earnestly to reach the Beautiful City whose golden gates flash their glory upon the journey's end. But who troubles now about the names of the magistrates who cast him into gaol? Mr. Justice Keelin's only chance of remembrance to-day is that he browbeat and sentenced the fanatical tinker and preacher whom he regarded with such sublime contempt. The fame of Clive is now beginning to fade. His defence of Arcot and his glorious victory of Plassey do not now stir such passionate emotion as they did once. His life no longer occupies so many columns in the dictionary of biography. The glory of his name does not loom so largely before men's eyes. But the fame of William Carey, cobbler and missionary, is widened with every year. Laughed to scorn when alive, and mocked

at by an unbelieving generation, he is now held in honour by grateful millions; and millions yet unborn shall praise God that He put it into his heart to carry the Gospel into heathen lands.

And thus the verdict of time anticipates the verdict of eternity. As the world moves on its swift career, and the present becomes the past, and loses distinctness as it seems to recede into the far distance, all the gorgeous pomp of the world's great ones disappears. They are seen in their true perspective and in their right light. Their proportions are not exaggerated by the mists of rumour, nor is their fame coloured by the admiration of partisans. Above all, those artificial distinctions of rank and station lose their imposing appearance when beheld from afar, just as the houses of an Alpine village are of equal insignificance to the spectator who gazes from the mountain summit. And so many a bubble reputation is pricked by Time, and many a giant of renown dwindles into a dwarf in a few generations. The only fame which is truly permanent is that which rests upon character and ministry. They who have served their generation, and left the world better than they found it, may perchance be remembered with honour after death. But they who have lived for self, and striven for self-aggrandisement, shall be last in the world's loving memory, though they may have been first in position and power. And in the day of revelation and judgment the faithful servant shall be preferred before his godless master, and the humble subject, who lived in honourable obscurity, before the haughty monarch whose triumphs were hymned by pæans of victory and the wailing of broken hearts. The first shall be last, and the last first.

III.—Let us remark again—and lastly—that we see here how *the memorable point in any man is his relation to Christ*. Theophilus is immortalised by a line in Christ's biography. And now, as long as the world shall last, and maybe longer, his name shall live as the man for whom Luke wrote the most charming memoirs of the Lord.

Have you never noticed this life-giving power of our Lord? All that He touches lives. The men by whom He was surrounded and with whom He came into contact have an immortality of glory or of shame, of fame or of infamy. The magi who came from the distant East; the shepherds who heard the glad hosannahs of the heavens, and came to Bethlehem to see this thing which had come to pass; the aged Simeon and Anna, who were

granted the privilege of beholding the Messiah ere they passed from earth, will never be forgotten by men; and the memory of that Herod who "sought the young child's life to destroy him" will live for ever, execrated and abhorred. The disciples who gathered around Him; the women who loved Him and even followed Him weeping to the cross; when will they ever be forgotten? And when will the names of Caiaphas, and Pilate, and Judas cease to kindle fiery indignation in men's hearts? But this is true in a far deeper sense, and it is true for all time. By our relation to Christ is determined our eternal glory or shame. He must be to us everlasting life or everlasting death; if He be not our salvation, He must be our condemnation.

Do you sometimes wish that you had lived when you might have had a line in this book, and so a niche in the temple of fame? The volume of the Lamb's Book of Life is still open, and thy name may yet be written there in letters of light which can never be dimmed.

"Bronze is but wax, and marble sand,
To baffle Time's attacks and stealthy hand."

But if your name be written there you may laugh Time and Eternity to scorn. Then rejoice—not in great gifts, or abundant success, or worldly delight—but rejoice in this: that your names are written in heaven.

Nottingham.

G. HOWARD JAMES.

SELECTED THOUGHTS ON REPENTANCE.



REPENTANCE is a subject of supreme and urgent importance, whether we regard it from a theological or a practical standpoint. Clear Scriptural conceptions of its nature and its necessity are essential, not only to the faithful presentation of the Gospel, but to an earnest and practical Christian life. In view of the tendency which exists in many quarters to ignore the place of repentance in the attainment of salvation, it will be well to consider what has been said of it by men who were mighty in the Scriptures.

The Westminster Shorter Catechism defines repentance as "a

saving grace, whereby a sinner, out of a true sense of his sin and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin turn from it unto God, with full purpose of, and endeavour after, new obedience."

The late Bishop Martensen says, "Repentance is a deep internal concern, a soul-pain and contrition concerning sin, in which the man himself judges his sin, and honours the truth against himself. It must not be confounded with ill-humour at having acted imprudently, which many men call repentance; and as little with fear of the consequences of our actions, in which there need be no trace of sin-pain. But religious repentance of which we here speak is not only a pain for this or that single sin, though it may also be this, like the grief of the Apostle for having persecuted the Church of God; it is grief for the whole sinful and guilty state, for *separation from God*. Nay, this grief at separation from God, at being in the far country without God, may come upon us without any single sin more than another burdening the conscience; as Luther in his day, without having to confess any single sin, uttered the lament, 'My sin, my sin!' and did so in the feeling that on the whole it was ill with him, and that he was under the wrath of God. In repentance a man willingly submits to judgment, while judging himself likewise; and willingly submits to the rebuke of God's Spirit while likewise accusing himself. Yet true repentance is not a continuance in this contrition. Fruitful repentance passes over to the determination, 'I will arise, and go to my Father,' passes over to faith in God's pitying grace, and lays hold of the comfort of the Gospel. Faith without repentance is only a dead faith, a mere acceptance of the truth, not proceeding from the heart. But repentance without faith must finally pass into despair, because the man has nothing in himself wherewith he could liquidate his debt. In true repentance the honest *will* to be redeemed asserts itself, and the man submits to be redeemed, to be justified before God, and that of pure grace." (Christian Ethics, vol. ii., p. 142.)

That racy and humorous old Puritan, Thomas Adams, whose works are a perfect storehouse of wise and weighty thoughts, has many memorable words on repentance, a few of which we will here transcribe. Adams is an author who deserves to be far more widely studied than we are afraid he is. He is not without grave faults. His wit frequently misleads him. His quaint conceits may occasion-

ally provoke a smile, but for richness of fancy, brilliance of imagination, facility of illustration and profound spiritual earnestness he has had few superiors, either in his own or any other age. He belonged to the great flowering time of our literature. He thus portrays the character of repentance:—"Wheresoever repentance is she does not deliberate, tarries not to ask questions and examine circumstances, but bestirs her joints, calls her wits and senses together, summons her tongue to prayers, her feet to walking, her hands to working, her eyes to weeping, her heart to groaning. There is no need to *bid* her go, for she runs: she runs to the Word for direction, to her own heart for remorse and compunction, to God for grace and pardon, and wherever she findeth Christ she layeth faster hold of Him than the Shunammite did of Elisha (2 Kings iv. 30): 'As the Lord liveth, and as thy soul liveth, I will not let thee go.' No Gehazi can beat her off. She resolves that her knees shall grow to the pavement till mercy hath answered her from heaven. As if she had felt an earthquake in her soul, not unlike the jailor when he felt the foundations of his prison shaken, she calls for a light (Acts xvi. 29), the gospel of truth, and she springs in trembling; and the first voice of her lips is, 'O what shall I do to be saved?' She bows with mourning like the kine that carried the ark, and never rests till she comes to Bethshemesh, the fields of mercy. The good star that guideth her is the promise of God; this gives her light through all the dark clouds of her sorrow. Confidence is her life and soul. She draws no other breath than the persuasion of mercy, that the King of Israel is a merciful king (1 Kings xx. 31). Faith is the heart-blood of repentance; the matter, composition, constitution, substance of it is amendment of life, there be many counterfeits that walk in her habit, as King Ahab had his shadows, but that is her substance. Her countenance is spare and thin, she hath not eyes standing out with fatness. Her diet is abstinence; her garment and livery, sackcloth and ashes; the paper in her hand is a petition; her dialect is a *Miserere*; and lest her own lusts should be bane within her, she sweats them out with confession and tears." (Vol. i., p. 54.)

Again—

"If I should give you a picture of repentance, I would tell you that she is a virgin fair and lovely, and those tears which seem to do violence to her beauty rather, indeed, grace it. Her breast is sore

with the strokes of her own penitent hands, which are always either in Moses' posture in the mount, lift up towards heaven, or the publican's in the temple, smiting his bosom. Her knees are hardened with constant praying; her voice is hoarse with calling to heaven, and when she cannot speak she delivers her mind with groans. There is not a tear falls from her but an angel holds a bottle to catch it. She thinks every man's sins are less than her own, every man's good deeds more. Her compunctions are unspeakable, known only to God and herself. She could wish not only men, but even beasts and trees and stones to mourn with her. She thinks no sun should shine, because she takes no pleasure in it; that the lilies should be clothed in black, because she is so apparelled. Mercy comes down like a glorious cherub and lights on her bosom with this message from God, 'I have heard thy prayers and seen thy tears,' so with a handkerchief of comfort dries her cheeks, and tells her that she is accepted in Jesus Christ." (Vol. i., p. 56.)

"It is true we are bound to love God with our whole heart, but if it be broken with penitential sorrow for sin, He will heal the fracture, reintegrate the heart, reaccept it wholly to Himself. A contrite heart, broken in sorrow and pickled up in brinish tears, is a sacrifice that God will not reject.

"Whosoever hath such a heart let him make much of it. It is a dish for the King of kings. Sin, repentance, and pardon are like to the three vernal months of the year, March, April, and May. Sin comes in like March, blustering, stormy and full of bold violence; repentance succeeds like April showers, weeping and full of tears; pardon follows like May, springing, singing, full of joys and flowers. If our hands have been full of *March* with the tempests of unrighteousness, our eyes must be full of *April* with the sorrows of repentance, and then our hearts shall be full of *May* in the true joy of forgiveness." (Vol. iii., p. 299.)

With this compare the following from Dr. Pusey:—"Penitents have felt that they deserve no more that the sun should shine on them, or the earth sustain them, or the air support them, or wine refresh them, or food nourish them, since all these are the creatures and the servants of that God whom themselves have offended." This is of course but a part of the truth. Sincere penitents will rise to a perception of the fact that God's dealings with us are determined not

by what we deserve, but by His abundant mercy in Christ Jesus. In true repentance we have an apprehension of that mercy as keen as that which we have of our sin, and faith humbly but confidently endorses God's forgiveness.

We may conclude our extracts with two brief quotations from a very different source. Poets are not theologians, but they often see far into the heart of things.

Lord Tennyson makes Guinevere ask—

“What is true repentance but in thought,
Not ev'n in inmost thought to think again,
The sins that made the past so pleasant to us?”

And the late Lord Lytton urges that—

“He who seeks repentance for the past,
Must woo the angel Virtue for the future.”

BRIEF NOTES.

MRS. SPURGEON'S BOOK FUND.—The Annual Report for 1887 of this noble work is before us, and we are pleased to learn that it goes on with unabated success. We have often had occasion to commend Mrs. Spurgeon's considerate and generous efforts to the practical sympathy of our readers, and never have we given our commendation with greater heartiness than now. The Book Fund meets a very real and pressing need—a need which is widely felt among our village pastors and pastors of limited incomes. It is, indeed, touching to see the gratitude with which these gifts of books are received. They carry delight into many a poor minister's heart, and supply stimulus and strength, of which not only he but his entire congregation will reap the benefit. Baptists are the largest recipients, but Congregationalists, Methodists, “Clergymen,” and Presbyterians run them very close. A generous impartiality presides over the distribution. We trust all our friends will at once procure a copy of “The Book Fund and its Work” for 1887, and if they are not moved to generosity by its story of Christian service and its graceful parables and apologues—illustrative of the spirit of the work—we shall be surprised.

MR. SPURGEON AND THE DECLARATION OF THE COUNCIL.—We are sorry to learn from his letter of February 27 to Dr. Booth, that Mr. Spurgeon is not satisfied with “The Declaration of Faith” adopted at the last meeting of the Council of the Baptist Union. He regards it as an historical document, but not as a basis of union such as he recommended. He thinks, moreover, that if its object was to secure a hearty union it has missed the mark. We certainly hoped for a different result. For ourselves we could have accepted the Declaration in the

form in which it was submitted by Dr. Angus, and approved by Mr. Spurgeon ; and although the preamble does make a difference, the difference does not seem to us so great as to justify the rejection of the Declaration by any who approved of it in its original form, as it was distinctly stated that "the above summary is not intended to control belief or restrict inquiry." This, however, is a case in which concessions must be made on both sides, and we trust that even yet some means will be found of securing the object we all have in view. We gladly note the expression of Mr. Spurgeon's hearty thanks for the courteous consideration of his message. We are assured by many members of the Council that there was the utmost desire to meet Mr. Spurgeon's wishes as far as principle and conviction would allow, and that the only hindrance to a full acquiescence in his suggestions was that fidelity to conscience and to Christ on the need of which he has throughout so strongly insisted.

WITH the following paragraph from Dr. T. Harwood Pattison's letter in the *National Baptist* (Philadelphia, U.S.A.) we are in full accord :—"The best thing that could happen in the interval between now and April would be that Mr. Spurgeon should meet in person with the Council of the Union, and it is safe to say that his frank, generous nature, brought face to face with the members of the Council, would soon decide the matter. Failing this, the next best thing would be to let the whole matter drop. The wiser and older men in the Union have seen in the past bitter strifes and personal bickerings, engendered by religious controversy, and they know only too well that the cause of Christ is not going to be served by any such hostilities as are now threatened. In case both of these fail, we must look forward to a period of controversy, which is all the more to be deplored, because, just now, the Baptist Union and the London Association, as well as Mr. Spurgeon's own church, are all doing such noble aggressive work. The battle against evil is to be suspended that the officers of the army may engage in a strife of tongues which cannot by any possibility result in good."

WE need not add that we are in cordial sympathy with the letter which has been sent round for signature by the deacons of our churches to be addressed to Mr. Spurgeon, urging him to use his great influence to prevent further dispute, and especially to avert from our denomination the evils which would, it is feared, necessarily accompany the threatened appeal to the Union against the decision of the Council. The memorialists justly say, "Your protest against what you deem error has been made, and will, we believe, be more influential for good if not attended with discord and division than it can possibly be if followed by angry controversy." Among the signatures are many of the most honoured names in our churches, and it is not, therefore, too much to hope that the issue of the appeal will be one that we can all welcome. Never has there been a graver crisis in our denominational history. In the forthcoming annual meetings there should be a suppression of all personal feeling, and a resolute determination to be guided by the spirit of truth, righteousness, and love. Let there be no seeking for the triumph of a party ; let everything harsh and uncharitable be suppressed, and

let us all act, not only as in the presence of our Master, but in His spirit. Other things than accuracy of belief are at stake, and it is not a superfluous counsel which bids us "take heed unto ourselves" as well as "unto the doctrine."

THE PRESIDENCY OF THE BAPTIST UNION.—We are glad to hear that the Rev. J. T. Wigner is to be officially nominated as the successor of Dr. Clifford in this honourable position. A worthier choice could not be made. Mr. Wigner has not only maintained a large and vigorous church, but has done noble service as President of the London Baptist Association, and he will have the confidence of all sections of the Union. Mr. Wigner's appointment, however, will deprive us of the pleasure of presenting to our readers in April of next year a portrait of the new President of the Union, as the likeness of his fine classic form has already graced our pages. In September, 1887, we gave what one of his intimate friends, described as "an admirable speaking likeness of one of the best presidents the London Association had ever had," together with an appreciative sketch of his life by the Rev. Geo. Short, of Salisbury.

THE LATE DR. PRICE, OF ABERDARE.—This well-known Welsh leader of the Baptists has during the last month passed to his rest. Born in 1820, he was educated for the ministry in Pontypool College, which he entered in 1841, and settled at Aberdare in 1845. He was an able preacher and an assiduous worker. His own congregation became large and influential, and he was the means of establishing many others. In founding new churches, no one in Wales is said to have surpassed him. He was an active politician, an advanced Liberal, and a powerful advocate of the principles of civil and religious equality. He contributed largely to the press, and for many years edited the *Seren Cymru*. During recent years he passed through a series of heavy trials, and was unable for the work of former years. Those who knew him well agree in thinking that it will be long before Wales will have another such man.

THE LATE EDITOR OF THE "CHRISTIAN WORLD."—We also note with regret the death of Mr. James Clarke, proprietor and editor of *The Christian World*. Mr. Clarke was the son of a Baptist minister, but was from his eighteenth year associated with the Congregationalists. He was certainly the ablest of Nonconformist journalists, and has wielded an immense power through the press. We have never been able to endorse his theological views. On many points he has seemed to us grievously wrong. But he was, as all who knew him will admit, a sincere, generous, and courageous man. His heart was as pure and loving as his mind was strong. One who knew him well writes in *The British Weekly*: "The historian of Nonconformity in the latter part of the nineteenth century must take serious account of James Clarke. Of course, from our point of view, his influence was in various ways unhealthy. This, however, is not the place to discuss the subject. What we are glad to have the opportunity to say is, that he took his position from sincere conviction, and maintained it with splendid courage and unflinching ability to the end."

SUNDAY AMUSEMENTS OF THE RICH.—Why did not the Bishops take a bolder and more decided stand when this subject was brought under their notice by their brother of Exeter? The evil against which they were asked to protest was notorious. To dispute the evidence is impossible. Sunday driving and boating, Sunday concerts and dancing, theatricals and boxing displays, are becoming quite the order of the day. These things are indulged in by accredited members of the Church of England, and whatever may be thought of our judgment, we unhesitatingly affirm that they are a scandal that should be put down. It is easy to sneer at rigid Sabbatarians and puritanical fanatics. But while we contend that the Lord's-day is distinct from the Jewish Sabbath, and is to be observed in a different spirit, we would a thousand times rather have an antiquated Sabbatarianism than the continental laxity towards which we are so rapidly verging. We do not suppose that the rich are greater sinners than the poor. But they are certainly not dependent on Sunday recreation, and we naturally expect from them an example which can be safely followed. The evil cannot be cured by legislation nor by pulpit denunciation. Christian people must discountenance in every possible form the prevalent disregard of the Lord's-day, and both by precept and example maintain its sanctity. Business matters of all kinds, travelling, social pleasures, day-school work, novel reading, and some things that might in themselves be lawful, must be discarded, and the day devoted conscientiously to the service of God. We have, moreover, a strong suspicion that the habit of "half-day hearing," which of recent years has so largely increased, is responsible for no small share of the evils deplored. When parents consult their own convenience and ease children will not be slow to do the same. And when professed Christians systematically absent themselves from the morning or evening service, "non-church goers" are not likely to be attracted by what has so little power over those who should be the most deeply interested. The scanty attendances at many of our places of worship, the gaps in so many of the pews, give a cold and forbidding aspect to the services, discourage the preacher, and prevent strangers from repeating their visits. Members of churches should be willing to do for the sake of others what they may not feel to be necessary for their own sake. Only in this way can we influence men as we should.

MINISTERIAL REGISTER.

- BACHELOR, MR., Tring, accepted pastorate, Askett, Prince's Risborough, Bucks.
BISHOP, J. W., Silver Street Chapel, Trowbridge, accepted pastorate.
BROWN, E. H., late of Twickenham, accepted temporary pastorate at Sandown, Isle of Wight.
BRUCE, J. S., Markyate Street, Herts, accepted pastorate temporarily.
BUDGEN, ARTHUR, Pastors' College, accepted pastorate, Boundary Road Church, Walthamstow.

- CAMERON, T. D., through failing health, has resigned pastorate, Upper Lichfield Street Church, Willenhall.
- CLARKE, C., has terminated his pastorate at Ashby and Packington.
- CLOW, W. G., Sherborne, Dorset, resigned.
- COMPSTON, J., resigned pastorate at Fivehead, Taunton.
- CRYSTAL, COLIN, accepted pastorate of united churches of Atch Lench and Dunnington.
- DENMEE, W. J., Borough Green, Kent, accepted pastorate.
- EDWARDS, C. S., Zion Chapel, Talywern, accepted call to Pwllheii Church, Carnarvonshire.
- EVANS, ROWLAND, Crouch Hill, London, accepted pastorate, Girlington, Bradford.
- FOWLER, CHARLES J., late of Sandown, accepted pastorate, Commercial Street Chapel, Whitechapel.
- FROST, W., Avening, near Stroud, resigned.
- HOOPER, A. W., Woodchester, near Stroud, resigned.
- HOWIE, R., concluded ministry at Cambridge Street Church, Glasgow, and accepted pastorate at Peterhead.
- IBBERSON, W. H., of Nottingham, accepted call from Church Oakes, Huddersfield.
- JONES, J. H., Appledore, resigned.
- LEONARD, H. C., M.A., Bristol, accepted pastorate, Bowdon, Cheshire.
- LEWIS, M., accepted pastorate, Barnoldswick.
- LEWIS, THOMAS R., Baptist College, Manchester, accepted call to pastorate, Golcar, Scapegoat Hill.
- MOSTYN, JOSEPH, Newtown, Montgomeryshire, intimates his intention of resigning.
- NIELD, W., West Gorton, resigned.
- OWEN, W. O., Bridgend, accepted pastorate, Newcastle Emlyn.
- PARKER, ARTHUR J., Pastors' College, accepted pastorate at Old Sodbury, Gloucestershire.
- SCOTT, W. J., Westbourne, Bournemouth, resigned.
- STEVENSON, T. R., St. Mary Gate Chapel, Derby, intends resignation of pastorate.
- THOMAS, JOHN, Penuel Church, Manorbier, Pembrokeshire, resigned.
- THOMSON, ROBERT, resigns pastorate at Tonbridge in March.
- WICKS, W. A., Moulton, Northamptonshire, accepted pastorate, Ross.
- WILSON, GEORGE, High Wycombe, accepted pastorate of Commercial Road Chapel, Oxford.
- WOODROW, S. G., late of Edinburgh, accepted pastorate, Kettering.

DECEASED.

- BULL, WILLIAM, Wellingborough, died 28th February.
- CAMPBELL, J. C., formerly minister of Zion Chapel, Cambridge, has died of heart disease.
- PAYN, DAVID, died 9th February, at Leamington Spa, aged 80.
- PRICE, T. A., Aberdare, Wales, deceased.
- STEEL, RICHARD, Kelso, deceased 12th March.

REVIEWS.

THE BOOK OF GENESIS. By Marcus Dods, D.D.

THE FIRST BOOK OF SAMUEL. By the Rev. Professor W. G. Blaikie, D.D., LL.D., New College, Edinburgh.

THE SECOND BOOK OF SAMUEL. (Same Author.) London : Hodder & Stoughton, 27, Paternoster Row, 1888.

THESE are the latest issues of the *Expositor's Bible*, issued under the editorship of the Rev. W. Robertson Nicoll, and are capital specimens of a style and method of preaching which we should like to see more generally adopted. There is no mere textual or philological criticism, no barren discussion of technicalities and of points which only a Dr. Dryasdust would appreciate, but a resolute endeavour to bring out the true meaning and drift of the Scripture narrative and to give prominence to the features which are "good for the use of edifying." Dr. Marcus Dods has given us a model exposition of the book of Genesis. He does not greatly trouble himself with the questions raised by science, nor commit himself to a definite interpretation of the details of the early chapters of Genesis. He is bent on reaching their spiritual significance, and this he does with singularly keen insight. He declines to regard the Scriptures as a text-book of physical science, but sees in them our highest, and, in many points, our only authoritative revelation of God. He seems to us to get to the very heart of these old narratives, and to make their deep and abiding truth, their world-wide and eternal force, stand out clear, distinct, and strong. His large stores of knowledge, his well-disciplined mind, and his practised pen, enable him to write with the ease of a master. The sharpness of his outlines, the vividness of his portraits, the richness of his colouring, and, above all, the subtle suggestiveness which opens up new trains of thought and carries us into the region of unseen realities, all betoken the exercise of a power which is akin to genius. Let those who imagine that the Bible is an antiquated book read such chapters as "The Fall," "Cain and Abel," "The Call of Abram," "The Sacrifice of Isaac," and "Esau and Jacob," and if these words do not "find" them, they must be strangely constituted beings. Some of the author's interpretations we may reject, but of the inestimable value of his book there cannot be a moment's doubt.

Dr. Blaikie's volumes on 1 and 2 Samuel are not equally scholarly, but are, perhaps, written in a somewhat more popular style. They have a richer glow, and, some would say, more evangelical fervour. But their literary touch is not so exquisite, nor are they so closely packed with thought or so full of suggestiveness as Dr. Dods' lectures. They partake more largely than in such works is necessary of the nature of homilies. But we have enjoyed our study of them intensely, and have (in no evil sense) envied the power which can so readily seize on the salient points of a narrative, and constrain men to see the finger and hear the voice of God. Nowhere have we met with so thoroughly satisfactory a treatment of the lives of Samuel and Saul. More has, of course, been published on the life of David, but here again Dr. Blaikie may claim to have presented the choicest thought and the most precious lessons on this fascinating and perennially interesting theme. On

these sections of Scripture these are pre-eminently the books to read. *The Expositor's Bible* merits our warmest eulogy, and we once more commend it to the practical sympathy of all our readers.

THE ANCIENT WORLD AND CHRISTIANITY. By E. De Pressensé, D.D. Translated by Annie Harwood Holmden. London: Hodder & Stoughton. 1888.

M. DE PRESSENSÉ here discusses the religions of the ancient world outside Judaism, from an apologetic rather than an historical standpoint. He gives a sufficiently full account of their scope and contents, as derived from their sacred books, from monuments, and various institutions and ordinances of worship, to enable his readers to form an accurate conception of their merits considered in themselves. But his main purpose is to trace in all its forms and stages the development of conscience. Regarding conscience as the great organ of knowledge in the moral and spiritual world, he points out its manifestations and workings in the religions of antiquity, its recognition of a supreme law of right, its longing for a God greater than any local or national divinity, the aspirings of men, after immortality, their bitter sense of guilt under failure and transgression, and their yearning for a deliverer. These religions have in them, amid much that is false and degrading, precious elements of divine truth, and were not without their functions as a preparation of the world for Christ. The cardinal fact of man's estrangement from God is everywhere patent. Evil is, in consequence of this estrangement, universal, and redemption from evil is only possible through man's restoration to God. If, as we believe in the revelation of the Old Testament, God Himself is seeking man, it is equally certain that in the other ancient religions man is seeking God, and seeking Him because of the operation of principles divinely implanted in our nature, and of truths which could not be destroyed. The review which we have here of the religions of Egypt and of Persia, and still more of Brahminism and Buddhism, is, on the one hand, comprehensive, scholarly and luminous, and on the other, generous and candid. In days when we hear *ad nauseam* of the glory and power of Hellenic culture, it is refreshing to come in contact with a mind which has not only felt its charm but can see its fatal limitations. Greece had a great and noble work to do for mankind, but it was after all a preparatory work, and its philosophy and religion can only find their completion in the Gospel of Jesus Christ. M. de Pressensé is thoroughly conversant with the most recent researches in the study of comparative religion, and has made a brilliant survey of the whole field. His presentation of results is compact and lucid, and in every respect his unflinching loyalty to the Gospel is manifest. "Whether men will have it so or not" (thus his book closes), "the cross of Christ divides two worlds and forms the great landmark of history. It interprets all the past; it embraces all the future; and however fierce the conflict around it, it still is, and shall be through all the ages, the symbol of victory."

THE FIRST EPISTLE OF PETER. Revised Text, with Introduction and Commentary. By Robert Johnstone, LL.B., D.D., Professor of New Testament Literature and Exegesis in the United Presbyterian College. Edinburgh: T. & T. Clark.

DR. JOHNSTONE is, if we mistake not, the author of two valuable series of

expository lectures on "The Epistle to the Philippians" and "The Epistle of James." This work is of a different order, and is intended for theological students rather than for an ordinary congregation. It is not a series of lectures, but an exegetical and doctrinal commentary. In some respects we regret that Dr. Johnstone has not adhered to his old plan. Really good lectures are rarer than good exegetical notes, and the power to popularise the results of the best criticism is not given even to all preachers. Dr. Johnstone possesses this power in an uncommon degree, and if he would follow up this volume by a volume of lectures we should have no complaint to make. There is still room for such a work, notwithstanding the valuable lectures of Archbishop Leighton, Dr. John Brown, and Dr. Lillie.

To prove the genuineness and authenticity of the Epistle is comparatively an easy task, and Dr. Johnstone has done it very thoroughly. He devotes his main strength to an examination of its grammatical structure, and to an endeavour to ascertain its exact teaching. The work is a capital specimen of that sound, reverent, and judicious scholarship which has done so much to illustrate the contents of Scripture, and to prove its ever-living power and its marvellous adaptation to the complex needs of men. The tone of Dr. Johnstone's exegesis is as devoutly evangelical as his scholarship is ample; and though, perhaps, some critics may regard him as too conservative, in most cases we are in hearty agreement with him. The examination of the crucial passages in chap. iii. 19, and iv. 6, is at once minute and frank. No point of importance has been ignored; and if Dr. Johnstone has rejected the interpretations which are given by the advocates of "the larger hope," it is because he has yielded to the stress of irresistible arguments against them. This work will increase its author's reputation for exact and conscientious scholarship, and prove a decided help to thoughtful students.

STUDIES ON THE BOOK OF PSALMS. The Structural Connection of the Book of Psalms, both in single Psalms and in the Psalter as a whole. By John Forbes, D.D., LL.D., Emeritus Professor of Oriental Languages, Aberdeen. Edited by Rev. James Forrest, M.A., Lonmay. Edinburgh: T. & T. Clark, 38, George Street. 1888.

WE must candidly acknowledge that while we have been interested in these "studies" as the work of a remarkably ingenious and painstaking mind, and as bringing to light many curious facts and coincidences, we fail to see in them any great advantage. The principle of Scripture parallelism may easily be pushed too far, and made to bear a strain to which it is not equal. The labour involved in the production of this volume must have been enormous, but *cui bono?* Dr. Forbes affirms that, "like the golden candlestick with its seven branches, three on either side, being united by a central branch, the Psalter (besides its well-known division into five books) is shown to form one grand organic whole, consisting of seven divisions (Book V. being divisible into three distinctly marked portions), three Amen Books, or Books of Faith, taking the lead in the Devotional Manual of the Jewish Church; three Hallelujah Books, or Books of Praise, forming its close; while both are united by a Central Book (xc. cvi.) of an inter-

mediate character, bearing as its signature one compounded of the distinctive signatures of the preceding and succeeding books—"Amen—Hallelujah" (Ps. cvi. 48)." The place and number of the Amens and Hallelujahs are found to be adjusted with remarkable precision, two Amens closing each of the three Amen books, and forming with the single Amen of the central book in all seven Amens; while the Hallelujah Books, beginning each with the words "O give thanks unto the Lord," &c., close with Hallelujah Psalms, the whole number of Hallelujahs in the Psalter being twenty-four (in reference to the twenty-four orders of Levites and singers), allotted in significant proportions to each of the several books.

There are other features, according to Dr. Forbes, which have apparently escaped the observation of all previous commentators, Hebrew and Christian, and the discovery of which is certainly a proof of a loving, minute and persistent study which has few parallels. Students of mere literary form and structural arrangement will delight in this book. We regret to learn that Dr. Forbes has, through advance of years, been unable to give the finishing touches to the work, which, however, has been conscientiously and carefully edited.

GOSPELS OF YESTERDAY. Drummond; Spencer; Arnold. By Robert A. Watson, M.A. London: James Nisbet & Co. 1888.

MR. WATSON was a stranger to us until we read the pages of his book, but it is a distinct gain to have made his acquaintance. He is a strong and subtle thinker, a careful and logical reasoner, and a critic of singular force. Essays which display keener insight, riper judgment and more incisive power we have not read for a considerable time. Mr. Drummond's "Natural Law in the Spiritual World" is rightly classed among the gospels of yesterday. Its fundamental position is shown to be (as we ourselves contended shortly after the work appeared) invalid. Mr. Drummond *takes for granted* an identity which does not exist; and on the one hand claims for science a place to which she is not entitled, while on the other he represents her as rendering services to religion which, from the nature of the case, are beyond her power. His book cannot satisfy either scientists or theologians. Very trenchantly does Mr. Watson deal with Mr. Herbert Spencer's "Lower Biology," and with Mr. Matthew Arnold's "Gospel of Nature." This last essay is perhaps the ablest; and if Mr. Arnold can be silenced by sound reasoning, we may comfort ourselves with the thought that we have either heard his last word on religion, or that any further word will be his retraction. These are really *able* essays.

THREE FRIENDS OF GOD: Records from the Lives of John Tauler, Nicholas of Basle, Henry Suso. By Frances Bevan. London: James Nisbet & Co., 21, Berners Street.

OF the devout and heroic men whose lives are here narrated, far too little is known by the generality of English readers. We have interesting accounts of them in Ullman's "Reformers before the Reformation," Vaughan's "Hours with the Mystics," and Miss Winkworth's edition of "Tauler's Sermons"; but no compact and popular narration of their lives has hitherto been given to the English public. Mrs. Bevan's "Three Friends of God" is therefore doubly welcome. In view of the purpose it is intended to serve, it is in every sense admirable. It is

well written and clearly arranged, and shows throughout that sympathetic insight and careful discrimination which are prime requisites in an historian. The specimens of Tauler's preaching and the translations of Henry Suso's delightful hymns will be widely appreciated. The book will furnish to intelligent and devout readers a treat of no ordinary kind.

SPINOZA. By John Caird, LL.D., Principal of the University of Glasgow. London and Edinburgh : W. Blackwood & Sons. 1888.

It seems impossible, even in a series of "Philosophical Classics for English Readers," to secure within moderate limits an account of Spinoza as a man and a thinker. No one would contend that the very interesting essays by Mr. Matthew Arnold and Mr. Froude are in any sense adequate. The monograph of Dr. James Martineau has higher worth, but does not traverse the whole ground of the subject, and Dr. Caird has felt himself constrained to leave out of this volume his account of the life and letters of Spinoza, and to confine the work to an examination of his system. This is possibly not altogether to be regretted, as more space is thus secured for what are, after all, the more important and difficult points of interest. Spinoza is not an easy philosopher to understand. He has, no doubt, been misconceived and misinterpreted ; but it is equally true that he frequently contradicts himself. He has been variously regarded as an atheist, a theist, and a pantheist. Dr. Caird sees clearly enough the inconsistencies of Spinoza, whose system, as he says, "contains elements which resist any attempt to classify him either as a pantheist or an atheist, a naturalist or a supernaturalist, a nominalist or a realist." But there are dominating ideas which are akin to the Hegelianism now so fashionable among certain Scotch philosophers, and of whom Dr. Caird is the most distinguished. It goes without saying that his book is written in a profoundly philosophical spirit, with keen acumen and incisive logic, as well as with a beauty of language and wealth of illustration which few writers can command. The book is at once forceful and eloquent.

A SERIOUS CALL TO A DEVOUT AND HOLY LIFE ; adapted to the State and Conditions of all Orders of Christians. By William Law, M.A. London : Griffith, Farran & Co. 1888.

OF the excellence of this great religious classic, which in its influence stands next to the "Pilgrim's Progress," it would be superfluous to speak. Samuel Johnson, Henry Venn and Thomas Scott all owed to it their first serious impressions, and such was its power over John Wesley that it may be justly credited with the origin of Methodism. It is published in "The Ancient and Modern Library of Theological Literature."

CHRISTMAS EVANS ; the Preacher of Wild Wales. His Country, His Times, and His Contemporaries. By the Rev. Paxton Hood. Third edition. London : Hodder & Stoughton. 1888.

THE publishers have done well to bring out a cheap edition of this charming biography of the prince of Welsh preachers. The reading of it is at once an intellectual treat, a trumpet call to service, and an evangelical inspiration. All our ministers should secure a copy of it.

THE LIFE OF GEORGE M. MURPHY. By Annie Taylor. London : Elliot Stock.

THIS is a graceful and well-deserved tribute to the memory of a true "Friend of the People," from the pen of his sister. His work as a member of the London School Board, a promoter of working-men's exhibitions, a Temperance reformer, a Lecturer, a missionary and a pastor, was indeed remarkable. He was a many-sided man, but in whatever he did there was one dominating Christian motive. It is marvellous to see what great results can, under God's blessing, be accomplished by tact, energy, and perseverance.

THE MYSTERY OF HIS WILL. By the Rev. Marcus Rainsford, B.A. London : Hodder & Stoughton.

AN illustration and enforcement in twenty-one chapters of the principal truths of Ephesians i. It is not a formal exposition, so much as a lofty spiritual meditation on the results of exposition, full of rich spiritual instruction and of the wisdom born of a divine life.

PRAY FOR ME. Birthday Signature Book, with Text for Each Day. London : Alexander & Shephard.

A CAPITAL idea, well worked out. Texts on the subject of prayer are selected from the Bible and placed in the order in which they occur. They are singularly appropriate for such a work, and have a welcome power of instruction and stimulus. The book is beautifully got up.

THE GOSPEL OF ST. JOHN : an Exposition, Exegetical and Homiletical, for the use of Clergymen, Students, and Teachers. By Rev. Thomas Whitelaw, M.A., D.D. Glasgow : James Maclehose & Sons. 1888.

It is, perhaps, unfortunate for this work that it appears so soon after the first volume of the well-known "Pulpit Commentary" on the Gospel of St. John, with which it necessarily challenges comparison. No one man can be expected to produce a work of such varied excellence as can be produced by four or five authors ; nor does Dr. Whitelaw's "Prolegomena" equal in freshness, comprehensiveness, and thoroughness the dissertation of Dr. Reynolds, in which we have the substance of his professorial lectures. The advantages of this exposition are that it is simpler, more concise and compact. It abounds more largely in seed-thoughts, which in any thoughtful mind will expand into fruit and flower. Its hints are based on a sober and careful exegesis, and result from a clear vision of the truth enshrined in the text. To say that none of these hints and lessons are commonplace would be an exaggeration. To say that comparatively few of them are so is the simple truth. Such works should not be relied upon as substitutes for independent thought and downright hard work. Judiciously used, they will stimulate mental activity ; and we have not the slightest doubt that Dr. Whitelaw's extensive learning, profound study, and suggestive utterances will be of immense service to many of his brethren in the ministry.

CASSELL'S NATIONAL LIBRARY.

O a large number of readers the weekly issue of this valuable library must be a source of great surprise. As it contains only works of first-rate ability, such as have a claim to be ranked in our standard literature, it would, perhaps, scarcely have been expected by non-professional students that the supply of such works is practically unlimited. Such, however, seems to be the case. The last eighteen or twenty volumes now before us show no falling off in their power to interest and instruct all classes of readers. Thus we have, in addition to two volumes of Plutarch's "Lives," two of Pepys' "Diary," and several plays of Shakespeare, with capital introductions; Southey's "Colloquies on Society," Selden's "Table Talk" (a book every word of which is weighty), Defoe's "Essays on Projects," Mrs. Piozzi's "Anecdotes of Dr. Johnson," seven of Sir Joshua Reynolds's "Discourses on Art," Charles James Fox's "History of the Early Part of the Reign of James II.," Bishop Jewel's "Apology of the Church of England," and Sir John Malcolm's most delightful "Sketches of Persia." We have spent a good many pleasant hours over these volumes, and invariably rise from their perusal with a feeling of gratitude that works of so high a character are brought within the reach of every cottager in the land. Many of the books are old favourites, familiar companions, whom we are glad to meet on this novel ground, and to be able also to introduce to our friends. There cannot be a moment's doubt that Messrs. Cassell are conferring a great boon on the English public by issuing such books at so trifling a cost, and we trust that they may receive continually increasing support.

WE have to acknowledge from Mr. Walter Scott, 24, Warwick Lane, Paternoster Row, two volumes of the "Great Writers," *THE LIFE OF ROBERT BURNS*, by John Stuart Blackie, and *THE LIFE OF SIR WALTER SCOTT*, by Charles Duke Yonge; in the "Camelot Series" *THE STORY OF THE VOLSUNGS*, &c., translated from the Icelandic by Eirikr Magnusson and William Morris, and Carlyle's *SARTOR RESARTUS*, with introduction by Ernest Rhys; and in the "Canterbury Poets" *AUSTRALIAN BALLADS AND RHYMES*, selected and edited by Douglas B. W. Sladen, B.A., Oxon., &c., &c., and *THE POETICAL WORKS OF THOMAS MOORE*, edited by John Dorrian. Considering its limits, Professor Blackie's "Life of Burns" is as perfect a piece of literary workmanship as we could desire. Its sound ethical principles and its manly judgments are as conspicuous as its judicious literary criticisms. Professor Yonge's "Scott" is not written in so vivacious a style as the Burns, but it gives a fair idea of the great magician's power and a valid estimate of his principal works. The Bibliographies, supplied by Mr. Anderson, of the British Museum, are simply invaluable—no student of English literature can dispense with them. To be able to secure "The Story of the Volsungs" in so trustworthy a translation, published at so low a rate, would a few years ago have been deemed incredible. The "Sartor Resartus" is better printed than most of the popular editions, and is enriched with a capital introductory note. The "Australian Ballads and Rhymes" necessarily vary in merit, but they are all vigorous and racy, full of fresh and eager life, nor are they lacking in

a rich musical ring. This is a remarkably cheap volume. We do not care greatly for "Moore's Poems," but this is a good selection of them. *THE LYRIC OF A HOPELESS LOVE*, by A. Stephen Wilson (same publishers) has much good and solid work in it. It has "the note of sincerity," is full of fire, and abounds in melodious lines, but the "Lyric" is too long and needs pruning.

LITERARY NOTES.



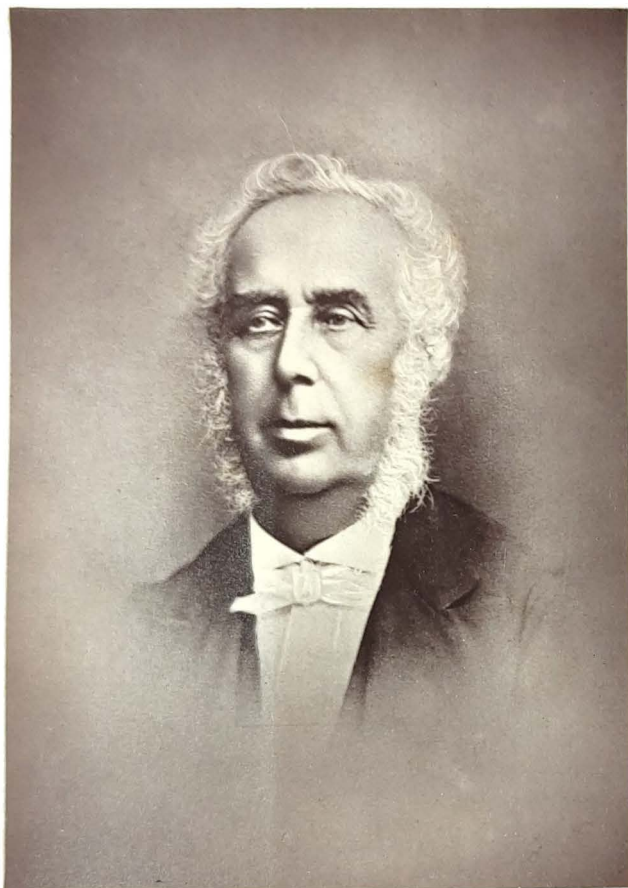
ONE of the bulkiest works of the season is "The Life of John William Colenso, D.D., Bishop of Natal," by the Rev. Sir George W. Cox, Bart., M.A., whom Dr. Colenso's friends would like to see installed as his Episcopal successor. It is in two huge volumes, and contains a minute analysis of the late Bishop's Commentary on the Pentateuch and a wearisome account of his controversy with the Bishops in England, and of his prosecution by Dr. Gray, of Capetown. A more pugilistic biographer than Sir George Cox we do not remember to have met. If the cause which he champions has been beaten, he evidently does not know it. We admire his courage and energy, but regret their misdirection. The best part of the biography is that which narrates and defends the part Dr. Colenso played in regard to the Zulu War. His large-hearted humanity and his brave sympathy with the natives were sounder than his theology and his criticism.

WE understand that Dr. Clifford has written an article for the April number of the *Contemporary Review* on "Baptist Theology."

MR. JOHN MURRAY has published, in two volumes, a handsome edition of the "Apocrypha," edited by Dr. Wace. They form part of the so-called "Speaker's Commentary." Further notice of them must be reserved. We are also glad to learn that Mr. Murray is to issue a cheap edition in monthly volumes of the works of George Borrow, beginning with that which is perhaps the most popular of them all, "The Bible in Spain."

THE forthcoming edition of the complete works of Mr. Robert Browning is to be in sixteen volumes at five shillings each. It will be, in view of its get up, decidedly cheap, but we wish there could be an edition for the people.

THE *Century Magazine* for March (T. Fisher Unwin, Paternoster Row) contains, among other first-class articles, a capital description of Salisbury Cathedral, with numerous engravings. All Englishmen are proud of these national buildings. "The Home Ranch" brings before us a very different state of life, but how exquisite in its own line! The "Life of Abraham Lincoln" is continued, as are the brilliant stories by Mr. Eggleston and Mr. George W. Cable. No one who wishes to have the best serial literature can afford to neglect the *Century*.



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*Your affectionately
D. Frost*

THE
BAPTIST MAGAZINE.

MAY, 1888.

REV. D. J. EAST

(Of the Calabar Institution, Kingston, Jamaica).

BY E. B. UNDERHILL, ESQ., LL.D.



THE Jubilee of the Rev. D. J. East's entry on the ministry of the Gospel, which has lately been observed in Jamaica with great rejoicing, affords an opportunity for presenting to our readers an excellent likeness of him, and a brief sketch of the great work he has accomplished as a servant of Christ.

Born in London in the year 1816, at ten years of age he entered the Sunday school. Two years later, with great diffidence, he became a teacher. This employment, as in many other cases, was the source of those religious convictions which led him eventually to offer himself as a candidate for the ministry. He was still young when, under the guidance of the late Dr. Murch, he entered on the necessary studies at the Stepney Theological Institution, and in 1838, on the day of the Queen's Coronation, he commenced his first pastorate at Leamington. After some ten years of devoted service, in which he

enjoyed largely the Divine blessing, he accepted an invitation to become the pastor of the Church at Waltham Abbey, in which useful sphere he remained till he received the pressing invitation of the Baptist Missionary Committee, conveyed to him by the hands of Dr. Murch, to undertake the charge of the Calabar Training Institution, then located at Rio Bueno, on the north side of the island of Jamaica.

Long previous to this Mr. East's interest in foreign missions had been awakened. When a boy the biography of Samuel Pearce fascinated him, and but for the attractions of his work at Leamington he would at that period have given himself to missionary service. A little later his attention was called to Ceylon by an influential member of the Baptist Missionary Society's Committee, with a view of succeeding the devoted Daniel in his efforts to train natives of that island for ministerial work, and soon after Jamaica was set before him as a field for which he was admirably qualified. Domestic circumstances, however, then barred his way; but his early interest in the emancipation of the slaves was deepened by intercourse with West India missionaries, and especially by the perusal of a publication issued by Sir Fowell Buxton on "The Slave Trade and its Remedy." Of this book Mr. East made an abridgment, which, with a second part treated in a similar manner, was adopted and printed by the "African Civilisation Society," and circulated in vast numbers throughout the country. Mr. East's mind became absorbed in the subject, and an earnest desire for the liberation of the African race, both from temporal and spiritual bondage, was created. This led to the preparation and publication of his work on "Western Africa, its Condition, and Christianity the Means of its Recovery"—a book of 400 pages, 12mo. He sought, to use his own words, "to lay the case of Africa upon the conscience of the Church of Christ, and to furnish an additional impulse to that vigorous exertion which the case requires." This was in 1844. It was this publication that led the Committee of the Mission, on the lamented decease of the amiable and excellent missionary, the Rev. Joshua Tinson, in December, 1850, to invite Mr. East to become his successor in the conduct of the Theological Institution, established in 1843 at Calabar.

Mr. East landed, with his family, in Jamaica on the 13th January, 1852, after a voyage of seven weeks in an old-time sailing vessel, and, notwithstanding the existence of cholera in the vicinity of Rio Bueno,

he immediately set to work. He found only four students in the Institution, but with joy he began the work to which for thirty-five years he has devoted himself with a zeal, an energy, and a wise perception of the true wants of the people that have gained for him the respect and affection of multitudes in Jamaica, and the warm regard and confidence of every class of the population. It was a critical time in the history of the island. The bonds of slavery had but recently been broken. Degraded by slavery, the people scarcely appreciated the value or the necessity of instruction. No middle or moneyed class existed among them to render education in any form either a desired or a possible thing. But the germ of better things was there, in the new townships that were rapidly formed, in the eager acquisition of land, in the slow growth of artificial wants, and in the desire for improved dwellings and dress. At first very few of the freed negroes could be found at all fitted to receive even the most elementary instruction, and it has been the work of years to raise up a class of men sufficiently advanced to enter upon the higher planes of education and general knowledge. Everything impressed Mr. East's mind with the vast importance of education to the future welfare of the people, and with untiring industry he threw himself into every enterprise by which this end could be attained. He soon urged upon the Society the necessity of a normal institution for the training of teachers, and a day school was instituted to become the field for their culture. Then came a High school for the use of the improving classes of the community.

The removal of the College from Rio Bueno to East Queen Street, Kingston, in 1864, formed a new and important epoch in the history of the Institution. Larger and more convenient buildings were erected. In addition to a normal school tutor, an English mathematical and classical tutor has been added to the staff; and if all has not been accomplished that could be desired, the good fruits are seen in the fifty native pastors who now serve the Churches, and the more than one hundred schoolmasters who have gone forth from its walls. Besides which, numerous young men occupy respectable positions in the city, and in all parts of the island, while the day school, the training ground of the college students, is second to none among the elementary schools of Kingston.

Beyond this it may be said that the care of all the Churches has

fallen on the shoulders of Mr. East. Numberless visits have been paid to the Churches, especially to those over which his students have settled, and his counsel and sympathy have been of invaluable service to them in the fulfilment of their pastoral duties. As a minister of Christ his services have been in incessant demand, and have been freely and gratuitously rendered to all sections of the Christian Church. Not only has he laboured faithfully and with great blessing as pastor of the Churches at Rio Bueno and East Kingston, but often has he been called upon to assume temporary charge of vacant pulpits within moderate distance of his home. He has, further, been the warm and active supporter of the Jamaica Baptist Union, a constant visitor and wise counsellor in its assemblies, and an earnest advocate of the missions it has established in Hayti, Cuba, Honduras, and in Caymana Brae.

Only the briefest reference can here be made to Mr. East's activity and deep interest in the general affairs of the island. In many public matters he has been called to take a prominent part, serving for many years as a member of the Reformatory and Lunatic Asylum Boards, and lately on the committee of the Government Female Training College. Still more important and valuable have been his labours as a commissioner on the two Royal Commissions appointed by the Governor to investigate the questions of Vagrancy and Education.

No wonder that on the arrival of the fiftieth year of his ministerial life, without any reference to his own wishes in the matter, the occasion should be seized by men of all creeds and classes in the community to do honour to so laborious and efficient a worker in the cause of Christianity and human well-being. Addresses poured in from every side, in some cases accompanied by valuable gifts. Every Christian community in Jamaica joined in the celebration, and the entire public press was not behind in doing him honour. "There is hardly an institution or enterprise in the community," says the *Colonial Standard*, never too forward to speak favourably of Christian missions, "having for its object the material, intellectual, or moral improvement of the people, that does not reckon among its originators or promoters the faithful minister whose Jubilee is about to be celebrated."

Two sentences from the letter of Sir Henry W. Norman, Governor of Jamaica, may fitly close this scant notice of Mr. East's eminent

usefulness. "In efforts to further education, in literary labours, and in all that has seemed to you calculated to raise the people of Jamaica, you have been untiring, and I know that you have always been a supporter of good government, and that you have given valuable assistance to predecessors of mine in the government of Jamaica."

"From the time of my landing here in the end of 1883, I have had frequent intercourse with you respecting educational and other matters affecting the welfare of the people, and I have found that you have combined a great knowledge of the people with a very earnest desire to benefit them, and a sound judgment as to their needs."

We learn, with pleasure, that Mr. East is likely, within a short time, to visit his native land, when he will doubtless receive the hearty welcome which his great services in the cause of Christ and the elevation of the negro race so richly deserve.

NEGLECTED INCIDENTS AND CHARACTERS OF THE NEW TESTAMENT.

III.—"DORCAS."

"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas," &c.—Acts ix. 36—41.



LET us take the words of this paragraph in order, and touch upon a few of the thoughts suggested.

I.—"Now there was at Joppa a certain *disciple*." The Greek word here used is novel and peculiar, and means literally a certain woman-disciple. It is a form of the word never met with in classic Greek, but coined by the New Testament writers. And the new word was expressive of a new fact. The Greeks never spoke of a "woman-disciple," because their philosophers did not think it worth while to make one. A woman was nobody in their systems of thought. The ordinary estimate ranked her "something better than a dog, a little dearer than a horse," but scarcely higher than a slave. She received no education, and her

interests were only considered in relation to her children. Nor was her position much better even among the Jews. In spite of the noble records of heroic womanhood with which their national history glittered, and in spite of many exceptions in lowly cottage homes, the state of women in the time of our Lord was one of degradation and contempt. The Pharisee shrunk from contact with a woman's garment as defiling, and the Rabbi forfeited his position if he spoke to a woman in the street. A Jewish morning prayer prescribes that a man shall bless God for three things—that he was not born a Gentile, a slave, or a woman. While one has only to turn to the great non-Christian systems of to-day to find modern parallels to the ancient thought. The Mohammedan, the Buddhist, and the Confucian are all agreed upon one article of their creeds: that woman is a soulless being, and at best only the pleasant plaything of an hour. Christianity alone has dignified womanhood, and proclaimed the doctrine that in Christ there is neither male nor female, but that all alike may rise to the same eternal life and enjoy the same eternal glory. It is unique among the religions of the world.

And no one can read the story of the early Church without observing the prominent place which women took in the glorious work which it achieved. They were foremost in ministering to our Lord; they lingered latest at the cross; they watched earliest at the grave. They were among the most zealous helpers of the Apostles, and earned the generous meed of praise which Paul so often awarded them. The first members of the Church at Philippi were a band of noble women, by whose instrumentality the Gospel preached by Paul was propagated among their friends, so that not a few of the male converts were won over by their influence. And in the Book of Acts, and in the salutations of the Epistles, we meet continually with traces of the work which they achieved. Recall a few of the feminine names which appear in the New Testament records, and the conspicuous place of woman in the primitive Church becomes evident. We read of Anna, Apphia, Chloe, Claudia, Damaris, Elizabeth, Eunice, Enodia, Joanna, Julia, Lois, Lydia, Mary of Rome, Persis, Phœbe, Priscilla, Rhoda, Salome, Susanna, Syntyche, Tryphœna, Tryphosa, &c. Nor has it been otherwise since. "In conversions more numerous, in persecutions as faithful, the Church has not ceased to have a holy succession of mothers in Israel, who have shown

that the weak things of this world can confound the mighty." And we have only to recall the names of Elizabeth Fry, Florence Nightingale, Mary Carpenter, and a host of others, whose work has brightened sad hearts and cheered the world, to see how much our modern Christian enterprise is indebted to them for its richness and variety. Then let us thank God for the Christian novelty—women-disciples; and let us pray that many may be raised up among us to perpetuate this sacred succession, and by lives of self-forgetful love and devotion appropriate the poet's glowing description of

"A perfect woman, nobly planned
To warn, to comfort, to command;
And yet an angel too, and bright
With something of a spirit's light."

Christianity has done so much for womanhood that it were surely a womanly ambition to repay the debt by a passionate loyalty to its founder, Jesus Christ.

II.—"A certain 'woman-disciple' named Tabitha, which by interpretation is called Dorcas." To English readers the interpretation is as dark as the original name; but among the Greeks, for whom Luke wrote, "Dorcas" was the ordinary word for "Gazelle," and was a very real interpretation of the Hebrew "Tabitha." The gazelle was typical, among Eastern peoples, of soft outline, modesty of bearing, liquid eyes, graceful movement. In that song of loves in which Solomon commemorates his wooing of the Shulamite maiden, he compares her more than once to the shy gazelle of the mountains, as if that were the climax of compliment. Now you will not need reminding that our scornful query, "What's in a name?" was scarcely appropriate in olden times, because names symbolised qualities and had a real meaning; and if we take that fact in connection with the stress which is here laid upon the name, I think we shall not be far wrong in concluding that she was a beautiful woman. Luke would not have been so anxious for his friend Theophilus to know the meaning of her name without some reason, and the likeliest reason is that it was peculiarly appropriate. Her name was more than a label, it was a description.

Now there is almost an impassable difficulty in the way of our understanding the stress which was laid upon beauty in the Greek theory of life. "Beautiful and good" was the Greek phrase for "a

gentleman," and laid an equal stress on the æsthetic and moral sides of the characterisation. It was one of the aims of their civil government to promote the beauty of the race by surrounding parents and children with the choicest treasures of art. And the beauty they most highly rated was that of form and feature—the perfection of external appearance. All this is very strange to us, and hard to understand. Christianity has carried us far away from such an inversion of the true order, and has taught us that beauty is worthless unless the soul of goodness breathes within it. Even our art is revolutionised, and as unlike that of the ancients as can be. The beauty of expression is exalted above that of mere form, and some of the most famous of modern paintings represent no faultless outline as of a Grecian goddess, but a homely face transfigured by the outshining light of the soul. And this is a beauty we may all possess. There are not many like Tabitha—the gazelle—whose movements were so graceful, whose beauty was so radiant, and whose attitudes were so winning. Most of us are born with very plain faces, which need a great deal of flattery to make a tolerable portrait, and in which only a very loving imagination can discover any charm. But upon us all there may come that heavenly light which made the face of Stephen the Martyr "as it had been the face of an angel." Have we not all known faces to be radiant with that glory? It was, perhaps, a very plain face, with very ordinary features: a face which no artist would call beautiful; a face with sunken eyes and wasted cheeks; a face in which care had ploughed deep furrows; a face that spoke of hardships, toils, and disappointments undergone, of biting blasts and burning suns endured; a face much marred, and spoiled of all its youthful glow; and yet, a face which was lit up with angelic beauty, whose eyes beamed with love and peace, and whose expression made you forget all beside. I have known more than one plain face thus beautified by the fair spirit within: should it not be so with us all? The beauty of rosy lips, and dimpled cheeks, and faultless features is one which fades away with the passing years, and not seldom leaves a gaunt, forbidding outline behind; but this "beauty of the Lord" is one that grows as the spirit is chastened and matured; one that makes old age a joy to witness, and even death lovable as the last smile lingers about the lips. Of a good and noble man it was written that while casual acquaintances failed to perceive anything

specially marked or striking about his appearance, "those who knew him best and loved him most found his face beautiful as the perpetual revealer of the beauty of his soul." The beauty in such a case may be that of a poem rather than that of a picture, but it is the rarest, and the most enduring, and the most attainable. Dorcas combined both; she had the beauty of form, and the beauty of character. The first is not ours to command; the second we all may win. The secret of eternal youth and unfading charm is goodness.

III.—In this higher beauty, which is expressive of character, the lady Dorcas excelled, as our historian proceeds to tell. "This woman was full of good works and alms deeds which she did." I should like you to notice the way in which it is expressed. She "was *full* of good works." They were not mere external show, but the outcome of her whole nature, the blossoming forth of her heart's love. And then observe that it is not what she thought, or felt, or gave, but what *she did*, which is here deemed worthy of remembrance; what "she went through with," as Matthew Henry quaintly says. Good intentions, well-meant schemes, dreams of usefulness, are all very well in their way, but they count for nothing unless we "go through with them." And I think we ought to learn a needed lesson from the connection of the two thoughts. On the one hand, deeds are worthless unless they are the outflow of a loving heart—unless they are the issue of your fulness. On the other hand, no sentiment, no emotion, no good resolve, is worth naming unless it has some practical fruit. Indeed, I may put it much more strongly and say that the emotion which leads to nothing is positively harmful and mischievous, because it fosters an unreal and unhealthy condition of the mind. This is the great danger of the novel reading which is so much in vogue. Confirmed novel readers are often among the most callous and indifferent to the real tragedies of life. They have indulged so often in the luxury of tears over fictitious characters, without either opportunity or necessity to give expression to their emotion by action, that the springs of sensibility are dried up within their hearts. And when the sufferings of real life come within their knowledge, the impulse to action is so much the weaker for their indulgence of idle sentiment. The same danger attends our religious services. The appeals which at first move and stir you deeply, but which are disregarded and forgotten, become less effective as they are repeated,

until at last they fall unheeded upon careless ears. They have simply deadened the heart. They will do you good if you will let them be an impulse to some noble deed ; but if you are content to listen and go on as before, they will only do you harm and rise up in judgment against you. That emotion only is beneficial which finds expression in act. Not what you feel, but what your feeling prompts you to do, is of supreme importance.

Be it observed, however, that the lady Dorcas not only gave expression to her Christian feeling in Christian activity, but that she did so in her own way. On turning to the 39th verse we find that she used to make coats and garments for the poor ; and as there is no record of any such plan having been adopted before, we may fairly give her the honour of originating that species of Christian beneficence. It was an idea of her own, and displayed a woman's inventiveness. She felt that much which men could do was outside her sphere. The modesty of her womanhood and the claims of home prevented her from taking any public or official position or work. So she devised this plan of using her spare moments in stitching together garments for her poorer friends ; and now there are few towns in Christendom, I imagine, which have not some "Dorcas Society" by which her name and memory are kept fresh and fair. But the point upon which I wish to insist is this, that she found a work for herself. She was not content simply to go in the old ruts, according to the old plans, copying the old religious fashions. She looked about her with keen eyes, and discovered a sphere of usefulness for herself in her own immediate circle. It would be the salvation of the Church and the world if only all Christian men and women would go and do likewise. The tendency of our times is to rely upon societies for everything. We have societies for all sorts of objects within a single church, and they need all the support which can be given them. But, after all, no society can do the work of individuals. It is the bounden duty of every follower of Jesus to seek out some benevolent work for himself, and I would plead for consecrated ingenuity and individual effort. Let us keep our eyes and ears wide open lest any call should fail to reach us ; let us plan and contrive and invent for God as well as for gold ; and let us have some little plot of our own, whose capabilities we have discovered in the great field of Christian toil.

Nottingham.

G. HOWARD JAMES.

(To be continued.)

IN AUSTRALIA.

BY PERIPATETIC.

No. I.



UT in Plymouth Harbour, just inside the Breakwater, on November 12th, 1887, lies the good ship *Oroya*, which is to convey me and nearly a thousand other human beings to the other side of the world. The tender which is conveying some of her passengers out to her is crowded with these, their friends and relatives, and their luggage. Very noble looks the immense liner, one of the newest and most powerful of the line to which she belongs, as she calmly sits on the waters with the "blue Peter" flying at her masthead. Her registered tonnage is 6,184 tons, and her effective horse-power is represented by the figures 7,000. One recalls, and endorses, the opinion of Mr. Ruskin, that such a ship is "on the whole the most creditable thing that man has produced." A hearty cheer from the passengers on deck greets the advent of the tender, and soon we find ourselves on board losing ourselves in the labyrinth of passages, or "alley-ways" as the stewards call them, as we look for our berths. In about an hour, during which the luggage, &c., has been taken on board, the bell rings for all who are not passengers to leave the ship, and then follow those moments of painful tension during which the tearful "good-bye" is said, and, in the case of some who are going out to make their homes in the new antipodean lands, farewell is taken of Old England for many, many long years, if not for ever. Soon the tender is making for the shore, and the big ship is heading out to sea at full speed. While we are taking dinner the Eddystone is passed, and soon afterwards we lose sight of land. The voyage is fairly begun.

Dismiss your fears, gentle reader. I am not going to weary you with details of a long sea voyage, or with a description of places and experiences such as have been described to you again and again. So many have told you what they think of Gibraltar and Naples, what a cosmopolitan place Port Said is, what a dirty hole Suez is, and how hot it is at Aden, that you would rather be spared being told similar

things again. I, without hesitation, defer to the opinion and consult the feelings of the "courteous" reader; and while others may be floundering about, desperately sea-sick in the Bay of Biscay, I, with the ease and celerity with which the literary prestidigitateur is allowed to accomplish such feats, will, "in imagination," transport you and myself the other side of the world.

"To-morrow we shall see Australia." How welcome is the assurance to the weary *voyageur* whose last glimpse of land was of Cape Guardafui, the easternmost part of Africa, as he sailed between it and the Isle of Socotra on the left. Even in these days of steamships capable of steaming from sixteen to twenty knots, the passage through the tropics across that vast expanse of water called the Indian Ocean is sufficiently long, monotonous, and trying. "Water, water, everywhere"! This we have had before, but not for long; there have been pleasant coasts to skirt, historical places to pass and perhaps call at, and—while that inevitable, most necessary, but most disagreeable operation known as "coaling" is being performed—as far as possible, explore. Till Aden is reached and passed there is much that is novel and interesting to divert and inform the mind, and many sources of enjoyment in spite of *mal de mer* and other ills incidental to "life on the ocean wave." At Aden begin monotony and misery, or, more strictly speaking, the latter commences on entering the Red Sea, whose name has become almost a synonym for stifling, intolerable heat. One thinks grimly of the appropriateness of the name, which, as it seems, Arab navigators bestowed on those narrow straits at the southern entrance to it when they called them Bab-el-Mandeb—"the Gate of Hell". But we have emerged from the tropics, thank goodness, for several days; Cancer and Capricorn are but a memory; and here we are in a decidedly cool atmosphere, rolling about not far from Cape Leeuwin, where, the sailors say, a troubled, stormy sea is nearly always encountered. The waters about the westernmost point of Australia certainly give the new comers but a scurvy welcome to the Australian coast.

The morrow has come, and so has the sight of land, and a disappointing sight the first sight of Australia is. Indeed, it must be said by him who would speak truthfully that it is not only the first sight which is disappointing. For days, and even for weeks together, you may sail along the coast, and see nothing but sand and scrub,

sand and scrub. It looks, especially in the summer time, a weary, barren, and desolate land—a land which no amount of labour could possibly make to “rejoice and blossom as the rose.” He who from the books he has read, perhaps not with sufficient discrimination, has formed in his imagination gorgeous pictures of the fauna and flora of this continent, and expects to have ocular confirmation of their truthfulness the moment he approaches it, is doomed to grievous disappointment. It does not follow that the authors he has read have deceived him; only that they have not, perhaps, been sufficiently careful to impress upon him the fact that Australia is a very big country indeed, and that some things said of it do not apply to the whole, but simply, in many cases, to a comparatively small part of it.

Albany, situated in St. George’s Sound, which the Home and Australian Governments have just resolved strongly to fortify, is the first port of call in Australia. It is only lately, however, that vessels of the Orient line have commenced to put in here; until a few months ago they made straight for Adelaide, where the mails were and still are discharged. Availing myself of the permission given to passengers to land at any port of call and proceed by the next vessel, I landed here on December 14th, in the early morning of which day our steamer arrived off the port. Glad, indeed, I was to find my feet again on *terra firma*, and thankful to Him who “holds the winds in His fist, and the waves in the hollow of His hand,” that so safe and prosperous a voyage had been vouchsafed to us.

Only about a month before we had left the shores of England, and in the meantime had traversed nearly 10,000 miles of ocean. When one remembers that just a hundred years before, when Captain Phillip was despatched by the Government of that day to New Holland, as Australia was then called, to found a British settlement in Botany Bay, he took more than eight months to accomplish the voyage, it is impossible not to marvel at the feats of navigation which are being accomplished in our own day. Only a month before the arrival of our ship at King George’s Sound, the royal mail steamer *Ormuz* had called there and landed mails from London, which she had brought out in the incredibly short space of twenty-four days. This is the quickest passage on record.

Albany is a clean, neat-looking little town, situated on the eastern side of the Sound, on rising ground and between two hills. I was

told that the population was two thousand, but I should scarcely consider it be as large as that. There is a small Episcopal church, which looks as if it had been transported from some quiet village in England, so English and even venerable is it in appearance with its ivy-clad tower. There is also a small Roman Catholic church, and a small Wesleyan Methodist church. This comprises the provision at present made for meeting the spiritual needs of the people. The port has been described as "the front gate of the Colony of Western Australia, with a blank wall behind it." The blank wall consists of the long track of desolate country lying between Albany and Perth. There has hitherto been no railway between these two places, but one is in course of construction and will probably be finished by the end of the present year. The isolation which this south-western port has so long suffered from will then be removed, and the development and increase of the place may be expected to be largely accelerated.

Finding a small steamer about to sail for the north, I took passage in her, and in the course of about thirty-six hours found myself at Fremantle. This is a fairly prosperous town of about six or seven thousand inhabitants. It is not a natural harbour, and affords no adequate shelter for ships, or facilities for the landing of passengers and the discharge of cargo. Unfortunately the mouth of the Swan River is blocked by a barrier of sand and limestone. This, no doubt, could by engineering skill be removed; and it seems to me that the colonial authorities will do well to regard this as one of the things to be accomplished as soon as the money necessary can be provided. With this bar removed, ships of large tonnage—even the largest ocean liners, I am told—could proceed up the river to Perth, where the river is both wide and deep, and where they could be berthed in the most absolute safety. Such a measure would do much towards the making of Perth, while, of course, Fremantle would correspondingly suffer.

It was here at Fremantle in the old transportation days that the convicts were landed, and here still exists a large prison which was provided for their reception previous to their being distributed about the settlement. The prison is now used by the colonial authorities as an ordinary gaol, but is, of course, much larger than is absolutely required.

As the Lord's-day was near, I inquired where the Baptist church

was to be found, but was informed that there was no such church in the town. There was an Episcopal, a Methodist, and a Congregational church, but the "Baptists" were nowhere. When Sunday came, I attended the Congregational church in one part of the day, and accompanied a friend to the Episcopal church in the other. Both churches were fairly well attended, although the Congregationalists were disgracefully late in coming, suffering their minister—an able, earnest man, who deserved more courteous treatment, not to speak of what was due to Almighty God—to begin the service in an almost empty church. Both services were conducted in a reverent and edifying manner, and very refreshing I found it to go again "to the house of God, with the voice of joy and praise, with a multitude that kept holy day."

Perth, as might be expected, is a town—city is the dignity it rejoices in—somewhat larger than Fremantle, containing some seven or eight thousand inhabitants. It is the capital of that territorially vast colony known as Western Australia, which is three times as big as France. Here the Governor resides, the present Governor being Sir F. Napier Broome, who, in an interview he was pleased to give me, frankly told me that he was once a journalist on the staff of the *Times*, and inquired if my connection with the press had ever brought me into contact with any of his old "chums," whom he named. In the eyes of all wise and sensible men, surely, Sir F. Broome has not only done credit to himself in attaining so dignified a position as that of one of the British monarch's vice-kings, but also honour to the country, whose liberal institutions make such a social ascent possible.

Perth boasts a bishop, and a cathedral, which is simply a big barn—that is, the present one—which, however, will soon be superseded by a handsome Gothic structure, now in course of erection. The building in which the various offices connected with the Government are located, and where the Legislative Council meets, is the most imposing-looking building in the city, as, perhaps, it should be. The council chamber itself, in which the Legislature was in session when I was there, is a well-arranged, comfortable, and even elegant room, which will compare very favourably with that of at least one of the older colonies. During my visit the minds of the members, as indeed of the people generally, were much exercised on the subject of responsible government, which at present they have not got, the Colony

being a Crown Colony. The pile of buildings which I have thus referred to, which includes the town hall and municipal offices, was erected, I was informed, entirely by convict labour. If only convicts had been in the past more generally employed on useful works of this kind, how much more we should have to show for the vast sums they have cost us than we have at present! Perth does not present at first sight a very imposing appearance to the visitor, but it improves on acquaintance, and is constantly and markedly improving, so that in the course of a few years it will, no doubt, be a beautiful city. It is now too scattered, a fault which belongs to most colonial towns in their earlier stages, and arises from the fact that the ground is at first very cheap, and that the settlers like plenty of breathing space.

Besides the Anglican cathedral, there is a Roman Catholic cathedral, a large Wesleyan church, a well-attended Presbyterian church, and a Congregational church, not well-attended. There was also a gathering of those excellent of the earth, the *crème de la crème* of religious people, the Plymouth Brethren, as well as imminent risk of there being another, as the representatives of another sect of them had recently arrived, who, considering themselves to have "the truth" while the others had made serious departures from it (a fact which the latter did not believe and firmly repudiated), were seriously debating whether they could not meet and "break bread" by themselves. Oh, how good and pleasant a thing it is for "brethren" to dwell together in unity! But I must speak softly, and alas! ashamedly, for I suddenly remember what has recently been taking place among my beloved brethren at home. I am living in a glass house at the present moment—a very glass house.

There is no Baptist church in Perth; in fact, there is not a single Baptist church in the whole of Western Australia. The mention of this fact reminds me of an incident which befell me, closely related to it. I had taken lodgings with some very respectable people, who lived in a very respectable but very oddly-built house, which clearly had been put up a bit at a time, as the proprietor had been able to afford it. It had for many years been occupied by a struggling professional man. One night I went to bed very early, for I was very tired, and I was soon asleep, sleeping the sweet balmy sleep of the righteous. My room adjoined two other rooms, one of which was in a line with my *Schlafzimmer*, and the other intervened between it

and the main body of the house. Both rooms had been used as offices, one outer for the clerks, the other inner for the clerks' employer, and at the time were vacant and unused. The latter had no fewer than four doors, one of which opened into my chamber. About midnight I was aroused from sleep by the noise of footsteps in it. At first I thought it must be the occupier of the house having a late look round before retiring for the night. This idea was soon dissipated. The intruder, whoever he was, clearly was groping about in the darkness. Presently he struck a match. This I could hear; moreover the light was visible. The match burnt out, and after a while a second was lit. Some of the old convicts of the Indian River Settlement still infested the neighbourhood; quite recently the papers had recorded some desperate attempts at burglary; and it now became clear enough that this man was a burglar seeking an entrance to the house through these deserted offices. I debated in my mind what I should do. Should I shout "Who's there?" in the hope that the fellow would decamp on finding that he was discovered? That would be risky, as he might *not* decamp, and I had nothing wherewith to defend myself. How, like Balaam, I wished I had "a sword in mine hand," or at least a stout stick of English oak. If it had done no more it would have added considerably to my courage and sense of personal comfort. The door, which was all that separated me from the desperado, I knew was unfastened, for I had tried it; the lock was old and rusty, and the key was gone. Moreover I was as scantily clad as folks who have retired for the night two or three hours before midnight usually are when that witching hour arrives. This was to be taken at a disadvantage. Meanwhile another match was struck. Things were getting desperate. As cautiously as possible I groped about for my indescribables. How I thanked God when I got them on! They make a man feel twice a man; at all events they have a decidedly *bracing* effect. Now I was ready. Another match was struck. Certainly he would now see my door, and make for it. No, he has given up the search; he makes for the street-door, opens it, and closes it after him. What a relief! Now I may go to bed again. In the morning, after having slept a kind of dog's sleep, dozing and yet vigilant all the time, I opened my eyes to the light of day. At the breakfast table the mystery was explained. My host's landlord, who still retained the vacant offices, had allowed a certain Rev. Mr.

— to deposit his luggage there, and this gentleman had considered the midnight hour a suitable time for getting something out of his portmanteau. After all, my alarm and my valour were alike uncalled for, as the supposed truculent midnight marauder was none other than a *harmless Baptist minister*.

Am I the only one who has mistaken one of the brotherhood for “a thief and a robber”? I trow not. Alas! what misjudgments we are apt to make in the present surrounding darkness and from our present grievous lack of knowledge! What a revelation of our mistakes will be made to us, by and by, when the morning comes!

The good brother referred to had come to Perth, it seems, for the purpose of viewing the land, and ascertaining what probabilities of success there would be if he attempted to establish a Baptist church there. I failed to make his acquaintance before I left, but I suppose that his tentative efforts gave him no encouragement to proceed, for I have heard that he was afterwards taking steps to commence business as a photographer. Perhaps he intends to sustain the character of business man and pastor too, not an unwise proceeding in the circumstances. This is one of the drawbacks of our ecclesiastical system. Independency makes little or no provision for sustaining men who are willing and anxious to do pioneering work. Hence our slow progress in new countries like these as compared with that of other bodies.

Later on I will say something about the prospects which this and other parts of this Continent hold out to such as are thinking of coming here as Colonists.

POUNDSFORD LETTERS.

No. II.



FROM the Rev. Risdon Darracott to “Madam Tristram,*
Higher Poundsford.”

[Mr. Darracott was noted for the power and usefulness of his ministry, as also for his sweetness of spirit and heavenly-mindedness. His ministry was blessed to

* Daughter of the Rev. Jonathan Hanmer. See April MAGAZINE, page 161.

thousands, and he was called "The Star of the West." His letters are not dated. This appears to have been written towards the close of his career.]

"DEAR MADAM,—Having printed a little piece, I herewith send one to you and Mr. Welman, which I desire your and his acceptance of as a small token of indelible gratitude and respect. I beg your prayers that a blessing may attend its publication. Such as it is, I sincerely dedicate it to the honour of the dear Redeemer; and if He is pleased to bless it to the quickening and comfort of His people, it will be infinitely more to me than if it were applauded by the whole world, and brought into my hands thousands of gold and silver.

"However it may be, it gives me the greatest satisfaction that I have borne my public testimony to those great and precious truths which lie at the foundation of all my comfort and hope,—truths which I can never be enough thankful that I have believed and preached, and to which I humbly hope I may add that God has set His seal in the conversion of multitudes under my poor ministry, in whom I do with unutterable delight and thankfulness trace these 'Scripture Marks of Salvation.'—I am, with great esteem, good wishes, and prayers, dear madam, your most respectful and obliged servant,

"R. DARRACOTT."

The Rev. R. Darracott to Mrs. Tristram, shortly before his death in 1759:—

"DEAR MADAM,—I still continue very weak. Twice I have attempted to preach, but could not. Last night I had again a return of spitting blood, and was obliged to be blooded immediately to stop it. Blessed be God it did stop; but this frequent return of late seems to me to threaten my dissolution. My dear wife and child lie so near my heart as to make it hard to part, otherwise I could wish to be dissolved, and to be with Christ, which I know is far better. You will therefore do me the greatest service by praying God to remove this difficulty in my way of dying, and to make both me and my wife cheerfully to give up each other for awhile, in the hope, and as I trust the well-grounded hope, of meeting in heaven, never to separate more. There, dear madam, I doubt not I shall welcome you. There may I welcome all the dear family of Poundsford, whom I sincerely

love, and once more renew my most affectionate thanks for all their many and great kindnesses. The Lord love you all, lift up the light of His countenance upon you, and bless you. Let not dear Mrs. Welman, for whom I am tenderly concerned in her present circumstances read this, but let her know of my illness as gently as possible. Remember me to your dear sister. Excuse anything more, for I have gone my full length, but I wished to write once more to you. Once more then I conclude with a grateful sense of all kindnesses, dear madam, your most affectionate and most obliged humble servant,

“ R. DARRACOTT.”

The Rev. R. Pearsall, of Taunton, to Mrs. Tristram, conveying the intelligence of Mr. Darracott's death:—

“ March 15th, 1759.

“ MADAM,—Though it will be a trouble, yet I suppose it will be no great surprise when you are informed that dear Mr. Darracott is no more an inhabitant of this world. He died, or rather let me say he fell asleep in Jesus, yesterday, soon after noon. The Lord dealt graciously with him in all respects. He had no pains, only a growing weakness and sometimes a restlessness, and at the same time sweet composure of soul, uttering his joy in the prospect of the world whither he was going—where he should see the glorious Redeemer face to face, and also his dear friends that he had loved so much in this world, mentioning Dr. Doddridge, Mr. Harvey, Mr. Williams, and many more. He said he died in the faith of those doctrines he had preached. When Mr. Kennaway, at his desire, told him his real thoughts that he could live but a little while, he assured him the sentence of death was no surprise, but that he could say, as Mr. Harvey had lately done, ‘ Now, Lord, lettest Thou thy servant depart in peace, for mine eyes have seen Thy salvation.’

“ May we, his surviving friends, find the providence sanctified to us, and learn to follow all the saints so far as they followed Christ, and so inherit the promises as they do. Blessed are they who find their choicest delights in conversing with Heaven, and are enabled, in the view of glory, to tread the world beneath their feet.—I am, good madam, your most respectful servant,

“ R. PEARSALL.”

HOME RELIGION AND CHURCH LIFE.

(FIRST PAPER.)



HERE is in many minds a conviction, which finds expression in various forms, that in these days of active Church life there is a very real danger of neglecting Family Religion; that in the promotion of organised Christianity, and the waging of aggressive war for the extension of Christ's kingdom, we are apt to forget or ignore the unobtrusive claims and quiet sanctities of home. The haste and rush of our modern life leave us but scant opportunity for devout meditation; and even the church prayer-meeting (never, alas! too well attended) has come in some cases almost to supersede observance of the Divine precept: "Thou, when thou prayest, enter into thine inner chamber, and, having shut thy door, pray to thy Father which is in secret."*

We do not for a moment suggest that too much is being done by our Churches: the world's needs and our Lord's commission alike urge us not to slacken but to prosecute with even greater vigour our united efforts; and yet in our quiet moments may we not sometimes hear His rebuke as of old: "These ought ye to have done, and not to leave the other undone"?

It may be that the difficulties of adjusting the conflicting claims of Church and Home are not so great in country districts, where simpler ways prevail than in our larger towns, and where perhaps our pastors are some of them more distressed by the fewness of Christian workers, and the consequent slackness of Christian agencies, than embarrassed by their number and activity. In the belief, however, that to a greater or less degree the perplexity is one generally experienced, we venture to offer some suggestions which may, we trust, be found helpful towards its solution.

In the Old Testament we find two conspicuous examples of the observance and the neglect of Home Religion. Abraham, the father of the faithful, was honoured with the special confidence of the

* Matt. vi. 6 (R. V.).

Almighty on this express ground: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord—that the Lord may bring upon Abraham that which He hath spoken of him: In thy seed shall all the families of the earth be blessed."* Eli, the high priest—a man never, so far as we know, accused of negligence or want of zeal in the public discharge of his sacred functions in the Temple of the Lord—forfeited the promise of God to his father's house, and fell under the severest condemnation of the Divine displeasure, because "his sons made themselves vile, and he restrained them not."† These two examples form an instructive commentary, both of encouragement and of warning, on the words of the Lord to Eli: "Them that honour me I will honour; and they that despise me shall be lightly esteemed."‡

The worldliness and wickedness of some children of active and even eminent Christian parents, so often deplored, may surely be largely traced to the want of home training, home prayer, and home example. The father, perhaps an active labourer in "other vineyards," has a preaching engagement almost every Sunday, and spends what leisure he can find in the week in preparation for his Sunday work. Or the mother, it may be, is an efficient district visitor, and makes herself possibly just a little too busy in other folks' affairs; § but their *home* is neglected; their "own vineyard" is *not* kept; their children, given them by God to be trained for His glory, feel little or nothing of the touch and warmth of Christlike love; hear seldom or never from their parents' lips the name of Jesus; and never, or scarcely ever, kneel together at the feet of Him "in whom every family in heaven and earth is named," in the hallowed (though, alas! old-fashioned) exercises of Family Prayer. "My brethren, these things ought not so to be."

And these things *need not* so be. The duties of the Christian life cannot really be inconsistent with each other. All forming parts of the same "good, and acceptable, and perfect will of God," they must be capable of harmonious relationship and mutual help. Let us try, then, to offer some simple and practical suggestions which may tend

* Gen. xviii. 19; Acts iii. 25 (R. V.).

† 1 Sam. iii. 13.

‡ 1 Sam. ii. 30.

§ See 1 Tim. v. 13.

to show (1) how the Home may help the Church, and (2) how the Church may help the Home.

I.—HOW THE HOME MAY HELP THE CHURCH.

Family religion may be, and ought to be, a valuable help to the best life of the Church. For the home is, by Divine ordination, the primal type of all societies, secular and spiritual; and its order and management the model of all government, civil and religious. The marriage bond itself is used in Scripture as a symbol of the holy and intimate relationship between Christ and His Church; and on this ground the apostle urges on husbands and wives all mutual love and reverence, fidelity and honour. It is the lofty privilege of every true father to represent to his children the Fatherhood of God; and this privilege throws on him the highest responsibility for firm and upright, wise and tender dealing with his children, lest haply he may sully the child's conception of that most hallowed Name—"OUR FATHER." Nor is the mother without her share in this noble mission. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." "As one whom his mother comforteth, so will I comfort you." The mutual dependence of a well-ordered household: the subordination of younger to elder; the deference and considerateness of elder to younger, stronger to weaker, brother to sister; and the obedience of all to their parents "in the Lord:"—these are the Divine methods of preparation for all future relationships in Church and State.

These truths are plainly set forth in the Word of God. The bishop or overseer of a church must be "one that ruleth his own household well, having his children in subjection, with all gravity. But if a man knoweth not how to rule his own house, how shall he take care of the Church of God?"* The family is the type of the Christian brotherhood, the household of faith, whose members are to "love as brethren," to be "pitiful" and "courteous"; to be "kindly affectioned one to another with brotherly love, in honour preferring one another." "Likewise, ye younger, submit yourselves unto the elder: yea, all of you be subject one to another." And the love of brother to brother is a test of the highest love: "For he that loveth

* 1 Tim. iii. 4, 5.

not his brother whom he hath seen, how can he love God whom he hath not seen ?" *

If all this is true, then it follows that the very best training for the position and duties of Church membership is to be found in the Christian home. How necessary is it, therefore, that our Home life should realise this Divine ideal! What, then, are the principles on which our "Home Rule" must be founded?

1. First and foremost, *there must be a constant recognition of the sacredness of truth, and of the revealed will of God as the supreme law of life.* It must be evident to all who come within our family circle that "the things which are not seen" are inestimably more weighty in their influence over us than "the things which are seen." This great principle of life—the life of faith—will naturally express itself in formal acts; such, for instance, as Family Prayer. It is lamentably true that, in many cases, this observance has been degraded through unspirituality into an empty form, or burlesqued into a hideous and mischievous mockery by the notoriously unfaithful lives of hypocritical professors. But shall we, because of these abuses, no longer follow the godly example of our fathers? As well might we propose to abandon the courtesies of social life because they are too often only the flimsy externals of a hollow pretence; or to abolish all the symbols of domestic endearment, since on one dread night the sacred seal of closest love and friendship was set by the traitor on the lips of the Son of Man. True, the body without the spirit is dead; but the loathsomeness of a corrupting carcass is no argument against the comeliness of a well-developed frame, informed and instinct with the spirit of life.

Still we do well to remember that these formal manifestations are of no avail—are, indeed, worse than useless for influence in our homes—unless by our spirit and acts we show that our prayers are real, and those who make up our household see that our *lives* are in harmony with our prayers. On the various occasions of our family history—the births, birthdays, and such like, let our recognition of the Divine goodness be unmistakable. And in the great crises that sometimes occur: distressing illness, or the final agony of separation, when Death takes our darlings from us, and leaves not only a "vacant

* 1 Peter iii. 8; v. 5; Rom. xii. 10; 1 John iv. 20.

chair" at our hearths, but, oh! such a vacant place in our hearts!—in dark seasons of grave commercial anxiety, when we are sorely perplexed from day to day, and our children see our care—let them see, too, that we know God's will is right, that we are sure of the sympathy of the Great High Priest, and that the mercy-seat is our natural resort in "time of need." None are more ready to detect insincerity and to spy out inconsistencies than our children; and, thank God! none have a keener insight into the genuine purpose which underlies all outward imperfections, or are more quick to learn these lessons, if we are really "nurturing" them in the "admonition of the Lord."*

Then, as to our aims and plans: let it be evident that for ourselves and for our families we "seek first the Kingdom of God and His righteousness," and "in all our ways acknowledge Him"; and that our dearest desire is, that, whatever else it may please Him to give or to withhold, we and they may know as our only true bliss, His loving kindness, which is "better than life."†

But, to leave general principles and go a little more into detail, we would say,—

2. *Let our families—as families—be constant and regular in their attendance at public worship.* We believe, because we have seen, that the happiest results follow from the habit of taking even our very tiny ones with us to the house of God. It is objected sometimes that our services are usually beyond the children's comprehension. Perhaps there may be something to be said on that point, which would come appropriately under the second branch of our subject. But even if it be so, that is no reason for keeping our children away. We may learn a lesson here from the Divine method for the development of a child's natural faculties. The happy love-talk of a mother to the darling in her arms, whether she uses conventional forms of speech, or indulges only in the melodious nonsense which is always music on a mother's lips, is in either case unintelligible at first to the child. The words, however appropriate, convey to him mere sounds; but the sounds express to his consciousness a sweet sense of his mother's love and tenderness—of her love and tenderness *to him*; and that is enough for him, and enough for his mother too. And as

* Eph. vi. 4 (R. V.).

† Ps. lxxiii. 3.

the child grows up, he learns to talk, not by being kept from the hearing and use of words till he perfectly understands them; but *in* the hearing and the use of words, to which at first he attaches no meaning, or which he at best but very dimly understands, he grows up into the knowledge of his mother-tongue.

And so, there is a religious sense—a kind of instinct of worship—in the hearts often of very young children, which can best be “nurtured” and fostered by their joining with their parents, however feebly and perhaps unintelligently, in public acts of adoration. True, their *minds* may not be capable of grasping much of the sermon; they may not even understand the Scripture lessons, or follow the devotional exercises; but the guileless spirit of a little child may feel a closer touch with the Divine, and offer more acceptable service to God, than many an older and more world-hardened heart. “Have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?”* “I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” †

3. *Let us encourage early profession of faith in Christ, and membership with His Church.* Of course this assumes a previous question: viz., the sacred duty and privilege of watching the early development of piety in our children’s hearts, bringing before them the claims of the Lord Jesus Christ, and by prayer and personal dealing leading them to yield themselves to Him. In this matter we Baptists may well take a hint from the conduct of really godly parents in the Established Church, who having, as they believe, devoted their children to Christ in their infancy at the font, often remind them of the vows then made on their behalf, and show a laudable anxiety to induce them at the earliest dawn of personal responsibility to take these vows upon themselves in the rite of Confirmation. We believe these good brethren to be mistaken. Discounting, so to speak, the Divinely appointed ordinance of profession, by applying it prematurely to infants who cannot conform to the precedent conditions of faith and repentance, they find the need of inventing another ordinance—Confirmation—to take the place which Baptism was designed to occupy. Happily, we are in no danger of thus “making the com-

* Matt. xxi. 16.

† Matt. xi. 25.

mandment of God of none effect by our tradition ;” but let us see to it that we do not err on the other side, and lay ourselves open to the charge sometimes brought against us of hindering our little ones from coming to the Saviour’s arms. Let it be our *first* care to bring our own dear ones to the Lord Jesus, and then—remembering that confession and public avowal should follow immediately on the acceptance of the Lord Jesus Christ—let us encourage them to take *as their own voluntary act* the threefold vow of repentance, faith, and self-renunciation, in the Divinely ordered and blessed mode of Baptism into the name of the Father, and of the Son, and of the Holy Ghost.

We have thus far been regarding this matter chiefly from the parents’ side. But in every Christian household there are others who do not sustain this relationship; and we would urge upon *every* member of the family the duty and privilege of in this matter “showing piety at home.” Is it not one of the saddest things in our modern Church life, when an elder sister, who is exemplary in her duties as a Sunday-school teacher, and perhaps takes some pains to put the claims of Christ before the members of her class, and watches with interest their spiritual growth, feels—or at least shows—no such interest in her younger sisters at home, who may be struggling against sin and longing for peace, and hungering for the sympathetic word of cheer and help which their sister, herself a church-member, never thinks of bestowing upon those to whom she is bound by the dearest and closest ties? Ah! the Home will indeed help the Church when all the mighty influences of home are consecrated for the glory of God, to the winning of souls for Him.

4. And more than this. Our Home religion may further help our Church life *by steadfastly maintaining before our families a high ideal of “the house of God, which is the Church of the Living God,”* and of the privileges and duties of Church fellowship.* And first, let it be a standing order that we make and accept no engagement on the evenings fixed by the Church for worship. “No engagement on chapel night:” let that be the rule in every home. Then, let it be evident that we esteem our own Church fellowship and Christian work in connection with it as our dearest privilege and highest honour, and communion with the Lord’s people at His table as the

* 1 Tim. iii. 15.

most sacred of all engagements. Let our example of loyalty to Church institutions, and of affectionate and considerate regard for minister and elders, prove that we at least do not treat as a dead letter the inspired injunction: "Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and in teaching."* And, similarly, let us recognise and honour the family relationship in all God's children of "the household of faith." Let it be seen that when we use the word "brother" we are employing no cant phrase, but that we constantly and practically fulfil the "new commandment" of our Master and Lord, so that all men may know that we are His disciples. If we are thus animated by brotherly love, we shall avoid in our households the spirit of censoriousness, and the habit of evil-speaking, which of all the works of the flesh seems most flagrantly at variance with the spirit of Christ, who was always a perfect example of that Divine charity which "thinketh no evil."

Especially shall we be careful in our conversation at the dinner or supper table after the Lord's-day services, lest by our criticisms of the words or the manner of the preacher, or our unguarded remarks on the peculiarities of some good brother at the prayer-meeting, we become all too readily the agents of the devil, who, when the Word has been sown, "cometh immediately and taketh away the word that was sown in their hearts."

5. Our Home religion can help our Church life, too, *by encouraging every member of the family to take part in some branch of the Church's work.* This may be done without injury or hindrance to the home life. What better home association can be imagined than the united study of God's Word for the preparation of the Sunday-school lesson! What more beautiful development of the family relationship than for the elder to take the younger sister with her to the class, and thus not only engage her interest in Divine things for herself, but open her heart to a wider sympathy with members of less favoured households than her own! In these, and many other ways, which will suggest themselves to those who are "willing to do the will of God," may Home religion exert a helpful influence on Church life.

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EDWARD C. ALDEN.

* 1 Tim. v. 17.

THREE GREAT DEFECTS.



T is easy to find fault. Even though the prophets and apostles had not been inspired, they could have easily brought the world into condemnation. But fault-finding, when it is kindly, is as gracious as complimenting. It is excellent oil when it creates no friction, but, on the contrary, makes things move more effectively and easily. Removing a fault is often equivalent to adding a power, and for this addition an intelligent man is always grateful. We are not likely to remove a fault until we find it, and consequently we may be very thankful for help in finding fault.

In criticising the clergy, people are apt to follow the bent of their own peculiarities. They complain of the lack of that quality which they most admire, or regret the presence of that characteristic which they most dislike. When clergymen criticise themselves personally or as a body, they are quite sure to lament two things, first, that they are not more truly consecrated by the power of the Holy Ghost, and second, that they are not more thoroughly qualified by natural ability and great learning. In setting forth some respects in which we think great numbers of ministers come far short of what they might be and do, we lay aside entirely these two considerations just mentioned. We accept our educated Christian ministry in the Evangelical denominations as men who are genuine believers, who have chosen the ministry from purely spiritual motives, who have good minds, thorough training, intellectual habits, and pure hearts. We do not question their piety and ability as being equal to noble work for souls, for God, for the country and the world. But with all this unquestioned, we will set forth some points in which we think that all this might be made much more effective than it is for these noble purposes.

First, we observe that the weakest point in the life of many ministers is the lack of systematic industry. Probably this fault is seen the least among home missionaries and in city pastorates. There are exigencies in both these situations which actually compel regular and well-divided labour. But there are hundreds of parishes where the work is not pressing, and where the form of work is

comparatively voluntary. Ministers are tempted to fall into grooves of study and easy living. They read and write and visit, and their time is usefully and honourably employed. But they have no idea of what it is to engage in vigorous mental labour daily for three or four hours in preparing for public services, and then to labour three or four more hours daily in aggressive, practical, personal, pastoral, or missionary work. Their funerals and calls on the sick are not numerous, their interruptions are not serious, and for this very reason they are not conscious of the pressure which compels others to systematic activity. Their liberty gives them the opportunity to do the kind of work they most like, whatever it is. They do not realise that it is this self-indulgence which limits their usefulness as soldiers of the Cross and upbuilders of Christ's Kingdom. How many churches there are throughout the country, with but a name to live, which under the care of a live man, with wholesome, practical notions of daily work, properly divided, would soon be flourishing and influential! Many men of prayer, and of zeal in their way, are nevertheless so completely rooted in their studies, or in some well-intentioned benevolences, that they cannot be pulled out of their obscurity except on Sunday or by some special call during the week. They have no conception of what it is to take what they know, what they believe and feel, and then pour it out on the community, not only from the pulpit, but in the street, in the home, at funerals, and wherever they can, until their churches become a necessity and a power. This work is just as pressing and practical as that of any business man or professional man in the community. No clerk or editor or doctor can possibly succeed in these days unless he can work daily just so many hours vigorously and judiciously. He must not be satisfied with merely being busy. He must do the work actually required, or his labour is lost. Nine-tenths of our churches and communities need sound instruction in public, and equally sound social and personal influence in other contact. Take our ministry just as it is in regard to piety and talent, and its influence in great numbers of cases would be doubled if it could be made practically and systematically industrious.

Second, we observe that the influence of many excellent men is greatly impaired by lack of speaking power. We do not complain of want of oratorical gifts, for oratory is the rarest of accomplishments.

Eloquence is the rarest of gifts. Every generation has its geniuses in the literature of prose and poetry, in the fine arts, in the arts of statesmanship and war, but not in eloquence and oratory. There are not in the world six men who are renowned as orators in the same degree in which numbers of men are renowned as poets, novelists, painters, musicians, statesmen, and scholars. Great men seldom appear so pitiable as when they attempt to speak in public. Their stammering tongues, their feeble mental processes, their wastes of words, are humiliating to themselves and their hearers. What would we think of distinguished foreigners if we judged them by their endeavours to speak in Chickering Hall? It is unreasonable to expect thousands of ministers to be influential orators. It is impossible for them so to be. But has any man a call to preach who cannot speak distinctly, earnestly, persuasively? We think not. How many ministers appear to think that their speech is comparatively an unimportant matter! They do not even try to do their best. They do not stand up straight, open their mouths, and speak out loud and plainly. They do not pray, toil, struggle, sacrifice, in order to speak powerfully and pleasantly. They use no skill whatever. They attempt no variety in tone or time. Even when earnest, they are painfully monotonous. Children feel the strain of their monotone, unrelieved by the slightest colloquial accent, to be intolerable. Capacity to speak, only naturally, without disagreeableness or dulness, is enough to secure attention when the speaker is intelligent. Attention is essential. With this, desire is awakened, and desire leads to God and His righteousness. With indefatigable industry a man may be useful who is a poor speaker; but second only to consecrated industry is speaking power as a means of usefulness in the ministry.

Third, we observe that scholastic training and intellectual habits of mind and life separate many good men from the majority of the community, so that they have little personal knowledge of and sympathy with the unlearned, and consequently do not reach them personally in public or private effort. It is this defect, probably, more than any other, which confines the influence of great numbers of ministers to the educated class. Young men from comparatively humble surroundings, after seven years in college and seminary, have returned to their homes, ill at ease with their parents and brothers and sisters.

Family affection and piety do not bridge the chasm made by the classics and dreams of professional ambition. They appreciate the value of immortal souls, but they regard the minds, habits, pursuits, and peculiarities of the majority of their parishioners as matters to be endured for the sake of Christ and the Gospel. These learned young men, even if not themselves socially cultured or fastidious, are nevertheless lifted into an intellectual and spiritual sphere totally apart from the untrained minds and struggling hearts to whom they minister. These minds and hearts respect the minister and submit to the evident superiority. But he does not win them, and he does not draw in others from the world around. His congregation is composed of the few in the neighbourhood who are capable of being elevated to the point of appreciating and enjoying him. This is one of the reasons why our churches, to so great an extent, are composed of the more educated class. Thoroughly educated men are not prepared or disposed to work easily and effectively with the uncultured. Many of them do it by constraint, but not willingly. They excuse themselves from it by declaring that they are unqualified to do it well. It is difficult for any young man to breathe the atmosphere of a university town for seven years without becoming not only intellectual, but, in some degree, æsthetic. Unless special Divine grace is granted to counteract the effect of this on his habits, his modes of expression, his sympathies, he will find himself comparatively useless just where his work is most needed. We would not have the ministry any less learned or less cultured. But their power with the vast majority of the nation would be doubled at once if they were not estranged from the people in thought and feeling by their intellectual training, their years of exclusive personal association with intellectual men in an atmosphere of sweetness and light. Until the ordinary effect of this is modified in some way by the introduction of an order of evangelists or lay-teachers, or by the introduction of some counteracting influences in theological schools, we do not believe that our churches will include the masses of the people in their congregations or communions.

In mentioning these three respects in which many ministers come short, we have confined ourselves to those points which are general enough to be obvious, and the modification of which would consequently have a wide influence on the prosperity of the churches and

their work. It is too late for any change in these respects with those who have wrought long and well in the Lord's vineyard. But all those who are at all connected with the work of training young men for the ministry should consider seriously whether it is not practicable to put more emphasis on that part of clerical education which prepares men for parish work, for public speech, and for personal influence with uncultured persons.—*New York Observer*.

BRIEF NOTES.



MR. SPURGEON'S SECESSION FROM THE LONDON BAPTIST ASSOCIATION. —It is perhaps well that as a matter of historical interest we should refer to the important events which have recently occurred in connection with the unhappy controversy which has for so many months past divided our denomination and interfered so painfully with the harmony which formerly prevailed.—At a special meeting of this Association, held at Bloomsbury Chapel on March 27th, Mr. T. Greenwood proposed, and Rev. J. A. Spurgeon seconded, the following resolution:—"That, as the theological basis of the Baptist Union is very meagre, and permits the reception of all congregational Baptists, irrespective of their religious beliefs, this Association appeals to the Executive of the Union to prepare a sound Evangelical basis for the Union, embracing all the essential truths believed amongst us, and to submit such basis to the Assembly for approval; that this Association urges the Council of the Union to bring about such alterations in the mode of electing the officers and council as shall receive a more perfect representation of the members, and secure also to them the right to nominate members for election as officers of the Union; that the Association secretary do convey copies of these resolutions to the secretary of the Union." This resolution was rejected by 164 votes, as against 133 in favour of an amendment proposed by Mr. J. B. Mead, seconded by Rev. W. Brock, to the effect:—"That it is undesirable that this Association, which has hitherto been characterised by such happy unity and permitted to accomplish so much useful work, should interfere in matters upon which the opinion of its members is divided, and the discussion of which would be more appropriate in the Assembly of the Baptist Union than in the Association." In consequence of this vote the Revs. C. H. and J. A. Spurgeon, as well as Mr. Greenwood, have resigned their membership in the Association. At a subsequent meeting of the Association, held at Peckham on April 10th, the following resolution was unanimously carried:—"That the Association having been informed that our friends have understood that the resolution adopted at the meeting on the 27th of last month decided the question as to whether a creed should be adopted or not by the Union, the Association beg to assure their friends that they do not so understand the resolution, which had simply for its object to preclude questions raised within the Baptist Union from interfering with the beneficent work of the London Baptist Association. They

therefore request their brethren to reconsider the decisions to which they sincerely regret to find they have come, and they do this with the greater confidence since the Association is prepared to discuss, after the Baptist Union meetings, the question of creeds at an early meeting, at which they trust their brethren will be present." What the effect of this frank and brotherly communication has been or is likely to be we have not heard. But we sincerely trust that it will lead to a renewal of the confidence and love amid which the Association was founded. We cannot imagine the London Baptist Association without Mr. Spurgeon, and with all respect we affirm our conviction that there is no reason why he should not occupy his old place in it.

THE BAPTIST UNION MEETINGS.—We write a full week before the earliest of these meetings begin, and before our notes can reach our readers the most important of the meetings will have been held and a decision reached, for the present at any rate, on the questions which, if we do not take heed, will strain the Associations as severely as the Union. Mr. James A. Spurgeon has given notice of an amendment to the Report embodying the Declaration of the Council passed on February 21st, in which the preamble is set aside. Words are inserted expressing belief in "the Unity of the Godhead and the Trinity of Persons therein;" instead of "the fallen and sinful state of man," Mr. Spurgeon would read "the fall and depravity of man," and finally he would remove the words which follow the declaration as to the eternal punishment of the wicked—viz., "As a historical fact the last six words of this statement have been generally accepted by the great majority of the Union in the usual sense, but from the first some, while reverently accepting all Divine teaching, have accepted other interpretations which seem to them consistent with that form of words, and the Union have had no difficulty in working with them." The difference between the two Declarations does not (with the exception of the last reference) seem so important that it need create division. We could not, for reasons stated in previous notes, consent to make the question of eternal punishment a condition of membership in the Union, and so reject men who have up till now had a place in the Union and worked harmoniously with their brethren, and, what is more, have manifested in their lives the spirit and power of Christ. We cannot accept their faith on this point. But we dare not deny them the privilege of membership in our Union. We can only hope that the Assembly will be guided wisely by the Great Head of the Church, and that the discussion on these grave matters will be calm, self-restrained, and prayerful, and that whatever be the issue there may be no violation, either of our personal loyalty to Christ, or of the claims of brotherly love.

PROFESSOR AGAR BEET ON BAPTISM.—The Symposium on this subject in our contemporary, the *British Weekly*, has opened well. Professor Beet is one of the best friends we have ever had; and when we wish to defend the Scripturalness of our principles and practices we could not do better than give him a brief. Those who expected to find in his articles a refutation of our position, and a clear, logical, and conclusive vindication of Pædobaptism, must be sorely disappointed. He has

shown beyond dispute that infant baptism is not an Apostolic or New Testament Ordinance. He is too intelligent and conscientious a student of the New Testament to have recourse to the lame and frequently sophistical arguments by which believers' baptism is put down as unscriptural, although we cannot understand his support of infant baptism, which, he tells us, is a modification of the rite described in the New Testament, retaining, however, all the significance and benefit of the original rite. His own descriptions of that rite amply refute him; nor can he rely on the analogy from circumcision which many Pædobaptist authors have shown to be fallacious. The entirely different character of the Jewish dispensation invalidates this argument, and proves it to be entirely on our side. Natural birth was all that was required in the one case; spiritual birth is undoubtedly required in the other. Mr. Beet also argues that the substitution of the first day of the week for the seventh—the Lord's-day for the Jewish Sabbath—favours the substitution of infant baptism for believers' baptism. But, not to mention other flaws in this argument, in observing the first day of the week *we are not setting aside an explicit command of Christ and His Apostles*; we have, on the contrary, Apostolic sanction for the practice. We believe with Mr. Beet that the change from the seventh day to the first leaves all the benefits of the Sinaitic Commandment unimpaired, and embodies an important principle—viz., change of covenant—and that Christ paid to the first day a silent honour greater than was ever paid to the seventh. Can we say the same of the modification of New Testament baptism? Mr. Beet's articles prove that the said modification makes it quite another thing, as much so as if it marked a change in the covenant established by Christ. To carry out his argument to its logical conclusion he would have to prove that we are not now living under the New Testament *régime* at all, but have entered upon yet another dispensation. For where did Christ pay to the modification spoken of either a silent or an avowed homage? Our friend has certainly missed his way on this point. He has, however, provided material for a good many sound baptismal sermons, and we recommend all our pastors to read what he has written. We trust that an adequate reply to Mr. Beet will appear in the pages of the *British Weekly*.

THE LATE MR. MATTHEW ARNOLD.—The death of this distinguished poet and critic removes from our English life one of its most familiar figures. In literary and, perhaps, in theological circles no name was more frequently mentioned, and no opinions more constantly discussed than his. His poetry has in it touches of real genius. It corresponds, to a large extent, to his own definition, and is a *criticism of life*. It is beautiful, self-restrained, austere, and possesses a stately and sculpturesque finish. But its prevailing note is one of sadness and occasionally of despair. Yet there are noble exceptions, and such sonnets as "The World's Triumphs," "East London," "Immortality," "The Good Shepherd with the Kid," and "Monica's Last Prayer," prove that Mr. Arnold must have felt the power of our Christian faith, while the "Memorial Verses," "Morality," and "Rugby Chapel" contain lines which will probably last as long as the English language. As a literary critic he was, to our thinking, unrivalled; and, though we cannot regard

his judgment in this sphere as final, we have been surprised to find how often he has in the end constrained our assent. As a theologian we had absolutely no confidence in him. He would never have published his volumes on "Isaiah" had he not possessed a large share of the excessive self-confidence which he mercilessly rebuked in others. His criticisms of various Hebraists, he himself being ignorant of Hebrew, were at least amusing. His efforts to re-write the Bible, and to exhibit "the secret of Jesus" from a purely naturalistic standpoint, were a deplorable failure. His interpretations of Scripture were strained and unnatural. He could set aside the most obvious facts. He could correct the Apostles, and tell the inspired writers, in the coolest fashion, what they meant, or at least ought to have meant. He settled a great controversy by affirming that a belief in miracles is not essential, *because miracles do not happen!* and, although he coined several admirable phrases, such as the "mildness and sweet reasonableness of Christ," and "The Eternal Not Ourselves which makes for righteousness," he must have smiled at the credulity of the men who could regard these phrases as equivalent to the grace of Christ, or as adequate substitutes for God, the Eternal, and our Father in Heaven. He was prepared to accept the New Testament so long as he was allowed to reject all that was discordant with his taste, and to empty all that remained of its natural signification. His Christianity was, in one sense, pure and simple naturalism. Everything that was specifically Christian was disallowed, and, whatever might be said in favour of his position, no man who possessed sanity or sobriety of judgment could be deluded into the belief that they were such as Christ or Paul would have approved. Of Mr. Arnold's attitude to Dissenters the less said the better. He did not, and perhaps did not wish to, understand us. He had no sympathy with Evangelical religion. His Hellenism made him averse to earnestness and enthusiasm of every kind. Vulgarity was in his eye the worst of sins. Struggle for principles, resistance of injustice, and the vindication of the rights of conscience were regarded as self-assertion, and to dissent from the respectable and dominant Church was to cut ourselves off from the current of national life. His criticisms were unfair and supercilious; but they did us no real hurt, and recoiled on himself. Many of his own judgments were intensely narrow and "provincial."

A WELCOME CONCLUSION.



Under circumstances have unexpectedly delayed the issue of the present number of the Magazine, we are able, by a slight alteration of our plans, and at some little inconvenience, to insert a short article on the conclusion of the controversy in the Baptist Union. The Notes we wrote more than a week ago are in some respects already antiquated, but for various reasons it is well that they should remain as a record of the progress

of the negotiations which have now reached so happy, and to some of our friends, though scarcely to ourselves, so unexpected, a termination. If this article is in the nature of a Postscript, our Postscript is far more important than our Notes.

We are able to record the gratifying fact that the first day's Session of the Baptist Union has completely falsified the fears which foreboded a mischievous and dishonourable division, and fulfilled the hopes of those who, "in season and out of season," have strenuously laboured for peace. We are told that at the meeting of the Council held on April 21st, it was made evident that the agreement between the two parties in this controversy was much closer than had been anticipated. Mr. James Spurgeon, who has striven most earnestly to fulfil the difficult part of a mediator, made it clear that no action would be taken by himself or his friends which would be of a retrospective character, or which would in any way interfere with the status of any member of the Union. He also declared that they had no intention of enforcing uniformity of belief in regard to the question of future punishment. They did not question the right of those who accepted the annihilation theory to a place in the Union. The sole difficulty now seemed to be with regard to the *note* following the words, "eternal punishment of the wicked." After long discussion, and at the instance, we believe, of Dr. Landels, it was suggested that four or five brethren should withdraw and formulate some other note which could be accepted by both sides. As the result the following alteration was agreed upon: "It should be stated as a historical fact that there have been brethren in the Union, working cordially with it, who, while reverently bowing to the authority of Holy Scripture, and rejecting the dogmas of Purgatory and Universalism, have not held the common interpretation of these words of our Lord" (Matt. xxv. 46, R.V.). Ultimately this was adopted as a footnote to the Declaration of the Council, and it was also agreed that Clauses I. and II. in the Declaration should be allowed to drop. These are as follows:—

"I.—That the doctrinal beliefs of the Union are, and must be, determined by the doctrinal beliefs of the Churches and Associations of which the Union is composed.

"II.—That the Council of the Union therefore disclaim altogether any authority to formulate a new and additional standard of theological belief as a bond of union to which assent shall be required."

We pointed out in a previous number of this Magazine that these clauses were not essential, and that as Mr. James Spurgeon explicitly adopted in his amendment the words that "the above summary is not intended to control belief or 'restrict inquiry,'" there was no reason why an agreement should not be reached. On Monday afternoon (April 23), the Rev. Charles Williams occasioned unbounded thankfulness and joy in the Assembly of the Union when he announced that the resolution he was to move would be seconded by Mr. James Spurgeon. His resolution was: "That the Report of the Council, with the exception of Clauses I. and II., and the word 'but,' in Clause III. of the Declaration of the Council, be adopted; and that in reference to so much of it as relates to recent discussions respecting the Evangelical character of the Union, the Assembly places on record its judgment that there has been sufficient vindication by the Declaration of the Council, and otherwise, of the Evangelical character of the churches of the Union and of their pastors; and that additional tests of membership are unnecessary, inasmuch as the Council and the Assembly have ample power under the Constitution to determine all questions of membership, and therefore can deal with the case of any church or person that may not hold Evangelical sentiments." Mr. Williams affirmed that there was in this resolution no unworthy surrender on either side. It was not a compromise of which we should be ashamed. It was the result of clearer understanding, and of a desire to avoid separation where separation would be both needless and hurtful. So far as he knew, no Baptist minister held the repudiated dogmas. "The larger hope," where it was entertained, was entertained not as a dogma, but as a hope, and those who held it (which Mr. Williams did not) would not by the altered historical footnote be excluded from the fellowship of the Union. He declared that rather than exclude a man who loved Christ, and was like Christ simply because he held this hope, he would have a millstone hung about his neck and be cast into the depths of the sea.

Mr. James Spurgeon "seconded Mr. Williams's resolution, but not his speech." But in reference to the larger hope, as explained by Mr. Williams, he would not divide the Union upon it. He rested on firmer ground than the man who "knew not anything." He cherished no larger hope than the Gospel revealed, but it was a hope as broad

as the love of God, and deep as the power of that blood whose merits knew no bounds. The sincerity, the courage, and manliness of Mr. Spurgeon's speech deeply impressed the audience, and did much towards gaining substantial unanimity in the subsequent vote. It was a relief to know that though "fighting speeches" had been prepared, they could not be delivered. The desire for a honourable peace prevailed over all opposition, and the resolution was carried with only seven dissentients in probably the largest assembly of pastors and delegates that ever met to transact the business of the Baptist Union. We regret that a single jarring note was introduced into the discussion. Two brethren felt bound to protest. Happily the Assembly was in no mood to be deprived of a great and much-desired boon, a boon for which thousands had been praying, and which they had come to London in the hope of securing. We are thankful that our friend, the Rev. William Cuff, interposed at the right moment to prevent what might have proved a shameful calamity. We can but express our "hope," which we hold with the conviction of a "dogma," that the past will indeed be buried, never to rise again, and that henceforward we shall all be able to work shoulder to shoulder and in true fellowship of heart in the service of our Great Redeemer. May we all come out of this testing fire purer, stronger, and better men; more Evangelical in doctrine, in spirit, and in aim, and be able to show by our works the power of the Christ whose name we bear!

A word should be added in regard to Dr. Clifford's Presidential Address. "The Great Forty Years; or, The Primitive Christian Faith: its Real Substance and Best Defence," was in every sense an appropriate subject, and was handled with rare ability. Dr. Clifford had evidently grasped the situation, and knew well how to meet its demands. His task was one of extreme delicacy. But his own strong convictions as to the essence of the Christian faith, "the faith once for all delivered unto the saints," were expressed with equal clearness and candour, and he wisely disclaimed all authority to speak for others. His firmness was not more conspicuous than his fairness; and although it was evident from the outset which side he took, his tone was brotherly and pacificatory. His Address was

perhaps excessively long, but the attention of the audience never flagged, nor did we notice any signs of impatience. It was, so far, a triumph of oratory. We have rarely seen a speaker more thoroughly in touch with his hearers. Even those who on doctrinal and other grounds might refuse assent to all that was said were in sympathy with the speaker's earnestness, and charmed by his spiritual force. Dr. Clifford's assertion that the controversies of Christendom are gravitating with accelerating energy around the Lord Jesus, the Divine Redeemer and Ruler of men, was established by a brilliancy of thought, and a wealth of illustration, which constrained the conviction that the centre of our faith is absolutely impregnable; and his inferences from that fact in relation to the contents of Christianity and the essentials of faith, were not less irresistible. Many of his sentences, clear, crisp, and pointed, were greatly appreciated, and elicited enthusiastic approval. "God has not given the spirit of fear. More mischief comes of it than of boldness. Cowardice corrupts, courage saves." "*Living* men differ: it is the dead who agree." "Historical theology is becoming one of the most healing forces of Christian literature." "God will not suffer us to get our best beliefs as we do our coats." The touching words quoted from Andrew Fuller, John Foster, William Carey, and Charles Stovel, as to their trust in the Cross, were received with a delight which it is no exaggeration to describe as rapturous; and when Dr. Clifford, in reference to recent charges, asked whether *we* are changed—have we lost our centre—the loud and emphatic "No," repeated again and again, proved beyond dispute that the Baptists of to-day are true to their best traditions, and are walking in the steps of the illustrious men whose names are still household words among them. Now, as in former generations, they are one in Christ, and find the inspiration, the joy, and the strength of their life in the Cross of Jesus Christ their Lord, and in that Cross alone they will glory. We should also like to direct attention to the wise and weighty words in which Dr. Clifford pleaded for the fulfilment of the Church's duty to the young, amid the intellectual and spiritual perils by which they are surrounded. They are tempted to the idolatry of intellect. They live in an atmosphere of scepticism. They are perplexed by the conflicts of faith and unbelief. We must show them warm and judicious sympathy, and strive to bring them by methods which will not repel them directly to Christ. Take it altogether, Dr. Clifford's

is one of the noblest addresses to which we have listened from the Presidential chair, and was delivered with an eloquence and earnestness which few can command. It helped to clear the atmosphere, to bring us face to face with our real difficulties, and to dispel misunderstandings; it was full of light, life, and power, and so contributed to what we have termed, "A Welcome Conclusion."

MINISTERIAL REGISTER.

- AKED, C. F., Syston, near Leicester, resigned.
- BATTS, ARTHUR C., Pastors' College, appointed pastor of the Tabernacle, Upwell, Norfolk.
- BENNETT, E. E., accepted pastorate, Wells, Somerset.
- BERRY, HERBERT B., Aldringham, accepted pastorate at Hoxne.
- BRIGGS, JAMES, Shoreham, accepted pastorate, Longton.
- FISK, E. E., Wood Street Chapel, Walthamstow, intends resigning at an early date.
- FORBES, J. T., M.A., Cupar Fife, accepted pastorate, Westgate Road Church, Newcastle-upon-Tyne.
- FOTHERGILL, M., Manchester College, accepted pastorate over united churches of Henllan Tabernacle, Capelyffyn.
- FRANCIS, EDWARD, Bridport, accepted united pastorates of Fivehead and Isle Abbots, near Taunton.
- HOLROYDE, J., appointed first pastor of newly formed church at St. Helens.
- NEEDHAM, GEORGE, Barton Fabis, accepted pastorate at West Vale.
- PROTHEROE, JOHN, resigned pastorate at Ynshir, and is leaving for Chiswick.
- ROBERTSON, F., Great Sampford, resigned.
- SHINDLER, R., Addlestone, resigned.
- SIMMANCE, J., Chiswick, accepted pastorate, Annandale Road.
- TOONE, J. FRANK, B.A., Regent's Park College, accepted pastorate of church at Tiverton.
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REVIEWS.

THIRTY THOUSAND THOUGHTS. Being Extracts covering a Comprehensive Circle of Religious and Allied Topics. Edited by the Rev. H. D. M.

Spence, D.D., Rev. Joseph Exell, M.A., Rev. Charles Neile, M.A. Scripture Characters. Index to the Six Volumes. London: James Nisbet & Co., 21, Berners Street, W.

THIS great work, containing most of the best things which have been written on the subjects with which it deals, has now reached its conclusion, and no one can consult it without seeing at once that it must prove an invaluable help to preachers, lecturers, and teachers. The "Thoughts" embrace, if not absolutely every subject of importance, at least all those subjects which are most commonly made the theme of instruction and exhortation, and on which it is most necessary for public speakers to dwell. All our literature—ancient and modern, classical and philosophical and scientific, historical and homiletical—has been ransacked for the purpose of illustrating the manifold laws and relations of ethical and spiritual truth; and as the extracts are preceded by suggestive and seminal headings, arranged in systematic order, and connected as links in a chain of argument or illustration, the work possesses at once the value of a series of independent dissertations, and of a manual for convenient and easy reference. The labour bestowed on it must have been enormous. It is by no means difficult to bring together good and familiar quotations on the principal truths of religion and morality; but to secure quotations which are good and unfamiliar is a very different thing. There must have been a long and persistent search in unfrequented fields, in out-of-the-way books and pamphlets, and the pages of neglected authors. After all, how many good things there are which even well-read men have never seen. Of such things we have a large proportion here, and there can be no doubt, therefore, that the editors of "Thirty Thousand Thoughts" will earn the gratitude of thrice thirty thousand readers.

MOUNTAIN MUSINGS, and other Poems. By Newman Hall, LL.B. London: Hodder & Stoughton.

SEVERAL of the pieces in this volume appeared in Mr. Hall's "Songs of Earth and Heaven," which we described some time ago as exhibiting poetic gifts of no mean order. But the majority of them are new, and whatever eulogy was pronounced on the previous volume is certainly demanded by this. The poems display great variety, both of subject and form; but all are excellent—the work of a true and melodious singer. A Wordsworthian sympathy with nature, allied to a devout and earnest Christian faith and to the power of graceful and musical expression, cannot fail to produce good work. We have been greatly pleased with this delightful volume. It is, moreover, free from the weak sentimentalism by which much of our modern religious poetry is disfigured. The author's strong common-sense prevents him from falling into a too common error of versifiers. How well said is the following:—

" Life is wasted if we spend it
 Idly dreaming how to die;
 Study how to *use*, not *end* it:
 Work to finish, not to fly.

“ Godly living—best preparing
 For a life with God above :
 Work ! and banish anxious caring ;
 Death ne'er comes to active love.

* * * * *

“ Praise for present mercies giving,
 With good works your age endow ;
 Death defy by Christlike living,
 Heaven attain by service now.”

Equally good is “A Boy's Hymn,” a response to the foolish “I want to be an Angel” :—

“ I want to live and be a man
 Both good and useful all I can,
 To speak the truth, be just and brave,
 My fellow-men to help and save.”

That is surely a far truer, and a far higher note to strike. “Mountain Musings” will be a widely acceptable volume.

THE HOLY BIBLE : According to the Authorised Version (A.D. 1611). With an Explanatory and Critical Commentary, and a Revision of the Translation.

APOCRYPHA. Edited by Henry Wace, D.D. In Two Volumes. London : John Murray, Albemarle Street.

As the books called Apocrypha formed an integral part of the Authorised Version of 1611, it has been deemed advisable to include them in “The Speaker's Commentary.” They are, of course, not Canonical. No theologian of repute would contend that they are inspired. In many instances the tone of their morality is low and dubious, and they are entirely unfit for public reading in Divine worship. They possess, however, great historic value, and bridge over, as no other books can, the chasm that separates the close of the Old Testament from the beginning of the New. They were written after the prophetic gift had been withdrawn from the Jewish Church, and during a period of trial and conflict, a period of darkness also, and severe discipline. There is much in the books which is not only interesting in itself, but essential to a full understanding of the New Testament, whose writers were certainly acquainted with the Apocrypha. The sects existing at the time of Christ, the various schools of thought with which He came in contact, originated during the two centuries which are more or less covered by these books. The story of the Maccabees is a brilliant chapter of patriotism, courage, and heroism, and the philosophy embodied in Ecclesiasticus and the Wisdom of Solomon, derived in the latter case from the schools of

Alexandria, can never cease to have a powerful attraction for students of Jewish history. We may smile at the gross absurdities of Tobit, and reject the vain and mischievous traditions which abound in many of the books; but we cannot fail to prize such invaluable witnesses to the progress in some directions, and the retrogression in others, of the people when left, as they so largely were left, to themselves. The difference between the Apocrypha and the Canonical Scriptures is one of the best and most conclusive proofs of the inspiration of the latter. The General Introduction to the books has been written by Dr. Salmon, of Dublin, and is, therefore, scholarly and in every sense adequate. Rev. J. H. Lupton has written the Introduction and Notes to 1 and 2 Esdras; Rev. J. M. Fuller has given us some solid work on Tobit; Rev. C. J. Ball has had charge of Judith, The Three Children, Bel and the Dragon, Susanna, &c.; Archdeacon Gifford has edited Baruch and Jeremy, and Canon Rawlinson has given us an admirable Commentary on the Maccabees. But the two books in which we have been most deeply interested are Ecclesiasticus, with Introduction and Commentary by Dr. Edersheim, and the Wisdom of Solomon, with Commentary by Archdeacon Farrar. These writers have done their work in a style that leaves nothing to be desired, and with more popular power than the generality of their collaborateurs. But for the work throughout it may be claimed that it is not only by a long way the best edition of the Apocrypha which has yet appeared either in England or elsewhere, but that it brings the latest information of modern scholarship to bear on the illustration of the various books, and is a safe and trustworthy guide in their study.

PREPARATIONS FOR PULPIT EXERCISES, in Little Prescott Street Meeting House.

By Charles Stovel. Edited with Introduction, containing a Sketch of Mr. Stovel's Early Life, and an Outline of the History of the Baptist Church of which for Fifty-one Years he was Pastor. By William Willis, Q.C. London: E. Marlborough & Co., 51, Old Bailey, E.C.

A MOST welcome memorial of the ministry of one of the tenderest, bravest, and most devout of our denominational leaders. When Dr. Maclaren succeeded Charles Stovel as the President of the Baptist Union, he spoke of him in words which were as true as they were felicitous, and to which the whole audience heartily responded: "If I may allude to my venerated predecessor, I receive 'the laurel greene from the brow' of one whom in early student days we learned to admire; whose winged words, weighty with thought, not seldom radiant with the light of lofty contemplation, tremulous with emotion befitting a strong man, or glowing with fervours of generous indignation, were to many besides myself among our earliest lessons in the power of sacred oratory." The Preparations, as Mr. Willis admirably calls them, were not written with a view to publication. They contain merely the outline and the substance of the sermons which in their delivery were so unique. But although we miss the manly and majestic presence, the thrilling voice, the flashing eye, those who can read between the lines will often feel as if they were listening to their revered and lamented friend, and those who never had the

privilege of hearing Mr. Stovel (we are sorry for them) must feel that the outlines of these sermons, with line after line of closely packed thought, are of greater value than the most elaborate discourses of ordinary men. As specimens of a year's ministry, carried on under peculiarly disadvantageous circumstances, and delivered in the vestry of his chapel to an audience of about one hundred and twenty, they are indeed remarkable. Mr. Willis tells us that the discourses of this year (1854) were always known to a few of Mr. Stovel's friends as the discourses of the Upper Room. They are worthy of the sacred associations which the description suggests, and could only have been given by a man who dwelt very near to his Lord. This is the kind of preaching we need—need now as much as ever. It is Scriptural, Evangelical, fervent, and persuasive; the result of severe study, of conscientious preparation, and of devout and child-like dependence on God.

The sketch of Mr. Stovel's early life is peculiarly touching. Few men have to undergo such privations and hardships, and to confront such formidable difficulties. He was trained in the school of adversity, and reaped in an unusual degree "the blessing of the *New Testament*." We earnestly commend the perusal of this volume to all our pastors and students for the ministry. More inspiring and invigorating reading in connection with the momentous duties of the pulpit they could not desire. Mr. Willis has conferred on our denomination a great boon, and as he has in his possession some eight hundred 'Preparations,' we trust the circulation of the present series will be such as to encourage him to issue several more. We need strong men in our pulpits, men who can think and who have the clear vision of the seer. It is because we believe that these discourses were the work of such a man, and that they will tend to produce such men, that we so earnestly commend them. Mr. Willis dedicates the volume to "the Churches of the Baptist denomination who have found in the possession of a life in Christ the true bond of Christian unity," and he does this "in the hope that, in labouring to be pure in doctrine, they may never be divided." To which hope all devout and Evangelical Christians will surely say Amen. The remembrance of the grand and heroic life which speaks to us from these pages will surely aid its fulfilment.

"EXPOSITIONS." By the Rev. Samuel Cox, D.D. Vol. IV. London: T. Fisher Unwin, 26, Paternoster Square. 1888.

We are sincerely sorry to learn that this is likely to be the last of Dr. Cox's series of "Expositions." His work is so fresh, so vigorous, and suggestive, and his style so pleasant and attractive, that we are reluctant to think of its being brought to a close. We have never concealed our serious dissent from Dr. Cox's views on some of the most momentous subjects of Christian doctrine, nor would either he or our readers respect us if we professed agreement where agreement does not exist. But as little are we disposed to depreciate the whole of Dr. Cox's teaching because we cannot endorse some of it. He is a clear-sighted, thoughtful, and devout expositor of Scripture, with a rare power of unfolding its meaning, and of presenting it in graceful and impressive forms. He never writes on a text or a

passage of Scripture without throwing some fresh light upon it and making it appear more vivid and powerful. His mind is thoroughly saturated with the best results of Biblical scholarship. He is not only a reader, but a thinker. Seed-truths which the majority of men would either neglect or fail to discover, become in his mind the occasion of a golden harvest. Nor does his work decrease in interest. Every succeeding volume shows proofs of the old power, and is thus a real addition to our treasures. In this volume the biographical element predominates. There are sermons on Simeon, the Leper, the Man who was born blind, Jesus the Just, Demetrius, Diotrefes, Gaius, Lot's Wife, the Man with a Pitcher (Luke xxii. 7—13), and others on themes of urgent moment—*e.g.*, Prayer and Promises, the Christian Commandments, the Gospel of Retribution, the Inequalities of Life a Warrant of Immortality, the Self-Sacrifice of Christ, &c. They must either be very ignorant and stolid or marvellously enlightened who can read these discourses and not learn from and be profited by them. We do not recommend their “use in pulpits”—that seems to us to be deprecated, and we are surprised that Dr. Cox should so directly sanction a practise which deserves and ought to receive the severest reprobation; but we do recommend the intelligent, earnest, and independent study of them, and the subsequent use of whatever instruction and stimulus they thus supply; and under some other form we still hope to welcome Dr. Cox's admirable discourses. If they could be issued in a smaller and less expensive form the difficulty would probably disappear.

THE SERMON BIBLE. Genesis to 2 Samuel. London: Hodder & Stoughton.

THIS is the first instalment of Messrs. Hodder & Stoughton's latest project for the benefit of preachers. It is an endeavour to give in comparatively brief space the essence of the best homiletic literature of this generation. The design embraces outlines, not indeed on every verse, but certainly on every chapter of the Bible, and on the more prominent and important verses in each. The sermons presented in condensed form are the work of men connected with all sections of the Christian Church, and have evidently been selected, not because of their author's ecclesiastical position, but simply because of their intrinsic excellence, and the extent to which they throw light upon the meaning of Scripture and enforce its great lessons. Canon Liddon, Archdeacon Farrar, Cardinal Newman, Dr. Maclaren, Dr. John Ker, Dr. Dale, Mr. Spurgeon, Dr. Parker, Henry Ward Beecher, Dr. Marcus Dods, and a host of other well-known preachers here yield us of their best. Even those students who are conversant with the original sermons will be thankful for the able analysis of them which are here given. We have compared several of John Henry Newman's outlines, as they appear here, with his sermons as he published them, and have no hesitation in saying that the editor of this work has rendered a valuable service by his keen and logical analysis of the sermons, his succinct statement of their main points, and his effective presentation of their more striking and essential thoughts. The same remark applies throughout; and if the whole work be executed in the same manner as this first instalment, its value to preachers will be above all price.

WE have to acknowledge the receipt of the following books: "The Life, Teaching, and Works of the Lord Jesus Christ, arranged as a Continuous Narrative of the Four Gospels according to the Revised Version. By George Wyld, M.D. With Enlarged Index. (London: Henry Frowde, Oxford University Press Warehouse.) A work which we commended highly on its first appearance, and which we should like to see in general use. It is as complete a harmony of the Gospels as we need desire. "A South Window; or, Keep Yourselves in the Love of God." By George F. Pentecost, D.D. (London: Hodder & Stoughton.) The substance of three addresses delivered in London and subsequently published in America, in the *New York Independent* if we mistake not. They are an admirable exposure of the tendencies towards legalism even among Christian believers, and of the dangers resulting therefrom. Bright, cheerful, and stimulating, full of the most helpful spiritual truth. "Nella; or Not My Own." A Story for Girls. By J. Goldsmith Cooper. (Elliot Stock.) The heroine is one who makes willing sacrifices for Christ. She has a fine gift of song, but will not use it for merely secular singing, and with dancing she will have nothing to do. The book will be useful to young Christians, although in several directions its statements require qualification. "An Appeal to Wavering Nonconformists." By Rev. R. F. Horton, M.A. (Hodder & Stoughton), is the reprint of a series of timely and powerful letters which recently appeared in the columns of the *British Weekly*. The pamphlet ought to obtain a wide circulation, especially among the more intelligent of our young people. "The French Revolution." A History. By Thomas Carlyle. Three vols. complete in one. (Ward, Lock, & Co.) A compact, well-printed, and beautifully got-up edition of this wonderful work of genius—probably the cheapest extant.

LITERARY NOTES.



MESSRS. T. & T. CLARK, of Edinburgh, have published, as the first issue of their Foreign Theological Library for 1888, Ewald's "Old and New Testament Theology," and Cassel's "Commentary on Esther." The former of these works has been translated by the Rev. Thomas Goadby, B.A., President of the General Baptist College, Nottingham. It is a work of extraordinary breadth and power, and embodying the best fruits of Ewald's marvellous industry and rare genius; and, notwithstanding many grave defects, it will prove of peculiar value to all reverent and intelligent students of Scripture. Mr. Goadby's translation has the charm of an original treatise. Dr. Cassel, of Berlin, is one of the most helpful of Lange's collaborateurs, in his great *Bibelwerk*. We hope to examine both works at greater length in a subsequent number.

THE reference recently made in the pages of this Magazine to Dr. Gifford, and the Rev. John Ryland's oration at his grave in Bunhill Fields, have led to many inquiries concerning, and to the re-issue of the Funeral Oration, which is now

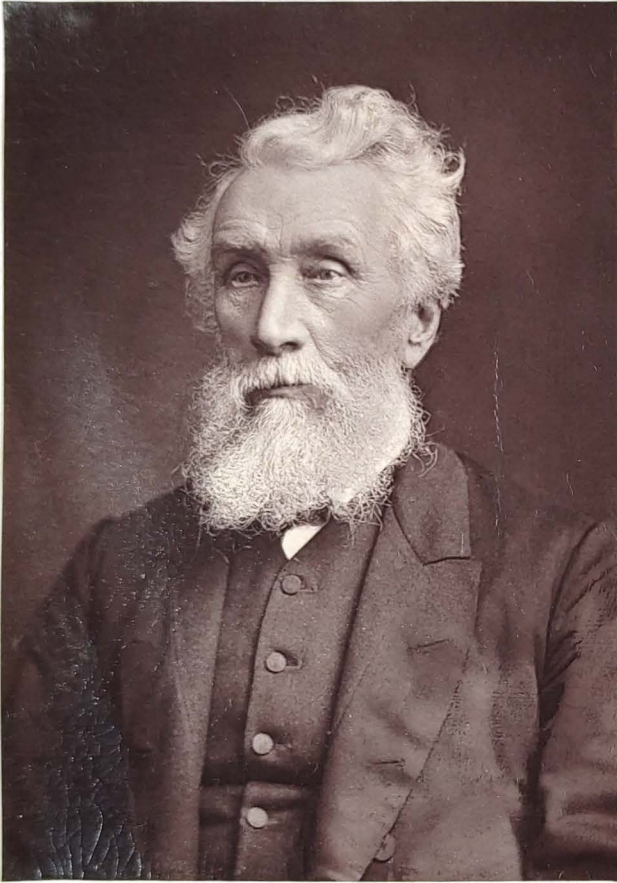
published by Mr. Elliot Stock. Mrs. Trestrail, the great granddaughter of Mr. Ryland, has had it reprinted from a copy in Regent's Park College, kindly lent for the purpose by Dr. Angus. It is a remarkable utterance of a remarkable man, and cannot fail to be widely appreciated. Mrs. Trestrail quotes a grand saying of Mr. Ryland's. One day he was giving expression to his full assurance of faith, when a friend remarked, "But, Mr. Ryland, do you never fear lest you should go to hell?" "No, sir, and if I were, I should say, 'I love the Lord Jesus Christ, and all the devils in hell would say, 'Turn that fellow out, he has no business here.'"

AMONG the many effective criticisms on Professor Drummond's "Natural Law in the Spiritual World" one of the ablest is by the Rev. James Scott, D.D., LL.D., entitled "Natural and Spiritual Law" (Edinburgh: James Gemmell, George IV. Bridge). It is a small pamphlet of some thirty-five pages, but with keen and trenchant force it demolishes the main error of that fascinating but misleading book. The substance of Dr. Scott's position is thus stated: "We should be glad to see Professor Drummond expunge his Introduction, purge the body of his brilliant work, efface its preface, and transform its title into 'The Analogy of the Natural and Spiritual Worlds.'" The pamphlet is terse, pithy, and logically conclusive.

THE Rev. Carey Bonner, of Sale, musical editor to the Manchester Sunday School Union, has a series of "Festival Hymns and Tunes for Whitsuntide," and other special occasions, which seem to us admirably adapted for Sunday-school purposes; and also "The Garland of New Sunday School Music" (Hart & Co., 22, Paternoster Row), a bright, pleasant collection of children's hymns, set to equally bright and pleasant tunes. We advise all conductors of Sunday-school singing classes to procure these publications.

MESSRS. HODDER & STOUGHTON are issuing, in twenty-five fortnightly parts, a popular edition of "The Early Years of Christianity," by E. de Pressensé, D.D. This is a wise step, and one that the great body of readers will fully endorse. We were years ago delighted and instructed by this noble work, a work of solid thought, massive learning, and brilliant style, inspired, moreover, from its first page to its last by a lofty Christian enthusiasm. Its grand and heroic story ought to be familiar to all the members of our churches.

THE May number of the *Illustrated Century Magazine* (T. Fisher Unwin) will possess a special interest as containing the late Mr. Matthew Arnold's latest article on John Milton. Mr. Arnold contends that in the grand style of Milton lies the majesty of poetry and art, and that the author of "Paradise Lost" was the one English artist of the highest rank who continually lived in companionship with the great Hebrew prophets and with the great poets of Greece and Rome. As a stylist Milton is, in Mr. Arnold's estimation, greater than Shakespeare.



Yours truly,
Jno Davies.

THE
BAPTIST MAGAZINE.

JUNE, 1888.

REV. THOMAS DAVIES, D.D.



FOURTY years ago one of the most successful and popular Baptist ministers in Wales was the Rev. Thomas Davies, of High Street, Merthyr Tydfil; indeed, "Davies, High Street," in those days was so well known throughout the Principality that no further description was needed, and the announcement that he was to preach anywhere rarely failed to secure a good house. Though a Welshman by birth and up-bringing, though a Welsh speaker of singular accuracy and elegance, the only two pastorates which he has held have been English, and his preaching has been almost entirely in the English tongue. Since his coming to Haverfordwest in 1856, he has been College President, Theological Professor, and Pastor. With such varied and important duties to discharge it is not to be wondered at that the now venerable Doctor has not contributed much to literature, nor appeared very prominently—especially in England—in denominational gatherings.

Rev. Thomas Davies, D.D., was born November 13th, 1812, at the Wern Fawr Farm, St. Mellons, about midway between Cardiff and Newport. At the age of sixteen, after receiving a good education, he took a situation at Dowlais. While there, he was baptized at Zion, Merthyr, by the late Rev. David Saunders. He was among the first batch of members that formed the Caersalem Church, Dowlais, now one of the largest in Wales.

In 1830, he returned home, and joined the Baptist Church at the neighbouring village of Castletown. His pastor here was that eminent Welsh poet and preacher, Evan Jones ("Gwrwst" as he was known in bardic circles). He joined with others in opening a branch Sunday-school at St. Mellons. This was followed by public services, and it soon became needful to erect a chapel in the place. The very first to preach in this chapel was the subject of this sketch, and it was his first attempt at preaching in public, though once before in the "Society"—as weekly members' meetings are called in Wales—he had preached for approval before the pastor and members. His mind was now made up for the ministry, and with the view of preparing for Bristol College, he spent some time studying under the late estimable Rev. W. Jones, of Bethany, Cardiff. During this period the illustrious Christmas Evans was pastor at the Tabernacle in the same town, and it was arranged for the young man to preach before him, in order, if possible, to get Mr. Evans's recommendation. At the close of the trial sermon, Christmas Evans said, in Welsh, to Mr. Davies, "Well done, my boy, you will make a preacher; I will heartily sign your application."

In 1832 he entered Bristol College. The late Rev. T. S. Crisp was then president, and he (Mr. Davies) had for fellow-students Dr. Gotch and the late Benjamin Davies. After a successful collegiate course of four years he settled as pastor of the English church, Merthyr Tydfil. When he had accepted the Merthyr charge, but before he had actually removed there, he was one day in the stage coach going from Bristol to Merthyr for Sunday. An inquisitive fellow passenger asked him where he was going, when he answered, "Home." He further asked him whence he had come. He replied, "From home" (meaning Bristol College). "Well, well," the passenger added, "you are certainly rich in homes." "Oh!" said the youthful pastor, "next week I intend being at a third home" (referring to St. Mellons). Such humour and readiness of repartee have ever characterised the Doctor.

At Merthyr, he found a small congregation, and a small church. The chapel was a miserably poor one, and the situation as bad as it could be, even at Merthyr. But the new ministry was greatly blessed. The chapel became too strait for the rapidly growing

congregation. It was resolved to erect a large and commodious structure in High Street, the main thoroughfare of the town. This was completed and opened in 1841, and it was then looked upon as one of the handsomest chapels in Wales. Here, for the next fifteen years he laboured with so much success that before he left the chapel was filled, and a church of over 250 members was gathered together.

Besides achieving extraordinary success as pastor and preacher he was one of the most prominent and popular public men in the town. It was at his suggestion, as put forth in the now defunct *Merthyr Telegraph*, and mainly through his efforts, that the large and beautiful Cefn Cemetery was opened. The Churchmen of Merthyr, led by the present Bishop of Bangor, who was greatly attached to Mr. Davies, wished, at the expense of the parish, to add to the church burial ground. Mr. Davies wrote several anonymous leaders to the above paper pleading for the establishment of a public cemetery. A ministers' meeting was in consequence called to debate the question. One of those present asked Mr. Davies whether he had read the leaders in the local paper. Of course he had, he had done more, he had written them. It was during his Merthyr pastorate that the Chartist riots took place. Before things had come to this pass, Mr. Davies often appeared in the Chartist gatherings, and urged the members to keep to peaceable and legitimate advocacy. It says much for the influence he had with them that he was always listened to with respect, even when strongly condemning what he heard them say.

Among his contemporaries at Merthyr was Jones, of Zion, an immensely popular preacher, but who so much more excelled in the *manner* than in the *matter* of his preaching that some wag said of his sermons that they should be labelled—"to be consumed on the premises." That wonderful orator, Roberts Gloff (Lame Roberts), was at that time pastor of the Tabernacle Church, and he remained so until drink—that foul foe of so many Welsh ministers in days happily gone by—caused him to leave. Mr. Davies called at his house one morning when he was busy sermon writing. He had quite a library of books open before him, but all of them—commentaries, sermons, &c.—stood open where the text was treated of. He wished at once to inform his visitor that he kept the

authorities before him that he might avoid saying what they had already said. Very likely !

It is impossible in this short account to do more than write down the main facts, but I will venture to give this as my candid opinion, that, as pastor and as public man, Mr. Davies before he left occupied a higher position than has been held by any other minister in the town. During my pastorate of the same church, from 1879 to 1881, I heard similar statements repeatedly made by men very competent to judge.

Early in 1856, Rev. David Davies (formerly of Evesham), first president of the Haverfordwest College and senior pastor of the Bethesda Church, died. Mr. Davies was beloved in the College and in the Church to an astonishing degree. I have heard so much of his character and abilities from Dr. Angus and others that I have often wished that for us younger men some worthy account of him were written. Rev. Thomas Davies, Merthyr, was unanimously and cordially asked to succeed him in the Church and at the College. This was what the late president had advised just before he fell asleep ; and so anxious were the students that the famed Merthyr minister should come among them as their president and theological guide that they sent him a "round robin" praying for this. He came ; and from that time to the present—thirty two years—he has continued president of the College, and pastor of the Church—sole pastor since 1865.

How he made the income of the College go up almost at a bound ; how he introduced annual examinations and other improvements in the conduct of the College ; how, during his long presidency, he has managed the institution with almost incredible tact and economy ; all these and other such things are well known to those acquainted with the history of the West Wales Baptist College. The Rev. B. D. Johns, of Merthyr, a former student, writes in the "*Seren Cymru*," for April 1st, 1881, as follows (I translate) : "It may be said that over two hundred young men have sat at the feet of this Gamaliel of the west, and they all bear testimony to the ability, energy, and courtesy of their tutor. Thanks to Dr. Davies for his instruction : thank God for Dr. Davies."

I have heard the Rev. S. B. Rees, of London, another old student, speak of his late tutor as a model preacher for young men, and,

especially in his best days, few would question this. He is extremely natural in delivery, in language, and in thought. His voice is as clear as a bell, and as musical. Though he often warms up with his subject, and not seldom touches the point of real eloquence, yet he has wonderful control over his voice, and over all his movements.

He is an exceedingly ready and happy platform speaker, while as a man of business, and especially as a committee man, he is the shrewdest of the shrewd.

Dr. Davies has been twice married, and in each case very happily. His first wife was the daughter of the late Mr. Lewis Williams, Merthyr. She died in 1857. His present wife is a daughter of the late Rev. W. Davies, of Canterbury. His eldest son, by the present wife, is Mr. T. Harold Davies, M.A., who is an active member of the Rev. David Davies' Church, Brighton, and president of the Young Men's Christian Association connected with that Church.

During his long pastorate at Haverfordwest he has had erected a magnificent chapel capable of seating about 900 people, and it is mainly through his perseverance that the large debt has been almost entirely wiped away. A very considerable number have been added to the Church through his ministry. He is vice-chairman of the Haverfordwest School Board, and he has been so almost from the formation of the Board. In 1874 he was elected chairman of the Welsh Baptist Union, the highest honour which the Baptists of Wales have it in their power to bestow. His inaugural address given at Liverpool during the meetings of that year was subsequently published by request in the "Greal," our Welsh Baptist monthly. He has quite lately been elected one of the vice-presidents of the British and Foreign Bible Society, and in other unnamable ways he is still doing good work in the world. In the nature of things, at his time of life, his period of official connection with the College and with the Church, must soon come to a close; but the Baptists of Wales and thousands besides will ever thank God for the long, honoured, and valued life of the Haverfordwest President. May he now, in the eventide of life, have a rich evening blessing; may he have light on and on until he bathes in the light that is uncreated and eternal!

Haverfordwest College.

T. WITTON DAVIES.

IN AUSTRALIA.

BY PERIPATETIC.

No. II.



“HE stainer will sail immediately, sorr.” The speaker was a policeman, of what nationality need not be said. It is a singular fact that the ranks of the police in Australia are filled largely, if not almost wholly, by men who hail from the Emerald Isle. This particular policeman, sent by the steamship company’s agent, had found his way to my bedroom in the hotel at Albany, where, for nearly a week, I had been awaiting the arrival of the good ship *Lusitania*; and in the middle of the night of January 12th, or rather at two o’clock in the morning of January 13th, apprised me of the fact that the expected vessel had arrived, and, having no occasion to coal, would resume her voyage as soon as she had taken the mails on board. In a very short time I was down on the jetty, and on board the tender which was to take passengers and mails outside the harbour to the big liner. Presently I was on the *Lusitania’s* deck, where had gathered a small group of passengers, who apparently had been drawn from their berths by their desire to catch if possible a glimpse, the darkness notwithstanding, of the new land in which they were about to make their home. Regarding me as an Australian, some of them viewed me with as much seeming curiosity as if I was a merman, and had just emerged from the sea. I was applied to for several days subsequently to furnish all kinds of information relating to the Australian Colonies, and it was only with difficulty I got it generally understood that I had preceded them only a few weeks.

The Orient Line clearly is intent on making fast passages. This within certain limits is very admirable, but it may be questioned whether those limits are always observed. The safety and convenience of passengers should, it seems to me, prevail even over

considerations of speed. So hurried was the call of the *Lusitania* at Albany that I was obliged to leave the greater part of my luggage behind, to be sent after me, or lose the vessel myself. This, no doubt, was a small matter, though not to me, for it occasioned me great inconvenience and some expense. But what occurred a few weeks before, when the *Ormuz* called at the same place, can scarcely be called a small matter. I was informed that on that occasion upwards of twenty passengers were left behind. The *Ormuz* is a new vessel, and is the most powerful vessel in the Orient fleet. The captain, probably acting under instructions from headquarters, was bent upon excelling the best performances of the ships of the Peninsular and Oriental Line, and making, in fact, "the fastest passage to Australia on record." With this object in view, having taken the mails on board, he refused to be delayed even for an hour or two to take on board the considerable number of passengers mentioned. He shipped no coal, and so nicely had he computed the quantity which he had of this essential article, that when he arrived at Adelaide he had, I was told, just about twelve tons, *enough to steam for three or four hours more*. If he had encountered bad weather to delay him in crossing the Great Australian Bight he would have run out of coal, and who can say what would have been the result? Without their steam power these mammoth vessels are completely at the mercy of wind and waves, and steam power is impossible without coal. The helplessness of a big steamship when having nothing but her sails to trust to, especially when the wind is blowing towards the land, was illustrated by the case of the *Cheviot*, only a few months before in these very waters. This ill-fated vessel had the misfortune to break her propeller in a gale, and when the wind was blowing shorewards. In a few hours she was on the rocks, broken completely in two, wrecked utterly, with fearful loss of life. Still, the enterprise of the Orient Steam Navigation Company has in many ways been so admirable, and has resulted in so much benefit to such as of recent years have had occasion to journey from England to Australia, or *vice versa*, that it must be with reluctance and regret that any one of right feeling would utter a single word which seemed to be a reflection upon it.

We arrived in Largs Bay for Adelaide on Wednesday, January 18th, having had on the whole fair weather in crossing the Great

Australian Bight. The first business to be attended to was the landing of the mails, no passenger for some ineffably foolish reason being allowed to land until the last bag had been deposited on shore. In consequence of this absurd regulation, although the ship cast anchor at about noon, it was between two and three o'clock in the afternoon that such as wished to visit the South Australian capital passed down the ship's side. As the ship was announced to sail again at seven in the evening, this allowed little more than three hours on shore. At Largs Bay Station we were chagrined to find that half an hour of our precious time must be swallowed up and lost while we waited for a train to convey us to the city. The train occupies thirty-five minutes in performing the journey, making several stoppages on the way, so that it may be inferred that Adelaide is about twelve miles from Largs Bay. Port Adelaide, it may be mentioned, is passed about a third of the way up.

Adelaide is not a large place. The city proper, I was informed, contains between forty and fifty thousand inhabitants, but taking a circuit of ten miles from the Post Office, some 125,000 persons would be included in it. But what the city lacks in magnitude is more than supplied in beauty. It is, without doubt, the most graceful and refined-looking of all the Australian cities. Melbourne, it is true, is not without grace and refinement, but Melbourne is big and intensely mercantile; and while bigness so frequently conflicts with grace, commerce not unfrequently tends in a contrary direction to that of refinement. Sydney is more picturesque than Adelaide when seen from its harbour; but Sydney for picturesque effect should only be viewed from the harbour, or points on its shores. Brisbane is not far behind Adelaide in point of size, but it has a prosaic aspect, and bears unmistakable evidences of the fact that its dominating idea is that of money-making. King William Street, in the latter city, is a really handsome street of fine proportions and good extent, containing some very imposing looking buildings. The Baptist church, of which the Rev. Silas Mead is minister, stands in a street at the top of King William Street, and running at right angles to it. It is, as far as I remember, in one of the modified Gothic styles, and is apparently in an unfinished state, awaiting the addition of a spire. I was glad to observe a substantial, commodious, and comfortable-looking manse by the side of it. It is a pity that such a thing is not seen more

frequently in England. Mr. Mead, it is well known, has shown himself to be a workman who needs not to be ashamed. Both in South Australia and beyond its borders he is much esteemed.

The Parliament House, as being a place of interest where the political intelligence and energy of the Colony are focused, I did not fail to see. The present is a plain, poor-looking structure, utterly put into the shade by the banks and insurance offices, and unworthy of the position attained by the Colony. It will soon, however, be superseded by a new structure which is rising quite near, and promises to be a splendid addition to the public buildings of the city.

Melbourne was somewhat of a disappointment. The reason is very simple and soon stated. The pictures of it we are accustomed to see in England are misleading. The artists in giving us pictorial presentations of it have exercised that faculty whereby they are able to make a very plain and ordinary countenance appear quite classic on canvas, and yet preserve the likeness: they have *idealised* it. Warehouses are made to look as large and handsome again as they are, churches of average size are made to appear of cathedral extent, and towers and spires and other ornamental appendages which the buildings are to have, or ought to have, but of which as a matter of fact they are minus, are put in to the great admiration and perhaps subsequent bewilderment of the beholder. Still Melbourne is a very fine city, a magnificent city, and, when one remembers its so recent foundation and rapid growth, a seemingly miraculous city. Half a century, or a little more, ago, the site was a wilderness; now a leading city of the world, with a population of 371,630 souls, stands upon it. The streets, which aggregate 100 miles in length, are straight, and run at right angles through the entire length and breadth of the city. I am not, I hope, infected with the spirit, in even a small measure, of those nuisances the "carping critics," and yet I must confess that I do not like this rectangular street arrangement, proud of it as the good citizens of Melbourne may be. It is too stiff and prim and mathematical. I like a city in which I can lose myself as in a maze—a city like dear old Bristol or Norwich, or like the scarcely less fascinating continental cities of Hamburg or Cologne.

The most noteworthy public buildings are the Parliament Houses, the Treasury, the Law Courts, the University, the Public Library, the

National Museum, the Town Hall, the Mint, the Post Office, and the Anglican and Roman Catholic Cathedrals; several of which buildings, however, including the two Cathedrals and the Houses of Parliament, are in an unfinished state. Some of the banks, insurance companies, and wool brokers occupy magnificent buildings, bluestone and freestone being the material of which for the most part such buildings are constructed. The Botanic Gardens, which possess an area of some 109 acres, are very tastefully laid out.

The leading Baptist church of Melbourne, as every Baptist knows, is situated in Collins-street, and is presided over by Rev. S. Chapman. As my stay in the city was limited to the time during which the *Lusitania* was discharging and taking in cargo, that is, about two days, and as I had business in various directions to attend to, I had no opportunity of seeking an introduction to the esteemed Baptist pastor of Collins-street; indeed, even when I had the opportunity, I refrained, for reasons of my own, from making myself known to the Australian brethren, although the advantage of their acquaintance, no doubt, would have been great had I felt myself at liberty to avail myself of it. Mr. Chapman has the reputation of being an able and amiable Christian pastor, highly regarded, not only in Melbourne, but throughout the Colony. His church is not such an imposing-looking structure as I expected to see. It is utterly put to shame by the two handsome fabrics which stand just above it in the same street—the Scots (Presbyterian) Church, and the Congregational Church, of which Dr. Bevan is minister. The Scots Church was the scene of the late memorable contest between Dr. Strong, who was till recently its minister, and the Presbyterian Church in Victoria. The church is still, I believe, without a minister. One of my fellow-passengers on the *Oroya* was Rev. Dr. Marshall Lang, of the famous Barony Church, Glasgow, who was going out to “supply” the pulpit for three months. Dr. Lang is a fine man, cultured and strong; Evangelical and yet broad; deeply earnest and spiritual, and yet intensely human. If only the Barony people would let him go, and he and the Collins-street Presbyterians were of a mind to come together, he would, I am sure, be the right man to fill the great gap which now exists in the front rank of the Christian ministry in Melbourne.

Probably the reader will be amazed when informed that this splendid city of Melbourne, containing so much wealth, possesses no system of

sewerage. Probably he will not be amazed when further informed that it suffers not a little from typhoid. Something like an epidemic raged at the beginning of the year, carrying off a considerable number of persons. This is one of the risks which visitors to these colonies have to run. Typhoid, of course, is found everywhere; but everyone knows that certain conditions favour greatly its inception and propagation, and such conditions are frequently found in these young countries where the cities are but of yesterday, and have scarcely had time in some instances—in many more have not had the means—to undertake and carry out effectual systems of drainage. But Melbourne, while a young city, is an immense city, with large resources, and ought resolutely to take in hand a matter so seriously affecting its health. It was my intention to have returned and spent several weeks in the city, but in the circumstances I deemed it prudent to stay away.

Australia, indeed, is not without its peculiar perils. Poor Lady Brassey succumbed to one—malarial fever, which she contracted on the north-west coast. This fever, together with ague, chiefly prevails in the north-western, northern, and north-eastern parts of the continent. There is, however, a low and debilitating fever, exceedingly difficult to shake off, which may be contracted in the southern parts, and is denominated “colonial fever.” “New chums,” as they are here termed—that is, fresh arrivals—more readily than any become a prey to it. When acclimatisation is accomplished it need not be feared.

“Sandy blight” is another complaint to which the dwellers in some parts of the continent are particularly liable. This is an ophthalmic disorder, and is so termed, I am told, because the sensations of the sufferer are similar to what they would be if his eyes were full of sand. By some it is ascribed to the ravages of a minute insect. Whatever its cause it is a very painful, and sometimes a very tedious complaint, while it frequently permanently injures, even where it does not destroy, the sight. Probably the flies, which are found in some parts of Australia in large numbers, and make very persistent attempts at eating human beings’ eyes out, have something to do with it. To keep off these little pests ladies can, of course, use their fans, and do so; but gentlemen have been driven, at least in Western Australia, to the expedient of providing themselves with instruments termed “fly-

flips." The fly-flip is simply a quantity of long horse-hair fastened securely in a polished handle, altogether measuring, perhaps, two feet in length. This a gentleman, who is luxurious enough to provide himself with one, carries in his hand, and with it whips the flies off as he walks the streets, or sits at home or at church. I have seen a considerable number in use in churches in Western Australia, and very odd it seemed to me; indeed, I was inclined at first to consider gentlemen whom I encountered with these fly tormenters as being somewhat effeminate, and to despise them in my heart, but I soon learned to change my opinion, and began to wish to follow their example.

Another intolerable nuisance in Australia is the mosquito. This little pest has a particular affection for "new chums"; the reason Australians say, with what accuracy I know not, is that their blood is thicker and richer than that of those who have been long resident in the country, the climate of which, they say, tends to produce thinness and poverty of blood. I have observed, however, that the children born and bred in the country are often very badly treated by mosquitoes. Sometimes the swelling resulting from their bite is so extensive as almost to close up the eyes, and temporarily deprive of sight. New arrivals should particularly see to it that they have mosquito curtains attached to their beds to protect them during sleep.

Among the nuisances and perils of Australia I must not omit to mention the snakes. In the bush—that is, away from the busy haunts of men in cities—they abound, and every species, with one or two exceptions, is poisonous. I have been told of one gentleman who had killed as many as two hundred which he had casually come across in one year. The *modus operandi*—but it requires a little practice, and not a little nerve to conduct it with effect—is to seize the reptile by the tail, swing it round the head, and bring it down violently on the ground. An experienced bushman will not hesitate to seize a snake and treat it in this way. A safer way, however, is to shoot it, or strike it in a vulnerable part with a stout stick. Deaths from snake bite, one is glad to believe, are not so numerous as might be supposed; still the reader of the daily papers sees announcements of fatal snake bite with displeasing frequency. A bird, called the "laughing jackass," is the natural enemy of the

snakes, and is consequently protected by law. He sees his prey, pounces upon it, seizes it, and as suddenly ascends with it to a great height, and then drops it to the ground. The result need not be stated. It is a pity that laughing jackasses do not exist in larger numbers, or that such as there are do not perform their peculiar work with greater diligence.

Cases of sunstroke are, of course, much more numerous than in England. Paragraphs detailing deaths from thirst are happily never seen in our home papers, but they appear at intervals throughout the hot weather in the Australian papers, with greatest frequency, of course, during a prolonged drought. It seems strange and distressing, indeed, to read of a man, like a doctor or a rabbit inspector, perishing of thirst while in the performance of his daily avocations. The droughts from which Australia suffers are its bane. Crops perish utterly during these terrible visitations; herbage is desiccated and bleached; bush-fires break out and carry devastation in their terrible advance; the sufferings of the cattle are dreadful; the sheep die by tens and hundreds of thousands, and ruin overtakes thousands of farmers and squatters. Englishmen cannot be too thankful that they live in a land of regular rainfall, "a land of streams and rivers of waters."

THE CHURCH—GOD'S CROWN.

A SERMON PREACHED BEFORE THE LORD'S SUPPER.

"Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."—ISAIAH lxii. 3.



HE reference of these chapters to the Church of Jesus Christ is so generally admitted by Christian expositors that I need not spend any time in attempting to prove it. Jerusalem, with the glory of her Temple, and the splendour of her palaces, was but a type of that great spiritual community which has been gathered together from among all

nations by the grace of Jesus Christ and the Spirit of God—the community of believing and regenerated men in whom God continually dwells, by whom His love is realised, and His righteousness made to shine forth. However certainly the prophet had in view the deliverance and exaltation of the earthly Jerusalem as the centre of the Jewish nationality, his words cannot be reasonably restricted to such an application, nor can they find an adequate fulfilment apart from the progressive holiness and power of the Kingdom of Him who, as the Redeemer of the world, will draw all men unto Himself.

The language in which the prophet speaks of the Church is very lofty. "Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." He is describing *the ideal* which God has revealed to him—the glory as yet undeveloped, towards which all God's government, all providential and spiritual discipline, all Christ-like aims and endeavours, are tending. There is often a sad and startling contrast between the ideal and the real—between God's design, as set before us in the words of inspiration, and the realisation of the design in our actual life; and we are in danger of losing sight of the greatness and grandeur of the one because of the feebleness and poverty of the other. It is therefore good for us occasionally to look at things as they are in the light of things as they shall be. We may strengthen our faith, brighten our hopes, and make more vigorous our endeavours by looking at the pattern seen in the Mount.

The crown is a symbol of royalty. Wrought of gold and adorned with precious stones, it is an object of great beauty and value, a sign of kingly authority and power. So the Church is to be sanctified and ennobled, freed from all impurity and corruption, adorned with the jewels of virtue and truth, an object of the Divine complacency and delight, and the token of spiritual power over the nations.

The language is, of course, highly figurative, but easily understood. Milton speaks of "the sea-girt isles, that, like to rich and various gems, inlay the unadorned bosom of the deep." We frequently regard Australia, India, and Canada, as "gems in Victoria's crown"; and in a much truer sense the people of these vast possessions may be so described. The royalty symbolised by a material crown is a name without power, a shadow which will vanish, apart from the loyalty and devotion of the people. The glory of the British monarch

does not arise from the vast empire over which she reigns, though it be an empire on which the sun never sets, nor from its lands of varied beauty and unparalleled wealth. The solid and stately buildings, the halls of learning, and the marts of commerce, the coal mines, and the gold fields, the majestic rivers, and the fruitful plains which abound in her territories, are of infinitely less value to our Queen than the intelligence, the integrity, the loyalty, and contentment of her people. These are her true glory, and, in the presence of her enemies, surround her as with a wall of fire.

Even so does God regard His people as His glory—His crown and joy. There is a very true and deep sense in which God's glory is in Himself. As the essential Source of life and power, the Fountain of wisdom, and virtue, and grace, by whom all creatures were made, and on whom they continually depend, He can be surrounded by no Being or object greater or more glorious than Himself. The thought of God is the embodiment of all that is fair, and beautiful, and attractive : of all that is wise and venerable, powerful and majestic ; and as all things were made by Him, so must they have been made *for* Him ; and in proportion as they contribute to His praise, they fulfil their noblest end. In another equally true sense the glory of God is in the heavens and the earth :—

“The spacious earth, and spreading flood,
Proclaim the wise and powerful God ;
And His rich glories, from afar,
Sparkle in every rolling star.”

The sun as he marches in the greatness of his strength, and the moon as she reflects his brightness ; the hills as they stand in their grand and silent power ; the waves as they roll in fury or subside into peace ; the fields as they are clothed with green, and are laden with precious fruits ; the depths of the earth as they abound in treasures of wealth ; the alternations of day and night, and the seasons in their ordered succession, are alike the product of His thought, and ruled by His majestic law. Marvellous indeed are the wonders of creation, and clearly do they testify of God's eternal wisdom and power. The Creator pronounced His works to be very good, and over them the morning stars sang together, and the sons of God shouted for joy. But the truest philosophy, not less than the most fervent piety, regards them as types of higher things. The material is the symbol

of the spiritual, the temporal of the eternal. There is another kingdom—a realm of souls, in which God's presence is more marvellously displayed, and His power more deeply felt—where the eternal laws of righteousness are continually at work, and the profoundest blessedness is realised. "Bright as is the sun and the sky and the clouds; green as are the leaves and the fields; sweet as is the singing of the birds—we know they are not all." They are but as beams of the ineffable Light, and that Light will enter our souls. And if these things are so bright and fair, what must be the glories of which they are at once a reflection, and a promise? If, said Ephraem of Edessa, as he looked on the stars under the cloudless blue of an Oriental night—"If these things be so bright, how will the saints shine when they appear with Christ in His glory!" and that is the way in which we should invariably look on the heavens and the earth. They proclaim the glory of God, but not as *we* can, for their praise is rendered unconsciously, in blind and passionless obedience, under the reign of inflexible law, which they have no power to resist. Whereas the glory of God is proclaimed by His Church in the free and joyous surrender of intelligent minds; in the loving acceptance of His sway, and devout sympathy with His will. The homage of the Church is rendered by men whom His grace has made *willing* to serve Him, and who *would* not resist Him if they could; and, therefore, is that "Church a crown of glory in the hand of the Lord, and a royal diadem in the hand of its God."

There are two sides from which we may regard the Church of Jesus Christ—a human and a divine. We may look upon it as a congregation of men united by the acceptance of a common creed, urged by the pressure of similar needs, and devoted to the pursuit of kindred aims. The ordinances of worship may seem to us mere expedients, necessary means of instruction or comfort, and simple incentives to righteousness, depending for their efficacy on the character and acquirements of the Church's ministers; on the stateliness of her music, or the æsthetic beauty of her sanctuaries. And in this light the Church is a merely human institution. On the other hand, we may regard it from a *divine* side, and see in her communion a supersensuous and spiritual organisation, based on the eternal purposes of God. Her members may possess a common creed, but the elements which constitute that creed have been derived

from an *authoritative and supernatural revelation*. They may feel the pressure of similar spiritual needs, but the source from which those needs is supplied is the transcendent mercy of God in Christ. They are devoted to the accomplishment of one supreme aim, but it is an aim which has been set before them by a wisdom higher than their own. The ministers of the Church are, like other men, liable to infirmity and error, but they are also ambassadors for Christ, and utter words which prove mighty through God to the awakening of the conscience and the purifying of the life. The institutions of preaching and worship are not mere expedients devised by man, but "means of grace," charged with the voice of the Spirit, and convey to our hearts blessings which cannot otherwise be so effectually gained. The fellowship of redeemed men is the antitype of the earthly Zion, of which God has said, "This is My rest; here will I dwell." All who believe in Christ are builded together for an habitation of God through the Spirit. They are the temple of the Holy Ghost, and through them His glory shines forth to the world.

For the Church, therefore, God has not only a love of compassion but a love of complacency and delight. His pity, as directed towards us in our sin and misery, prompted Him to devise for us a remedy, but it is a remedy which does not suffer us to remain in the state in which it found us. Even before His Advent, the Lord Jesus had in view the ideal and perfect Church, which, by means of His death and the ministrations of the Spirit, He purposed to create. "He loved the Church, and gave Himself for it, that He might sanctify it, and cleanse it with the washing of water by the word; that He might present it unto Himself, a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." The recipients of Divine mercy cannot remain in the bonds of iniquity with no higher boon than the remission of their transgressions. Nor are they left outside the circle of Divine joy, trembling at the thought of their spiritual nakedness, and overawed by the dread magnificence of God. They are created anew after the image of God, cleansed from every stain of evil, made partakers of the Divine holiness, and trained for the perfect fellowship of heaven. God sees in them the reflection of His own character, the moral and spiritual qualities, in virtue of which He is the Supreme God, and whose promotion must be the highest end of His government and

rule. To acquire and exemplify the mind which was in Christ is the noblest act of homage we can render to the Divine perfections, and it is impossible for God to withhold His *approval* from those who pursue this course. Never will the words fail, "Them that honour Me, I will honour."

In various ways the Scriptures express the approbation, the complacency and delight with which God regards the Church, and we should not allow ourselves to be diverted from the contemplation of this fact, either by the exaggerated pretensions with which certain ecclesiastics glorify their own communion, or the irreverent familiarity with which others speak of the Divine love, and the luscious sentimentalism in which they allow themselves to indulge. Bigotry cannot monopolise, nor can effeminate religionism nullify, this truth. The purest, tenderest, human relationships, the most intimate and hallowed feelings, are employed as types of these Divine realities. The strong protection of the father, the wistful, yearning love of the mother, the joy of the husband in his bride, all symbolise the Divine relations. "We are *in Christ*," one with Him, members of His body; and hence the love wherewith the Father loved Him is to be in us, as He is in us. He wills that we should see and share His glory, and sit down with Him in His throne. God finds in the Church "the riches of the glory of His inheritance in the saints." *They* are His choicest treasures, His costliest possessions, more gratifying to Him than the grandeur of the hills, the beauty of the fields, and the splendour of the starry heavens. He counts them His jewels—more precious than gold and diamonds and rubies. I cannot conceive a more wonderful tribute to the worth of our redeemed nature, a more striking proof of the estimate in which God holds it, than the fact that in those who share that redemption Christ shall see of the travail of His soul, and *be satisfied!*

Now, if this be the light in which God regards His Church, how should the fact affect us as members of that Church—members, I mean, in the true spiritual sense of the word, and not merely by profession?

1. *It should ensure a strong and commanding faith in God—a confidence that corresponds to the magnitude and condescension of His grace. It is indeed wonderful that He should so live and care for us, and find in us a delight. This thought may win our*

gratitude, but cannot inflate our pride. In view of God's matchless mercy, boasting is extinguished, and to Him must we ascribe all praise. Equally out of place, however, are despondency, hesitancy, and despair. Doubts of God's goodness, questionings of His will, are on this ground self-condemned. A feeble faith, which ventures timidly on His promises, as we sometimes tread on ice lest it should not bear us, is a poor response to the unbounded generosity and immeasurable sacrifices of His grace. We should let our trust be a reflection of His word—our expectations should embrace for ourselves and the world "great things." We should display towards Him not the servility and fear of paupers in a workhouse, to whom their daily supplies are doled out with rigorous and grudging hand, but the freedom and confidence of children, who are being trained to dwell with Him amid the splendours of His palace, and the beatitudes of His presence. Ours is to be a fulness of joy—we shall inherit pleasures for evermore.

2. If we are to God a crown of glory, *should not He be our glory?* His delight in us should kindle in our hearts a delight in Him. Our purest and noblest joys are the fruit of that Divine gentleness which makes us great; the righteousness and mercy of God are our salvation. Not only should we admire and imitate them from an impulse of gratitude, but because the more resolutely we pursue them, the more complete will be our resemblance to God, and the keener our joy in Him. Surely when we think of the varied perfections of the Divine nature—the wisdom which cannot be baffled, the holiness in which there is no stain, the love which knows no stint; when we contemplate these as employed for and glorying in us, we must experience a thrill of joy, and respond to the words of the prophet: "Let not the wise man glory in his wisdom, nor the mighty man in his might; let not the rich man glory in his riches; but let him that glorieth glory in this that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth, for in these things I delight, saith the Lord."

3. And, last of all, *we should strive to be worthy of God.* He cannot continually glory in us, if we remain in weakness, ignorance, and sin; if we receive His grace in vain, and fail to improve our advantages. A flippant, careless, self-seeking scholar would be

unworthy of the pains of a wise and generous teacher. If association with higher and more richly cultivated minds than our own does not rebuke our self-content, and give to us the charm of a growing refinement, what hope is there for our progress? So in the Church our fellowship with the Supreme God, our enjoyment of the aids of His grace, should overcome our corruption and selfishness, our spiritual feebleness and languor, and clothe our character in the beauty of holiness. We are rendered afraid of the greatness of our privileges as the people of God by our imperfectly removed consciousness of guilt, for which He has provided a full and free pardon in Christ; or by our still existing love of evil, which also may be removed by the power of His sanctifying spirit. Brethren, we must not remain as we are. Let us keep steadily before our minds the high ideal of the Christian character, and strive after its realisation. Forgetting the things behind, let us press on towards the things before. The whole Church may adopt as her own the confession and aspiration of the Sister of St. Agnes, in her rapt contemplation of the glory of her Lord:—

As these white robes are soil'd and dark, to yonder shining ground,
 As this pale taper's earthly spark, to yonder argent round ;
 So shows my soul before the Lamb, my spirit before Thee ;
 So in my earthly house I am, to that I hope to be.

Break up the heavens, O Lord ! and far, thro' all yon starlight keen,
 Draw me, thy bride, a glittering star, in raiment white and clean.
 He lifts me to the golden doors ; the flashes come and go ;
 All heaven bursts her starry floors, and strews her lights below ;
 And deepens on and up ! The gates roll back and far within,
 For me the heavenly Bridegroom waitsto make me pure of sin.
 The Sabbaths of Eternity, one Sabbath deep and wide,
 A light upon the shining sea, the Bridegroom with his bride.

JAMES STUART.

DR. J. A. BROADUS has well said that there are many ways of denying Christ—*e.g.*, by advocating opinions which are not His ; by keeping silence when we ought to speak for Him ; by seeking irreligious pleasures and engaging in irreligious pursuits ; and by neglecting efforts to spread His Gospel. Every wrong act and every duty disregarded denies Christ.

HOME RELIGION AND CHURCH LIFE. (SECOND PAPER.)

II.—HOW THE CHURCH MAY HELP THE HOME.



T will be obvious that this second part of our subject is intimately connected with the first; the relative duties of the Church to the Home being founded, indeed, on the principles already advanced, and corresponding, in large measure, with the obligations of the Home to the Church, which have passed under our consideration.* In the present paper, therefore, we shall with greater brevity suggest some answers to the question: How may our Churches best promote the religion of the Home?

1. First: *By encouraging youthful discipleship.*—We rejoice that the Church has in our day come to recognise the possibility and reality of child-conversion. But, as there still lingers among us a hesitancy about admitting young disciples to the ordinances and privileges of membership, a word or two on this matter may not be out of place here.

We hold, as a distinct and leading doctrine of the New Testament, that “we are all the children of God by faith in Christ Jesus.” So soon, then, as we have evidence that any soul is the subject of this new and Divine life, we ought not to hesitate to welcome such a “new-born babe” into the family of God. The true place for every child of God is in the Church of Christ. There has been, we know, an objection founded on the impropriety of young children taking part in Church management. But, as the analogy of family life should teach us, this is by no means a necessary consequence. Our youngest children are quite as much members of our families as their elder brothers and sisters; and, indeed, in many respects they share to a larger degree the benefits of that membership; although they are never expected to usurp the parental functions in managing the

* See BAPTIST MAGAZINE, May, 1888.

family affairs. And the imaginary difficulty vanishes when the Church, which welcomes the lambs to its fold, has the practical wisdom to adopt some wholesome regulations; such, for instance, as that no one can take part in its business who is under the age of eighteen; nor be eligible for office until he is of full age. This plan works most smoothly and happily in some of the churches with which we are acquainted, and we commend it to general adoption. With these or some such provisions, the admission of young people to Church membership can only have a healthy influence. As by the Divine will our children are not sorted out into different ages or heights, and lodged in separate barracks or boarding-houses according to some physical or intellectual "standard," but grow up together in families, where they may learn mutual love, forbearance, and submission; so should it be in the Church of God. A dread is sometimes expressed lest the spiritual life of our children be injured by their introduction to the "squabbles" of our Church meetings. Surely, if a Church is endued with the Spirit of its Master, and doing *His work*, there will be no room in its meetings for the spirit of carnal dissension. And what shall we say of the Christliness of the saints who are ashamed to speak before the babes in Christ? Rather, as the presence of the little ones round our firesides acts as a restraining influence over our words and deeds, so should the presence of young believers in our churches exert a similarly chastening influence upon our Church life, lest we incur the displeasure of the "Friend of little children," who denounced such heavy woes against those who "offend one of these little ones which believe in Me."

2. *By urging the claims of the Divine law as to social relationships.*—While we are rightly anxious to bring into prominence in our public ministrations the great doctrines of the Gospel, there is a danger lest the clear and definite teaching of the Word of God as to the duties of mutual submission and subordination, and the relations of Christian parents and children, husbands and wives, masters and servants, should be kept in the background. There is special need in these days that, both in the pulpit and the Sunday-school class, more emphasis should be laid on the "first commandment with promise," confirmed by the New Testament injunction: "Children, obey your parents in all things, for this is well pleasing to the

Lord."* We have known flagrant instances of young Church members, trained in the Sunday-school, whose behaviour to their poor parents has been not only undutiful, but positively cruel. Surely this is not "adorning the doctrine of God their Saviour." "Let them *first* learn to show piety 'at home' [in their own family (R.V.)], and to requite their parents; for this is acceptable in the sight of God."†

3. *By recognising the sacred and paramount claims of Home Religion.*—There is a strong tendency to measure piety by the number and extent of its public manifestations. Extremes meet. In the Anglican and Roman "Churches" a man's religiousness is reckoned by his regularity at mass or at sacrament; and in the Salvation Army so many parades with the band, or attendances at "knee" drill, attest the saintliness of the female convert, whose "unbelieving husband" at home is likely to be hardened in his unbelief, while he forms his opinion of "religion" from her unwifely conduct. How sadly such misread the injunction of the Apostle Peter: "Ye wives, be in subjection to your own husbands; that, *even if any obey not the word*, they may without the word be gained by the behaviour of their wives;"‡ or Paul's counsel to Titus, "That they train the young women to love their husbands, to love their children, to be *workers at home*, kind, being in subjection to their own husbands; that the word of God be not blasphemed."§

And are we, in our own "Church life" altogether free from this tendency? In our zeal for the promotion of Christian and philanthropic effort, are we not apt to forget that sometimes a holier work is being done for Christ by the pious mother who, after the long and tiring labours of the day, in which she has borne with patience the fractiousness of her children, will deny herself the enjoyment and benefit of an evening service, rather than depute to others the precious privilege of putting her little ones to bed, and teaching them at her own knee their simple prayers to "Gentle Jesus"? Our active "Church workers," with no home claims, must not disparage such blessed work as this; nor must they forget that the prayers of saintly mothers

* Col. iii. 20; Eph. vi. 1.
1 Tim. v. 4.

† 1 Peter iii. 1 (R.V.).
§ Titus ii. 4, 5.

at their infants' cradles may ascend to the Mercy-seat with an odour not a whit less fragrant than the most earnest utterances of our leaders in the prayer-meetings of the Church. As a general rule, perhaps, it may be safe to estimate the religious life of our members by the regularity of their attendance; but is it not just possible that the empty seat in the pew, or the vacant place in the choir, may be an indication not of less but of greater consecration to Christ? Surely there may be far more of His spirit in the quiet, willing self-denial of the daughter who stays at home from a service in which she longs to join, that she may let mother, or sister, or servant go, than in the showy and often selfish out-of-doors piety which demands its own "religious privileges," careless of the needs and regardless of the claims of others. "Judge not according to outward appearance, but judge righteous judgment."

To sum up: while recognising the duty and need of the fullest devotion of heart and energies to all the activities of "Church life," we would earnestly commend to our fellow Church-members, collectively and individually, the importance and the blessedness of "Home Religion."

What a sweet prelude to a grand apostolic career is to be found in the record of Peter's call to His Master's service! What a splendid work was wrought for the Church of Christ in all time, when modest Andrew *first found his own brother Simon*, and "brought him to Jesus." *

Brethren and sisters! do we not avow it as our highest aim, our sublimest ambition, to enhance the glory of our Divine Redeemer, and place fresh jewels in His crown? Depend upon it, no gems will glow with brighter lustre in that Day of His appearing, than those we have by His grace been enabled to gather in our homes.

Oh! that it may be ours in that Day, as brothers to rejoice in the joy of brothers beloved, saved in the Lord; and as parents to exclaim with unspeakable gratitude, as our reunited families kneel with us at our Saviour's feet: "Behold, I, and the children Thou hast given me!"

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EDWARD C. ALDEN.

* John i. 41, 42.

KISSING IN RELIGION.



HERE is abundant evidence to show that the custom of kissing is one of the most ancient and universal of all the methods resorted to by men to express the sentiment of attachment, allegiance, and devotion.* The kissing of the hands or clothing of the great, whether for the purpose of conciliation or to secure favours, has always been common; as also for the purpose of expressing thankfulness for benefactions. Thus King Solomon says of the flatterers and suppliants of his time, that they ceased not to kiss the hands of their patrons till they had succeeded in obtaining from them the favours they solicited. Similarly, we see Priam kissing the hands and embracing the knees of Achilles, while he supplicates for the body of Hector. The custom of kissing the hands prevailed in ancient Rome, but with some variations. In the first ages of the Republic it seems to have been only practised by inferiors towards their superiors; as to equals, they gave each other their hands and embraced, as is so customary among Eastern nations even now.† As practised towards superiors (as a mode of salutation) it was a mark of respect; but the Roman soldiers appear to have formed an aversion to it, for they, in process of time, refused to salute in this way even their generals; and their waiving their dislike for it, by kissing the hand of Cato when he was obliged to leave them, was regarded as an extraordinary circumstance, at a period of such refinement. As to the Tribunes, Consuls, and Dictators, the great respect in which they were held obliged individuals to live about their persons in a more distant and respectful manner; so that instead of embracing them (as was formerly done), they considered themselves fortunate if they were permitted only to kiss their hands. Under the Emperors, kissing the hands of superiors became an essential duty, even for the great themselves. Inferior courtiers, however, were obliged to be content to adore the purple by kneeling—simply touching the robe of the emperor with the right hand, and then raising it to

* Muir, "Annals of the Early Caliphate," p. 208.

† Arnold, "Islam and Christianity," p. 20 (note).

the lips. At length, however, even this came to be considered as too great an act of familiarity, and they then had to salute the emperors at a distance, kissing their own hands to them in the same manner as when they adored their gods.

Thus much for the observance of the practice among the Romans ; to trace it in all its historical details in every country and community in which it has been found would occupy too much of our space. It may suffice to say, that the custom is practised in every known country as a mark of respect to the sovereign, and this even among negro races and the aborigines of America. There are, to be sure, some races among whom the kiss is, for some good reasons, unknown. In the case, for example, of those peoples who slit their lips and insert small pieces of wood, kissing is dispensed with as inconvenient, and perhaps impossible ; and some tribes in the Eastern Archipelago salute by rubbing noses, such, for example, as the Malays.* But such exceptions serve but to emphasise the rule. Cortez tells us that he found the practice of kissing established in Mexico, where he found himself saluted by more than a thousand lords of the land, who first touched the earth with their hands, which they afterwards raised to their lips in his honour. In the East, inferiors still kiss the hands and feet of superiors.† Burekhardt tells us, that at the close of an expository discourse on the Qur'ân, in the Mosque at Mekka, each of the audience rises and kisses the hand of the lecturer.‡ The written decrees of a sovereign are still kissed in token of respect and allegiance ;§ and Orientals, in the plenitude and completeness of their submission, will sometimes even kiss the ground.|| The practice is shadowed forth in the ancient word "adoration" (*ad* "to," and *os* "the mouth"), the usage having been to put the right hand to the mouth, and in this position to bow towards the earth. The Greek word also

* Peschel, "Races of Man," pp. 22—3, 236—7.

† Sprenger, "Life of Mohammad," p. 57.

‡ Burekhardt, "Arabia," vol. i., p. 275—6.

§ Cf. the "Annotated Paragraph Bible" on Gen. xli. 40 ; Xenophon, "Cyropædia," lib. vii., cap. v., sect. 32 ; Dion Cassius, "Romaikè Historia," bk. lix., cap. 27.

|| Wilkinson, "Ancient Egypt," vol. ii., p. 203 ; Layard, "Nineveh," vol. i., p. 274 ; Harmer, "Observations," vol. i., p. 336 ; Brewer, "Dictionary of Phrase and Fable," p. 482.

for "adoration" (*προσκύνησις*) embodies allusion to an exactly similar mode of expressing allegiance.* This mute form has thus been well considered essential to the good order and well-being of society. It is a universal language, intelligible without the intervention of any interpreter. It doubtless preceded the art of writing, and perhaps even speech itself.†

But as thus observed towards superiors and sovereigns, the custom of kissing (and especially of kissing *hands*) probably arose from the more ancient custom of saluting deities in this way, superiors being regarded throughout the East, and among backward races generally, as *in loco deorum*—"in place of gods," and as of the nature of deities. Thus we are told that the *Nāru'n-Nubūwat*, or "Prophetic Life," was so manifest on the face of Hāshim, great-grandfather of Muhammad, that every Jewish rabbin who passed him kissed his hand.‡ As to the custom of kissing in the Christian Church of primitive times, our readers are already sufficiently well informed. Christian pastors were wont to extend their hands to be kissed by subordinates who served at the altar; and this same mode of showing respect and lealty is still observed by many Papists toward their priests, as our readers who have travelled in Italy must have noticed. We read of the kissing of the doors and thresholds of church buildings, as also of the altar and its appurtenances, as an old and peculiar custom of the Christian Church. In later times this practice was extended to images and the vessels and utensils used in the services of the sanctuary, and which were regarded as sacred. Wolff tells us, in connection with his visit to Abyssinia, that the practice still exists among the people there of kissing the door-posts as they enter their places of worship.§ Thus has the ceremony of kissing been rendered respectable, so to speak, by its connection with the Christian religion from the earliest times.||

But not among Christians alone; for even among the Romans kissing was practised, not merely as an act of lealty to earthly rulers, but also as a religious act, and as having a more Divine aspect.

* Morgan, "Mahometism Explained," vol. i., p. 37; cf. Matt. ii. 2.

† D'Israeli, "Curiosities of Literature," p. 206.

‡ Sprenger, "Life of Mohammad," p. 57.

§ Wolff, "Mission to Bokhara," p. 33.

|| Riddle, "Christian Antiquities," p. 739.

Pliny, for instance, speaks of it as one of those ancient customs, of the origin and reason of which his people were ignorant.* But notwithstanding this ignorance, persons were treated as Atheists who would not kiss their hands as they entered a temple. When Apuleius makes allusion to Psyche, he says that she was so beautiful, that the Romans adored her as Venus, by kissing their right hand.† But the Romans obtained the practice from the Greeks, among whom all foreign superstitions met with reception. Thus, Lucian (after mentioning various sorts of sacrifices which the rich were wont to offer to the gods) adds, that the poor adored them by the more simple compliment of kissing their hands to them. That same author gives an anecdote of Demosthenes illustrative of the existence of this same custom among the Greeks. It appears that when the great orator was a prisoner in the custody of the soldiers of Antipater, he asked permission to enter a temple. On entering the edifice, he touched his mouth with his hands; this the guard took to be intended by him as a religious act. He did it, however, that he might the more securely swallow the poison which he had prepared for such an occasion.‡ Other instances of kissing the hands as an act of religion are mentioned by this same author.§

From the remotest times, indeed, men have been wont to salute the sun, moon, and stars by kissing the hand to them. In what is probably the oldest piece of alphabetical writing in existence (the Book of Job), the writer assures us that he never was given to this superstition. Thus, in chapter xxxi., vv. 26—28, we read, “If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, *or my mouth hath kissed my hand*, this also were an iniquity to be punished by the judge; for I should have denied the God that is above.” In the figurative imagery of this old writer, the portion in italics is more adequately rendered, “*or my hand hath borne a kiss to my mouth.*”|| To this sign of adoration allusion is

* Pliny, xxviii., pp. 2, 5.

† Apuleius, “Apologia,” p. 496.

‡ The reader will find the account in Plutarch’s “Lives” (Grecian Section, art. Demosthenes.)

§ Cf. Lucian, *περὶ Ὀρχήσεως*, i., p. 918 (ed. Bened.)

|| Good (John Mason), “The Book of Job,” *in loc.* (ed. Lond., 1812), 369. Cf. Fürst, “Hebrew and Chaldee Lexicon,” *s.v.* קִשָּׁה.

made by Minutius Felix, who says, that when Cœcilius observed the statue of Serapis (a divinity worshipped by the Egyptians, whose calf was introduced into Greece, along with that of Isis, in the time of the Ptolemies), "ut vulgus superstitiosum solet, manum ori admovens, osculum labiis pressit" ("According to the custom of the superstitious vulgar, he moved his hand to his mouth, and kissed it with his lips.")* Both in the case of the image, and also in that of the heavenly luminaries, the distance of the object was perhaps the principle that led in the first instance to the kissing of the hand to it.† The kissing of the hand to the idol is thus merely a substitute for kissing the idol itself. The allusion made by Job to the practice not only places it as far back as when literature itself began, but it probably shows that it was ancient, even at so remote an age as that. It was, at all events, an established custom then, and had a religious significance. Some critics have thought it likely that we have an allusion to the practice in another early book—the Book of Genesis (xli. 40), where Pharaoh says to Joseph, עֲלֵפֶי יְהוָה יִשָּׁקוּ בְּךָ עַמִּי, which may be rendered, "Upon thy mouth shall all my people kiss."‡ If this is what the king really meant, it implies, of course, the very high position of authority to which the poor persecuted lad was now raised; his ascendancy and authority were to be acknowledged by all; and it shows that, be the epoch of Job what it may, the custom of kissing in token of allegiance to sovereigns was the established usage of what, with a single exception, is the oldest kingdom of which anything is known.

This custom existed also among the Jews in the times of their kings, as already noted in the allusion to Solomon. In connection with the anointing of Saul, we read in 1 Sam. x. 1, "Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because Jehovah hath anointed thee to be captain over His inheritance?" Clearly the prophet meant by this "kiss" to do him homage and to own his sovereignty. In the same sense the act is enjoined, as in Psalm ii. 12, where we read, "Kiss the Son, lest He be

* Minutius Felix, "De Sacrificiis, cap. ii., *ad fin.*

† Pusey, "The Minor Prophets," p. 82 (ed. 1868).

‡ Preston (Theodore), "Notes on the Hebrew Text of Genesis," p. 23 (ed. Lond., 1853). Cf. the "Annotated Paragraph Bible," *in loc.*

angry," &c. And the kiss of Judas (though, to be sure, it was intended as a blind, and designed as a token for the recognition of the other accessories of the plot) was no doubt resorted to under the pretence of allegiance and affection. The kissing of one's own hand as an act of worship to a deity is a practice still in vogue;* and the celebrated Black Stone (in the Kaaba at Mekka), known to be but an idol of the pre-Tolâmite Arabs, is saluted in this way in our own time. But in this instance there should also be the actual contact of the *lips* of the worshipper, if opportunity rendered it possible. Instances, indeed, are not wanting in the worship of non-Christian peoples, in which the contact of the lips with the idol is distinctly requisite as an essential part of the ceremony.

When the Roman branch of the early Christian Church departed from primitive simplicity, and adopted the heathen practice of using images in connection with Divine worship, the practice grew up of kissing the images so used, as also the sacred vessels of the church.† Nothing is more common in the Russian churches than for the devotees to kiss the picture of the Virgin or of St. Nicholas.‡ Cicero tells us that at Agrigentum, in Sicily, there was a brazen image of the Tyrian Hercules, whose mouth and chin were worn by the kisses of his worshippers—"Non solum id venerari, verum etiam osculari solebant" ("Not only used they to worship it, but also to kiss it.")§ A similar phenomenon (that of the diminution—rather, in this instance, even the entire disappearance—of the part thus saluted) must have been noticed by every visitor to "the statue of Peter," so called, in the beautiful church in Rome.

It has been well noted by Dr. Pusey, that kissing (in connection with religious devotion) "stands as a symbol of worship," and is "a token of the rendering of Divine honour, whether to an idol or to God." It has, in fact, from time out of mind been customary for idolators to bestow upon the objects of their worship the kiss of adoration; and, as such, it is condemned in Scripture as an integral part of idolatrous practice. The language just cited from the most

* Arnold, "Islâm and Christianity," p. 20.

† Riddle, "Christian Antiquities," p. 739.

‡ Henderson, "The Minor Prophets," p. 78 (ed., Lond., 1845).

§ Cicero, "Oratio in Verrem," lib. iv., cap. xliii.

ancient of all known writers, clearly shows this, as also do other portions of the Old Testament. Thus, in 1 Kings xix. 18 we read—“ Yet have I left (me) seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not *kissed* him.” Not the image alone of this idol was kissed—the sacrifices that were offered to it were also saluted in the same way. Thus, in Hosea xiii. 2, we read, “ And now they sin more and more, and have made them molten images of their silver, (and) idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the man that sacrifice kiss the calves.” The latter part of this citation is rendered by Dr. Henderson, “ the man who sacrifice say to the people, Let them kiss the calves;” and he explains that while the priests of Baal presented the sacrifices, they encouraged the worshippers to come forward and kiss the objects of their adoration. Pusey, however, understands that the objects which the people were invited to salute in this way were calves of metal. For our present purpose the point is of no importance; our object is merely to adduce evidence to show that kissing the thing worshipped (or, which is the same thing, sending a kiss to it by kissing the hand to it*) is an old and very widely-extended practice; and that the practice has ever been resorted to as expressive of adoration, homage, and allegiance.

The above facts will help to show how much need there is for circumspection on the part of those who, with a charity which cannot be too warmly appreciated, regard the worship of Muhammadans as cleansed from all suspicion of fetish-worship. All the facts of history and the analogy of religions distinctly shows that the kissing of the Black Stone is immediately connected with heathenism and with idol-worship. And though we see no ground for doubting the assertion of the Muhammadan, that he does not regard that object as in any proper sense a representation of the Great Supreme, yet it is impossible to deny that the object to which he thus shows the profoundest veneration was saluted in exactly the same way by the Arabs of the times before Muhammad, who held that it was a god. They not only

* As Pliny says (lib. xviii., cap. ii., sect. 5), “ Manum osculabantur osculumque jaciebant versus numen ” (“ They kiss the hand, and throw the kiss towards the idol ”). Cf. Tacitus, “ *Historiæ*,” iii. 24; Gesenius, “ *Thesaurus*,” s.v. כִּשְׁבָּ.

kissed the Black Stone, but also numerous parts of the temple in which it is situated. They also applied this form of adoration to all the idols in the temple and its neighbourhood, including the revolting objects known as "Isâf" and "Nâila." All the idols were removed by order of Muhammad, with the exception of the "Black Stone," which he himself also saluted in the manner imitated by his followers to the present hour; and this object, as also the various parts of the Kaaba (such as its threshold and many places in the walls of it, outside and inside) are still kissed by the faithful in the same manner as they were kissed by the heathen Arabs, whose religion Muhammad is popularly held to have altogether abolished. Such exercises are an essential part of the worship carried on at the temple of Mekka; and no Muhammadan has duly performed the ceremonies unless he salute the traditional objects after the manner of the pre-Islâmite Arabs.

It would be unjust, however, not to add that the kissing of relics is denounced by the Wahhâbis section of Muhammad's followers, and forbidden by them as an act of pure idolatry. These, however, are regarded by the orthodox as heretics and apostates on this and similar grounds. The denunciation of the practice is, therefore, not attributable solely to "the bigotry and ignorance of missionaries," as it is the fashion among the modern apologists of Islâm to affirm. It should be observed that the view of the matter entertained by the Wahhâbis differs in nothing from that taught in the passage we have cited from the writings of Job. The passage clearly teaches that even the kissing of the hand to a created object, as a part of religious worship (not to mention the kissing of the object itself), is an act of idolatry in its most naked and inexcusable form; in other words, it amounts, in effect, to a "denial" of the true God in preference for a created object, "the worship and service of the creature rather than of the Creator." Kissing is, therefore, not a mere harmless act of veneration, as every man might charitably prefer to believe; it is proved, through its entire history, to be distinctly connected with *worship*, that is, with the ascription of the character of divinity to an object.

In the course of the above account of this curious and interesting subject, our readers will have been reminded of the practice of "kissing the Book" in affidavits, &c. This practice is intended, apparently, to express one's allegiance to truth as distinguished from falsehood, and to profess one's belief in what the Sacred Volume

teaches respecting the consequences of conscious and intentional misstatement. This, at all events, appears to be the meaning of the practice in our own time, though it is difficult to escape the conclusion that the practice had a heathen origin. All legists agree regarding the moral or theological significance and bearing of it, but none of them (as far as we have been able to ascertain) have any information to impart as to the origin of the practice, or as to the exact period in our national history at which the custom was introduced among us as a legal form. Two facts have to be noted : the one is that the New Testament alone is sufficient for the purpose of oath-taking ; and the other is that the Book is kept closed during the process. We submit that it is not improbable that the kissing of the Book (at the back, be it observed, and not on the open page) may have arisen from the kissing of the form of the cross on the cover. A good work on the history of bookbinding should inform us at what period this sacred symbol first figured on the outside of copies of the New Testament. If the conjecture we have ventured to put forward should prove to be correct, then the origin of the practice of "kissing the Book" is Popish and idolatrous. In the dark days in England, before the Reformation, the heathen practice of kissing the object of worship in attestation of veracity, was established as law under Papal dominancy. We thus have a strong argument against the prevailing practice in our courts of law and in the chambers of our national legislature.


Imposed on our nation by an alien priesthood at a time when the people of our beloved country were not able to read the Latin translation for themselves, it was considered sufficient that they salute, as the heathen did their idols, that sacred form which in the hands of the Papacy had degenerated into a fetish. But there are many among us who wholly discredit what the New Testament teaches, and who yet observe the form of allegiance to its contents by taking the oath upon it. What is such oath-taking, in their case, but the most shocking form of blasphemy ? There are others who view the matter with no exercise of thought at all, and who have no conscientious feeling regarding it ; what is it, in their case, but an empty and meaningless form, in no way binding the man to anything ? But what of the sincere man ? For there are some who observe this heathen ceremony with faith in its efficacy to ensure veracity ; what is it, in their case, but a piece of dense superstition ? In any view, therefore, the practice

is one which cannot be regarded as harmless, and which every self-respecting man should by all reasonable means repudiate and avoid. It sometimes happens in India (and possibly in England too) that under the browbeating of the Bench, timid persons are terrorised into acquiescence in this ignorant practice of "kissing the Book." The name of "Coward's Castle" is thus applicable, without any injustice, to other objects than the pulpit; but the heirs of British freedom and Christian grace cannot too industriously cause it to be known among the ignorant and defenceless that (happily) no subject of our Sovereign is now legally bound to conform, against his will, to this vulgar reminiscence of Pagan idolatry.

J. D. BATE.

NEGLECTED INCIDENTS AND CHARACTERS OF THE NEW TESTAMENT.

III.—"DORCAS" (*continued.*)

 UDDENLY, however, the activity of Dorcas comes to an end. "It came to pass in those days that she fell sick and died; and when they had washed her they laid her in an upper chamber." There is a striking and solemn simplicity about these words. One has only to remember the close of most modern biographies to appreciate the contrast. How much is made of dying words and last confessions by men, and how little by God! For this is not a peculiar or exceptional instance. The inspired writings only contain one lengthy and elaborate account of a death, and that is the death of our Lord. His seven words from the cross are carefully treasured up, but those of others are usually unheeded. Is there not a cause? In spite of the poet's verdict, "a death-bed's a detector of the heart," death is not the infallible test which some imagine, nor are dying words always words of truth. Some of the noblest saints of God have died in doubt and fear; while some of the worst men that ever lived have died in painless sleep. I think we ought to reverse the importance we attach to the doings and sayings of health and the sayings and doings of our last moments. It is the latter which are the least important; for, as John Ruskin says, "there is only one place where a

man may be nobly thoughtless—his death-bed. No thinking should be left to be done there.” And so I think we have a hint of Divine wisdom in the fact that Luke tells us about the coats and garments which Dorcas made, but says nothing of her dying words, or the last sad scene. He simply tells us that she died. From the whole story we gather something more: that she died when she was most useful, and was sincerely mourned. There were the coats and garments she was making left unfinished, and the widows she had blessed came with sighing and sadness to do the last tender offices to the dead. But perhaps the most striking proof of the esteem in which she had been held was the hurried message to Peter, who was then staying at Lydda, “Delay not to come on to us.” They sought to do her all the honour they could by fetching the apostle to conduct the funeral rites. There is something very beautiful and winsome about this mourning, it is so simple and heartfelt. There is no formality, no pompous parade about their grief; the tears shed are honest, the sorrow is sincere and deep. I remember an account of the death of Peter Cooper, the New York millionaire and philanthropist, which concluded with a brilliant contrast between two funerals of which the writer had been a witness. One was that of Queen Mercedes of Spain, who died in the prime of youth and beauty, and was carried to the grave with magnificent pomp and splendid retinue, at which the Spanish nobility laughed and flirted behind their fans in the very church where the Requiem mass was being performed and the funeral sermon preached. And the other was that of Peter Cooper, when the plain procession passed for three miles through an unbroken line of respectful and sorrowing faces. Rich and poor wore the same sad look, as if they missed a familiar friend. And all the length of the route was still as the grave while the body was borne past. Oh, the vanity of human greatness, and the majesty of human goodness! There is a natural shrinking from oblivion in every heart, and few of us like to face the fact that we shall be forgotten so soon, and our names be known no more. Then let us seek the only remembrance worth having—that of loving and grateful hearts.

“To live in hearts we leave behind
Is not to die,”

and I think we may well be ambitious of so living that we may be missed and mourned when we pass away; that a few hearts be

helped to cheer may cherish our memory ; that a few little ones we blessed may think of us when we are gone. I am not anxious for the "hollow wraith of earthly fame" which fades away like the curling vapour on the hill-side, but I *am* desirous of such a loving remembrance, I confess.

V.—Peter was sent for in all haste from Lydda, and was not slow to respond to the call. "And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, Delay not to come on to us. And Peter arose and went with them." When he was come, he found the disciples sorely cast down and dismayed. There was something very mysterious about the providence which had cut off one who was in the prime of life and the flower of her usefulness. It was not as though she had come to the verge of the grave by gradual stages of old age and infirmity ; she was in the midst of unfinished work, and the loss to the Church was great. "As Peter entered the chamber of death, he must have been reminded of that room into which he had accompanied the Master in the house of Jairus. Here, as there, the place was filled with sounds of mourning ; but there it was the hired wailers' cry, here the weeping of unaffected sorrow, 'the widows showing the coats and garments which Dorcas made while she was with them.' But the sacred calm in which the Divine wonder was to be wrought must not be broken in upon by the sounds of earthly sorrow. Like the Master at Capernaum, 'Peter put them all forth,' but unlike the Master, he may not raise the dead by his own word. 'He kneeled down and prayed,' then in the strength of Jesus, the Lord of Life, pronounces the reviving word" (S. G. Green). His Master had said to the little maid, "Tabitha Cumi," "maiden arise!" The apostle says, "Tabitha Cumi," "Dorcas arise!" And in each case the dead awoke to the sights and sounds of earth once more. The wondering bewilderment of the Christians at their strange bereavement was all scattered to the winds, "all subtle thought, all anxious fears, borne down by gladness so complete." The riddle was solved, the knot was cut by resurrection.

Now these instances of raising from the dead are mainly useful to us as parables and prefigurements of the great and universal raising which shall come in the last days, and as visible manifestations of the truth that death does not. And this story of Dorcas teaches us

where to seek relief from the mystery of sudden deaths and grievous losses. The ancients had a saying, "Whom the gods love die young," and there are times with us all when we are perplexed by the untimely conclusion of promising careers, and wonder why it is that the beautiful and bountiful are so often cut off in the midst of their days, to our unspeakable regret and the world's grievous damage. And so the burden of premature decay and untimely death presses heavily upon our spirits, and prompts despairing questions as to the why and wherefore of it all. But is not our anguish and perplexity due to our mistaken thoughts, to our foolish fancy that death is the goal, to our inability to realise that it is but the entrance to a fairer world and a grander career? That was the real secret of the despairing sorrow of the disciple at Joppa; and the resurrection of Dorcas, like that of Jesus Christ, is a witness to the continuous life of the soul. Some of you may have noticed at times the devices on the last pages of books which typify the end. Sometimes it is an inverted torch, flickering with a dim and smoky light. Sometimes it is a candlestick, in which the candle is almost burnt down to its socket, and is flaring with a last despairing energy. Sometimes it is a man who has left his house, the door being closed behind him, and in the darkness is treading a narrow path with a pitfall just before him in which you read in flaming characters—"The End!" Or, it is a midnight scene, and the moon and stars are lighting the darkness of a graveyard, revealing a tombstone with the sad inscription—"Finis." Now these devices are expressive of the popular notions of death, but the teaching of Christ is quite otherwise. This life is but the prelude of a vaster; this world is but the antechamber of the eternal and spiritual universe; this which we call death is only the birth-throes of immortal life. This earthly biography is only the first volume of life's story, and the true epitaph is not *ended*, but *to be continued*. And so our thoughts of the righteous dead do them wrong when we fancy that because their activity has ceased they have passed into a dreamless sleep. They have only been called up higher by the Lord of all. They have only entered into another room of His palace universe to be nearer the King's royal chamber. They have only passed from a lowly to a lofty sphere, and proved the saying that death itself is gain. Then let not our hearts be troubled, nor let us sorrow as they that have no hope. The lamp of life which is

quenched here shines brightly in heaven ; the career of promise which is ended here is continued more gloriously above.

“ Then let not dust your eyes obscure,
But lift them up, where, still alive,
Tho' fled from you, their spirits hide.”

This fact, which is the comfort of the mourner, is also the secret of the dread solemnity of human life. Death does not end all. The issues of our acts are not confined to this side the grave. Life will be continued when our bodies are buried out of sight, and we shall reap in another world the fruit of the seed sown here. Then let this thought pierce your hearts and rouse you to penitence and faith and earnest work for Christ. There is no time for trifling. One moment may mould ages ; one brief span of earthly existence will shape our eternity. “ Continued ” our life *must* be, but where and how depends upon you and me. It may plunge into blackest, grimmest, dolefullest tragedy, or it may rise to loftiest triumph and delight—as you will. Then, I beseech you, do not neglect the warning words and winning call of the great Saviour of men, lest you be overwhelmed in eternal night.

“ Where are the kings and where the rest
Of those who once the world possessed ?
They're gone with all their pomp and show,
They're gone the way that thou shalt go.

“ O, thou, who choosest for thy share
The world and what the world calls fair,
Take all that it can give or lend,
But know that death is at the end.”

Nottingham.

G. HOWARD JAMES.

SACRED SONGS OF FOUR CONTINENTS.

No. X.

NATIONAL SONG OF THE LENAPES INDIANS (NORTH AMERICA).

(FROM A PROSE TRANSLATION BY M. QUATREFAGES.)



O, POOR me,
Who now goes forth the enemy to meet,
And knows not if, with home-returning feet,
He shall come back, and wife and children greet !

O, poor creature,
 Who cannot guide his life, from day to day,
 Who has no power his body to preserve,
 Who tries to do his duty, as he may,
 The welfare of his native tribe to serve !
 O Thou Great Spirit, dwelling in the skies,
 Take pity on my children and my wife !
 Keep them from sorrowing for my threatened life !
 Give me success in this my enterprise !
 O grant that I may kill my enemy,
 And win the trophies of victorious fight !
 Have pity, and preserve me, by Thy might,
 And I will offer sacrifice to Thee !

H. C. LEONARD.

BRIEF NOTES.

NO part of Dr. Dykes's address to the Presbyterian Synod at Newcastle was more timely than that which pointed out the danger to all the Nonconformist churches from the strong social drift tending towards the Establishment. The tendency to worship "respectability," to be influenced by fashion and to side with the dominant party, is inherent in human nature, and we need not be surprised when it causes defections from the ranks of the weaker communities as if some strange thing had happened. Churches based upon spiritual principles, and demanding as a condition of membership an actual participation of spiritual life, should do all they can to resist the tendency by wise and judicious instruction, by the inculcation of great and commanding truths, and by the creation of a healthy spiritual atmosphere in which the soul of the worshipper cannot but thrive. Nonconformity for its own sake, or as an end unto itself, is meaningless. Apart from deep spiritual force it is a superstition or an idolatry. It can justify itself only by its clearer vision of Divine truth and its more earnest insistence of the universal authority of the law of righteousness.

THE struggle of the Free Churches is in many places becoming more severe, though not necessarily more hopeless. It is, as we take it, a good thing that they can neither hold their own nor make actual progress by a mere imitation of the supposed strong points of the Establishment. They must rely on their spiritual power. This does not, however, imply negligence in regard to the more outward matters of church life. Everything should be of the best according to its kind. Among the things to be avoided are some suggested by the following facts :— Not long ago a Nonconformist of our acquaintance was in a pleasant and semi-suburban village. On the Sunday morning he worshipped with "his own people." The congregation was respectable and somewhat select. The minister was a man of thoughtful and cultured mind, and preached a sermon which was thoroughly orthodox, elegantly composed, and not without touches of poetic

beauty. But every word of it was read; read without animation or fire, and certainly without any rousing effect. There may have been a choir practice previous to the Sunday services, but if so the results were not manifest. The children from the Sunday-school were present, but were left entirely to themselves. Not a solitary teacher was in charge of them, and they were consequently restless and talkative—a source of distraction and annoyance to all who were near them. The minister must have been disturbed by their restlessness, but the bulk of the congregation apparently took it as a matter of course. Strangers marked it and felt little inducement to encounter it a second time.

IN another village where Nonconformity is at a low ebb, there is an Established church with an earnest, hard-working Evangelical rector, a man of genial presence, broad sympathies, and “courteous even to Dissenters.” He is a good but not a great preacher. He confines himself rigidly to the fundamental elements of the Gospel, and regards it as his great mission to be a winner of souls, and a guide in the paths of righteousness. Many of his addresses might have been composed by Mr. Moody. They are simple, direct, and fervent. He has stated again and again that he is determined that every one of his sermons shall contain a plain statement of the way of salvation, so that not one of his hearers shall be at a loss as to what he shall do to be saved. He may possibly write his sermons, but he uses no MS. in the pulpit. He looks his hearers directly in the face, and speaks to them as a man who has a message for them. His services, though not ornate, are conducted with reverence and care. The music is good, but not imposing, and whatever other attractions may exist, the people speak mainly of their rector’s high character and earnest practical preaching. When they go to church they are not treated to an essay on Biblical antiquities, or the latest geographical discoveries, or the most recent hypothesis of rationalistic criticism. They go for bread, and they get it. And whatever accidental aids we may invoke, we may be well assured that this is the supreme need of the church and the world.

THE presence of the Sunday-school children in the ordinary services of the church need not be a difficulty. Some of the teachers should of course be with them, and with very little effort they can be kept orderly. Is it not, however, too much to expect that they should sit quiet and attentive throughout a service of an hour and a half’s duration, in which not a single word is addressed to them, nor the slightest notice taken of their presence? Have we any right so to impose on their long-suffering? The plan adopted by many ministers of giving a ten minutes’ sermonette to the children, or of addressing to them a few simple words in the course of the ordinary sermon, ought to become universal. Ministers who cannot or will not trouble themselves to interest the young people cannot expect to gain their affection, and are surely lacking in one of the most important qualifications of their office.

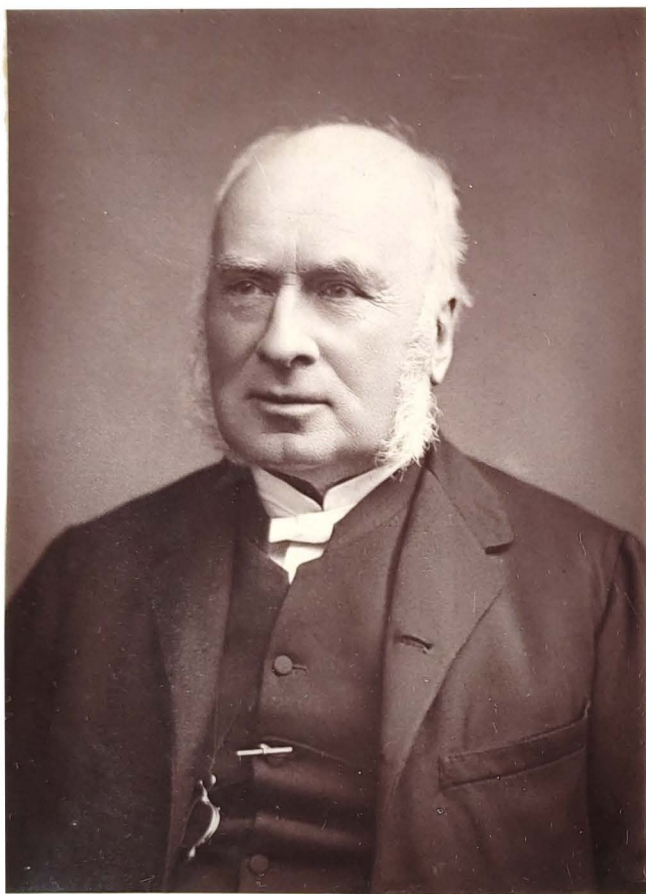
THE NEW PRESBYTERIAN CREED; or, as the document is more accurately termed, “The Articles of the Faith, as held by the Presbyterian Church of England,” is an endeavour to state in an abbreviated form, and in more modern

language, the leading positions of **Evangelical religion** on the lines of moderate Calvinism. It is, we presume, to be regarded as explanatory of the Westminster Confession, and not as a substitute for it. The article on Baptism is, perhaps, intentionally vague. "Baptism with water in the name of the Father, and of the Son, and of the Holy Ghost, being the sacrament of admission into the visible Church, in which are set forth our union to Christ and regeneration by the Spirit, the remission of our sins, and our engagement to be the Lord's." To such a statement we, as Baptists, could heartily subscribe, and if it be interpreted naturally it excludes infant baptism, or otherwise claims for infants a place in the visible Church among those who have been regenerated by the Spirit, &c. Believer's baptism, or baptismal regeneration—one or the other is plainly involved in this statement. We appeal to our Presbyterian friends to say frankly which shall it be.

THE IRISH EXHIBITION.—We have much pleasure in calling attention to the Irish Exhibition which will shortly be opened in Kensington. It is intended to give the English public a clear view of the chief industries of Ireland, and to awaken public interest in the efforts which are being made to revive her trade. It is also hoped that it will do something to moderate national prejudices, and to lead to a better understanding of the peoples on each side of St. George's Channel. The Exhibition has on its council and among its patrons men of all political parties, and we cannot doubt that its results will be in every sense beneficial.

MINISTERIAL REGISTER.

- AKED, C. F., of Syston, takes charge of churches at St. Helens and Earlestown, connected with Myrtle Street, Liverpool.
- BARNES, J., of Bristol College, has become pastor of the church at Blisworth.
- BUTCHER, J. W., has taken farewell of his charge at Blenheim Church, Leeds.
- CAMPBELL, A. D., has settled at Prickwillow.
- DAVIES, R., has been recognised pastor of Wintown Street Church, Leeds.
- DAVIS, E. F., settles at Wealdstone, Harrow.
- GORDON, A., Egremont, has been recognised pastor.
- HAGGART, F. C., has accepted pastorate at Loose.
- HARPER, F., has retired from the pastorate, West Lane, Haworth.
- HARRINGTON, J., succeeds J. Thomas at Manorbier, Pem.
- HOUSTON, J. M., has entered on pastorate of the newly formed church, London Street, Southport.
- HOWARD, P., has received public recognition as pastor of the church, Lammas Hall, Battersea.
- JAMES, J. S., Glanwydden Church, Llandudno, has resigned.
- LAST, E., of Pastors' College, has accepted the pastorate at Kelso, N.B.
- LOVELL, E. E., removes from Maesteg to West Haddon.



1841

Yours
Sincerely
Rob. Wallace

THE
BAPTIST MAGAZINE.

JULY, 1888.

THE REV. ROBERT WALLACE.



AMONG the pastors who have lately retired into private life, after long and arduous service, none are better known or more respected than Robert Wallace, of Tottenham. He settled in the sphere in which his name has for so long been familiar in 1845, when the Queen was still in her youth, and when certain outlying parishes around London were still rural suburban retreats for those who loved trees and green fields, but which are now over-run by the ever-advancing tide of population. The contrast between the condition of certain suburbs fifty years ago and their condition now is one of the most striking phenomena of the Victorian era.

Mr. Wallace is a native of Colmonell, Ayrshire, and he was born March 21st, 1811. As a boy he attended the parish schools of Ballantrae and Colmonell. Having thus mastered his grammar learning, as it was called by an older generation, he attended during six sessions at the University of Glasgow; and then for two more sessions he went to Edinburgh to profit by the lectures of Drs. Chalmers and Welsh, who were then professors at the University of the Scottish capital. Those were, of course, grand old days, with which are now associated many sunny memories. Some of his fellow-students achieved rare distinction in after life, Dr. McCosh, the principal of Princeton College, being one; the late Dr. Hannah, son-in-law and biographer of Dr. Chalmers, being another.

When in England, last summer, Dr. McCosh called upon his old class-mate, and the two had a pleasant day together. Throughout life the rare advantage of having studied under such masters as we have named has been acknowledged. From the immortal Chalmers, especially, Mr. Wallace confesses that he received an inspiration which influenced his whole life.

When at length he had gone through the University curriculum, Mr. Wallace was licensed to preach the Gospel by the Presbytery of Stranraer; and subsequently, when he was ordained by the Presbytery of London, he settled at Birmingham as minister of the Scotch Church in that town. This would be in the year 1834, and at that time he was not only a Presbyterian, but a Presbyterian of a very uncompromising type. Indeed, he and his friend Campbell, of Manchester, were among the first to take the initiative in reorganising Presbyterianism in England as a distinct Church. Changes were destined to take place in Mr. Wallace's views of New Testament truth, however, which would entirely alter the direction of his life course.

In 1844, the Presbyterian Synod was held at Berwick-on-Tweed; and while travelling from Birmingham to that town Mr. Wallace met the late Professor Lorimer, who remarked to him, "There will be something for you to do this year." This was so far a true prophecy that the Birmingham pastor was elected moderator. In the following year the Synod met at Birmingham; but, in the meantime, the mind of the young pastor in the great Midland town had become in a very unsettled state on the subject of Baptism. The reading of Dr. Carson's well-known book had much to do with bringing about this crisis; but, nevertheless, honest and painstaking endeavours were made to arrive at the truth. Other books on the other side were also consulted, but failed to yield the inquirer any permanent satisfaction. There remained no alternative for an honest man but to go whither conviction led him—to cast in his lot with the Baptist denomination.

Mount Zion Chapel, in which the late Rev. Charles Vince ministered, was originally opened by Edward Irving as a Presbyterian Church. When Mr. Wallace came to Birmingham, the people were meeting in a hired room near St. Philip's Church; and he was mainly instrumental in erecting a new sanctuary in Broad Street. The congregation

afterwards put up a larger building on the same site. Fifty years ago, Birmingham, with its single church, was included in the Presbytery of London; now there are two churches of the Presbyterian order in the town, and fifteen in the Birmingham Presbytery. During the eleven years that he was at Birmingham, Mr. Wallace not only built up his own church but was mainly instrumental in establishing the churches at Dudley and at Stafford. He was a zealous, aggressive Presbyterian.

In those days when he used to visit London to attend the meetings of his denomination, Mr. Wallace was accustomed to lodge in the house of the late Dr. Cumming, who was already minister of the church in Crown Court, Covent Garden. When, however, the great controversy which was destined to develop into the Disruption of 1843, deepened and widened, the two found themselves ranged on opposite sides, and this ultimately led to a separation which lasted for some years. Mr. Wallace came out of the Scotch Establishment with those who formed the Free Church; John Cumming chose to remain himself. In after years no traces of the quarrel were left, and old friendship was renewed; and on one occasion Dr. Cumming preached for his friend in the Baptist chapel at Tottenham. The first time they met in the street after the one had become a Baptist, the Doctor said in his characteristic manner, "Oh, you are something now!" Mr. Wallace knew Dr. Cumming well, even the weak points of his character; and he does not agree with those who, from *The Times* downwards, regard the late Bee-master as a kind of adventurous time-server, whose main business in the world was to look well after himself.

Mr. Wallace thus renounced the view of baptism in which he had been educated; but when he settled at Tottenham, in 1845, he was still a Presbyterian in the matter of Church Government. So much was this the case that, at the very outset of commencing work in the northern suburb, the new pastor told the people that his views in regard to Church Establishments remained unchanged, and that he was not prepared to give up his convictions. Still, it was not likely that one who, after fighting the battle of freedom in the Ten Years' Conflict, had advanced as far as he had towards complete independency, would long be found in an anomalous position. He looked further into the subject; read Vinet's book on Religious

Conviction, and ultimately became a Free Churchman in the Non-conformist sense.

As regards his teaching in the pulpit, Mr. Wallace has never swerved from the moderate Calvinism of his early days; in theology he has never departed from the standard of his distinguished teacher, Dr. Chalmers. Ecclesiastically, our friend is a Broad Churchman; but he is not so in regard to doctrine. His mode of preaching has been in a large degree expository; and as such it has probably not always been altogether to the taste of English hearers, who are not captivated by "courses" of sermons. As a pastor, Mr. Wallace has had his share of trial; but the clouds have long since departed, leaving the evening of his life clear and peaceful, without an enemy in the world.

At the age of twenty-six he was united in marriage to Miss Mary Jeffryes, who, in the full Scriptural sense, has proved "an helpmeet" for her husband. On October 4th, 1837, they were married by the Rev. Hugh Ralph, of the Scotch Church, Liverpool, and the marriage was one of the first that took place under the new law. The issue has been a family of seven daughters and five sons, of whom four daughters and four sons still survive. Of these, all save one daughter, who is living with her husband in Queensland, were present in the old home—the chapel manse—at Tottenham on the occasion of the celebration of the golden wedding, October 4th, 1887.

On Sunday, June 28th, 1885, Mr. Wallace preached two farewell sermons in the chapel at Tottenham, and in the first of these he remarked:—

"I have felt, and do feel, that the more the minister is forgotten in the Master, and special circumstances are lost sight of in the proclamation, elucidation, and enforcement of Gospel truth and promises and precepts, the better it is for all. But it would be to do violence to my own feelings, and would savour of thoughtless ingratitude to my blessed Lord and Redeemer, and coldness and disrespect to you, beloved brethren, among and for whom I have so long lived and laboured, were I on the present occasion to indulge my natural tendency to be silent.

"Looking, then, to the past, I can truly say that, as a comparatively young and unknown man, unknown not only to those to whom I came to minister, but to the denomination in general, I commenced my ministry in this place nearly forty years ago with much fear and trembling. And although I was most cordially and kindly welcomed, not as a stranger, but as a brother, beloved and

trusted, I am not prepared, in looking back, to say that such fears were altogether groundless, and that some of them have not from time to time been realised in the course of my long ministry. Doubtless some of the difficulties with which from time to time this church has been troubled may have arisen from my own inexperience, or from my want of tact and wisdom in the management of such a church as this ; from that cause, as well as from the various and sometimes irreconcilable opinions which are apt to crop up in any society of free and thinking men. I do not complain of anything I have had to bear in the way of differences of opinion charitably held and honestly stated, and I am thankful to say that, speaking for myself and others as well, although in some circumstantial matters we may have erred, yet as to the general principles on which we have sought to regulate the affairs of this church I am bold to say they are such as have ever commended themselves, and do so still, to our considerate and calm judgments, as well as to the sentiments and affections of our hearts."

In the second sermon the Pastor thus referred to the changes which have come over the district since he first began his ministry :—

"What changes have come over us and have we witnessed during the last forty years ! There is a change in the outward character of our place of meeting. The high pews and the pulpit against the wall, and entered through a door immediately behind, are things of the past. And our roomy comfortable pews and renovated chapel are standing proofs of the cordial united labours and liberal contributions of the members of the church and congregation some seven years back.

"What a change has time wrought in our surroundings ! When I commenced my ministry here, Tottenham was a rural suburban parish of under 10,000 inhabitants, and this was the only Baptist chapel in it. Now the population of our parish is, I believe, between 50,000 and 60,000, and there are two, if not three, Baptist chapels in addition to this mother one. And there is a proportionate, if not still greater, increase of the churches of the Establishment, and of other Nonconformist churches—Independent, Methodist, Presbyterian, Brethren, &c.

"What a change have these forty years wrought in and among the members of the church and congregation ! How few are present now who were present then ! Whether present or absent there are only, I think, five surviving members of our church who were members when I commenced my ministry here. Some have been removed to other localities, a few to distant shores, and are still pursuing the journey of the Christian life under altered conditions, but still, as I have reason to know, in living and loving sympathy with us and the church of their early affections."

In 1876, a large sum was expended in renovating and repairing the chapel in accordance with the modern style.

At the farewell public meeting, held on August 13th, 1885, the chair was occupied by Sir R. N. Fowler, who was then Lord Mayor,

and who spoke as an old friend, and for long a near neighbour of the retiring Pastor. Mr. Cloudesley spoke on behalf of the church; Dr. Todd represented the London Baptist Association; and other speeches were made showing the great esteem for Mr. Wallace which generally prevailed, and for the work he has accomplished. Suitable testimonials were also presented from the church, from the outside public, and also from the Sunday-school.

It need only be added that Mr. Wallace has been succeeded in the pastorate by the Rev. W. W. Sidey, late of Cupar, in Fife.

G. H. P.

SUNSET THOUGHTS.

No. I.—PEACEFUL EVENING.

“It is a beauteous evening, calm and free;
The holy time is quiet as a nun,
Breathless with adoration.”



NATURE, always worthy of devout contemplation, is especially attractive in her gentler moods; and never more so, perhaps, than when she dons the sober robes and displays the maternal grace of evening. A pleasing, pensive beauty and chastened tenderness pervades the vast expanse of nature when

“The broad sun, refulgent lamp of day,
To rest with Thetis, slopes his western way.”

Like all the gentle and beneficent movements of nature, evening wears on with stately and measured footfall. Accustomed as we are to the gentle unfolding of the “gradual dusky veil,” methinks we should be ill at ease if transported to inter-tropical scenes where, when the sun has sunk from ten to fifteen degrees below the horizon, the sable pall of night falls “like a bolt from the blue,” envelopes the scene, and makes the face of nature black as an Ethiop. The almost instantaneous transition from day to night, and from light to darkness—due partly to the absence of the reflective and refractive powers of the atmosphere between the tropics—would prove both harmful and embarrassing; it would tend to paralyse the organs of

vision, bewilder the traveller, and become the harbinger of hurry, confusion, and dread. Hence, we would cherish the emotions of love and gratitude toward the great Artificer of the universe, for the wise and beneficent arrangement by which the forces of creation so operate as to ensure the gradual approach of evening, and, with Wordsworth, salute its return with a glad

“ Hail, Twilight, sovereign of one peaceful hour !”

Man was formed for relaxation as truly as for labour ; and there are few pleasures so pure and lasting—apart from their higher significance—and well calculated to at once unbend and strengthen the mind, as the patient observation and study of natural phenomena. Who knows not the luxury of reclining in leafy shades and thymy meads during the warm twilight of summer evenings, between the time of the setting sun and that of the rising moon, when, contemplating the varying aspects of nature, or conning the pages of some favourite author, the mind gives wing to fancy ?

Gentle the vicissitudes and sweet the ministries of the folding hour, when soft, Favonian airs, such as Mozart loved to compose in, fan the cheek and rustle in the pine tops. It is no marvel that the poet Gray, under similar circumstances, delighted to hold dalliance amid the sylvan retreats of the small Buckinghamshire village of Stoke, and, in the innocent joy and abandon of boyhood,

“ Oft on the dappled turf at ease
Reclined, and played with similes,
Loose types of things through all degrees.”

What pencil can adequately portray or pen describe the fascination of the hours that part the land of day and night, when the sun sets in majesty behind the empurpled hills, and the sky is flecked with fleecy clouds broken into masses in semblance of shoals of dappled mackerel, or flocks of restful sheep—“ God’s lambs,” in the fertile and expressive language of the Germans—with other fantastic shapes and groupings, which hang suspended in the zenith, or glide lazily athwart the aerial “ field of the cloth of gold,” and lie mirrored in the glassy lake below ; when the white mists gather on the hill sides, and the languid air is laden with the balmy exhalations of herbs and flowers ; when softly gleams the twilight star—metaphor of tranquility—and glancing

moonbeams shimmer through avenues of murmuring foliage, erst resonant with the ring-dove's amorous descant; when the halcyon breeze whispers of repose, and the whole aspect of things solicits to peaceful and serene enjoyment?

Evening, with the soft, visionary twilight that invests it, is a theme which has not been deficient in fascination for the poet, from the time Homer sang of the moonlit shores of Troy, to the present day; indeed, from the writings of our modern and contemporary sons of song might be culled an anthology of choice poetic gems dedicated to this attractive theme. But, not only has it a tender, matronly grace; a serene, mellow and mysterious beauty which have charmed the poetic instinct; it owns an element of worth that brings it home to the business and bosoms of men, and which renders it a thing of joy in the stern actualities of life.

As the great world-hush of nature steals on, there are many and manifold indications of a period of transition from the old to a new order of things. The pathway of life deflects and takes a new turn. Day, conformably to the universal law of gradation, is slowly waning. In earth, air, and sky, throughout animate and inanimate nature, all things converge to a given focus. Notes of change and preparation gather upon the ear and arrest the eye—whether in the thronged and busy city, or the Arcadia of rural life and scenery—which declare that the “day draweth toward evening.” The majestic sun—regent of day—loyal to duty, has fulfilled his appointed diurnal course, is nearing the margin of the visible heavens, and making the portals of his western pavilion aglow with crimson and regal glory, scattering in his train faint trailing streaks of amber and gold. The green swathes of the hill sides are attempered in tone and contour by the enveloping opalescent mists; the subdued tints of shrub and flower own the witching spell. The shadows of tree and tower and spiry blade acquire spindling length.

“Now spurs the ’lated traveller apace
To gain the timely inn,”

The shepherd is folding his fleecy charge, and the lowing herd wind slowly to the stall. The antlered deer has slaked his thirst at the brook, and hies through the forest-glade to seek concealment in the umbrageous multitude of leaves. The startled crow takes wing to the

bowery wood, and the timorous hare steals from her covert in the entangled brushwood. The "craik" of the landrail sounds afar; while the shrill "good-night" of the pert grasshopper salutes the ear in strong antithesis with the baritone monologue of the vagrant bee, as he sails hiveward with his latest cargo of nectared sweets. That officious hybrid, the weird-like bat, true to the epithet preserved both in the Greek and Latin names for this animal, comes forth in the gloaming in quest of his evening meal of moths and beetles; and, as he wheels in circumambient flight, flaps his swart leathern vans—which Derham characterised as a "prodigious deviation from nature's ordinary way"—perilously near the head-gear of the husbandman bending beneath the weight of toil and the added burden of firewood on his shoulder, and plodding wearily homeward through fields of ripening grain that wave obeisance, and lands gay with blossoming bean, that regale the sense with a fragrance sweeter than any the spicy groves of Araby can boast, to enjoy respite and rest, and dip in Lethe the remembrance of the austerities of day-labour.

The feathered denizens of mid air, which crammed with mirth and music the busy interspace

"Between the lark's notes and the nightingale's,"

have ceased their madrigals and sprightly antics, and now pillow their head beneath the wing, immersed in downy slumbers; reminding us of that sweet morsel of ethical instruction of Luther—who loved to indulge in the thoughtful contemplation of nature—when he says:—"That little bird has chosen his shelter, and is about to go to sleep in tranquility; it has no disquietude, neither does it consider where it shall rest to-morrow night; but it sits in peace on the slender bough, leaving it to God to provide for its wants." The reflection is a forceful comment on the story of providence, and breathes the very spirit of the Divine exhortation, "Take no thought for the morrow," and accentuates the rebuke to undue anxiety and self-torment which it involves.

The "lyric lark," whose voice is rarely heard after sundown, has taken his leave of the blue hush of God's sunshine, and furled his wings, a fit prelude of repose, in his rustic, ground-built dwelling of stubble grass and root fibres. Gentle homilist! sweet slumbers be thine and a bright to-morrow. Many pastoral sonneteers have gushed

into mellifluous numbers over thy home-loving virtues and thrilling ecstasies, but none more enchantingly than the lake-haunting bard of "The Excursion," who apostrophises thee as the

"Type of the wise, who soar but never roam,
True to the kindred points of heaven and home."

The book of nature, birthful with interest and instruction, lies always open. Nor does it lack symbols of the higher teaching, for every natural fact is the basis of a spiritual verity. The deciduous leaves of trees, and drooping petals of flowers, tell of decay and death; while the rehabilitation of the garniture of the woods, and the rejuvenescence of the flowers in spring, preach of resurrection more persuasively than the most eloquent homily. "We would not enter on our list of friends one who has never seen in the shades of the landscape, or heard in the songs of the grove, something more than a subject for the painter's canvas, or the poet's lyre; who has never discovered that from the stately oak that stretches across the glade, to the minutest bud that bursts into being, there is a wisdom of design and an omnipotence in execution that mark the hand of Deity; that every leaf is a candidate for his wonder, and every fibre a subject for his astonishment; one, whose passions have never subsided in the stillness of a summer's eve, and whose sterner thoughts have never been relaxed by the softening influence of the stealing twilight."

The characteristics of bird-nature have afforded moralists a wide field of instruction and analogy by which to elucidate and enforce the higher truths. Well has Bishop Hall interwoven the natural with the ethical in the following quaint apologue, which is too good to be overlooked. He says:—"How nimbly doth that little lark mount up, singing, towards heaven in a right line; while the hawk, which is stronger of body and swifter of wing, towers up by gradual compasses to his highest pitch; that bulk of body and length of wing hinders a direct ascent, and requires the help both of air and scope to advance his flight; but the small bird cuts the air without resistance, and needs no outward aid to speed her flight. Just so is it with the souls of men in flying to heaven. Some are hindered by those powers which would seem helps to their soaring up thither. Great wit, deep judgment, quick apprehension, send men about with no small labour for the recovery of their own encumbrance; while the good affections of

plain and simple souls raise them immediately to the fruition of God. Why should we be proud of that which may slacken our way to glory?"

The blackbird—which, with the lark, heralded the silvery dawn—and thrush, later on the wing than most of the members of the woodland choir, have sent up their tribute of gratitude and praise, and their evensongs linger like echo on the ear of evening with the soothing influence of a holy benediction. George Dawson esteemed the blackbird's trill as composed of the sweetest notes on this side the celestial paradise. Edward, the Scotch naturalist, declared his preference over all our singing birds in favour of the song-thrush for the richness and softness of his tones.

Anon, the nightingale, "poet bird," of mean and dusky plumage, but a *maestro* of song, asserts his reign, and from—

"Bloomy spray
Warbles at eve when all the woods are still."

There is a witchery that few can resist in the vigorously sustained tones, strains, and roulades which combine to make the gushing ecstasies of song peculiar to this bird,

"Whose notes
"Nice-fingered art must emulate in vain,"

and which indicate, not only strength of voice, but marvellous compass and flexibility. It is noteworthy that men of learning and tender sensibility in all times, and of varied nationalities, have conceived a passionate love for this most musical bird, the "Paganini of the feathered tribes." Sophocles entertained a peculiar fondness for the chant of the nightingale, and Theocritus and Ariosto had a fine and healthy sense of the charms that thrill and beautify this underworld of ours. Our own Albert the Good did not conceal his natural distaste for the excitement and glamour of Court life, or his deep attachment to the serene and more satisfying delights of nature—the play of sunbeams, the rhythmic flow of rippling brooks, the quiet grotto in green, sequestered nooks, the hymning of woodland choristers, and the cool shades of tranquil evening. We are reminded of a saying of the late Prince Consort, when luxuriating amidst the delights of the scenery around Florence, or of his own charming retreats of Osborne and Balmoral. On such occasions, especially while listening to the

nightingales in May, his frequent ejaculations were—"Now I can breathe!" "Now I am happy!"

An elegant living author thinks the nightingale is God's missionary, publishing abroad His wonders among the trees, and most eloquent when the world is stillest. There is appositeness in the conceit, Nature is instinct with God; and while the busy, garish day is not without demonstrative evidence of His wisdom and beneficence, the sweet ministries of its closing hours, and the night, with its apocalypse of wonders, is well calculated to fill the mind with an over-awing sense of the prevalence and power of the Divine attributes. We envy not the state of the man—"churl compact of thankless earth"—who can gaze unmoved and undevout, and with a merely sensuous eye, upon the manifold and mighty tokens of omnific skill that appeal so forcibly to the mind and heart at all points during the holy hours of night; when nature is lulled by moonbeams into rest, and meekly beaming cussets of silver light fleck the purple vault of heaven; when a deep mysterious calm pervades all, and the tremulous leaves seem stirred with the breath of prayer; when the groves and woods—"God's First Temples"—are made vocal with the sublime nocturne of the poet bird, whose swelling and dying cadences quiver through their leafy cloisters and pillared aisles. It is a time for contemplation rather than action. Brooding thought and museful meditation become the sweet hours of compline, for—

"The holy time is quiet as a nun,
Breathless with adoration."

Such scenes and associations—available to all who have the "seeing eye"—should move the soul to tenderest thoughts and sympathies, and lure its affections and desires from earth to heaven—from the contemplation of the created to communion with the Creator.

While faint streaks of departing day still glimmer in the west, Hesper leads forth the sisterhood of twinkling gems; till, anon, the crescent moon—planet of peace—dips the horizon shortly to assume the regency of the sky. In green lanes and hedgerows the glow-worm lights her torch with mild radiance, as if emulous of the stellar host. In the busy hives of town and city industry, the bustle, dissonance, and strife of mill, market, and mart have well-nigh ceased. The tumult of party has subsided. The gusts of passion have been soothed into peace, and the mighty hush of nature admonishes

all things to repose. It is an oasis in the desert—a grateful Elim, rich with shady palms and refreshing springs in the arid and parched Sahara of life. And whether, in imagination, we hie to the land of Philistia, and in the fertile valley of Gerar, with its rich pastures of flocks and herds, take sanctuary with Isaac—“the heir of promise”—who, to seek consolation in the depression of a great sorrow, “went out to meditate in the fields at the eventide;” or study the chiaroscuro of nature with Titian, as he watches the tranquil scenery around Venice, and the sun setting behind the hills of Bassano, as the glowing and scattered light pours a balmy softness into the shadows, and forms the most charming twilight; or, with Virgil, contemplate the sun going down over the crest of the Apennines, from the green haunts and pastoral dwelling of his youth; or whether we conjure up memorials of the more attempered and familiar sunsets we have witnessed from the heathery hills and quiet hamlets of rural England, we involuntarily repeat the cry of the Lotus-eaters: “There is no joy like calm.”

JOHN GREET.

IN AUSTRALIA.

BY PERIPATETIC.

No. III.



HAT do you think of our harbour?” This question is put with almost wearisome iteration by the good people of Sydney to the stranger within their gates. “It is the finest harbour in the world,” they proceed to inform you; “all the ships of the British Navy could anchor in it in perfect safety,” &c. Very proud are the Sydney people of their harbour, and not without reason, for it certainly is very beautiful, as well as—what is of greater importance in a sailor’s eyes—commodious and safe. Nature seems to have done almost everything that was necessary to make it perfect. So deep is it that the largest vessels can be brought up into the heart of the city, and can discharge their cargo, if necessary, into the streets. A similar

remark as to the depth of the water, even at the very edge of it, applies, I am told, not only to Sydney Cove, where the wharves and landing-places are, but to all the numerous coves with which the harbour abounds. The wooded heights, with noble mansions peeping here and there from among the trees, combine to form an environment of great beauty. Anthony Trollope wrote:—"I despair of being able to convey to any reader my own idea of the beauty of Sydney harbour. I have seen nothing equal to it in the way of land-locked scenery—nothing second to it. Dublin Bay, the Bay of Spezia, New York, and the Cove of Cork are all picturesquely fine; but they are not equal to Sydney, either in shape, in colour, or variety." If Mr. Trollope despaired of being able to give an adequate description of this noble harbour, it can excite no surprise if I despair too. What so great a master of descriptive art felt himself unequal to, I will not have the temerity even to attempt.

The city of Sydney, although exceedingly picturesque when seen from its harbour, is somewhat disappointing to the visitor when he finds himself in the midst of it. The streets are, for the most part, narrow and irregular; but this is a characteristic which I am not so inclined to complain of as that they are badly paved and dirty. A few of the principal streets are fairly well kept, but some of the less important are in a condition not creditable to the municipality. George Street and Pitt Street, running parallel to each other through the centre of the city, are, from almost every point of view, the two most important thoroughfares of which the city can boast. They contain buildings which for massiveness and beauty of architecture, cannot be excelled by any other Australian city. The new Post Office is a very imposing structure, and so is the Town Hall. Other buildings worthy of mention are the Colonial Secretary's Office, an opportunity of viewing the private apartments of which—including the Council Chamber, where the Governor and the Ministers meet for conference—was afforded me by the courtesy of one of the under-secretaries; the Museum, the Anglican and Roman Catholic Cathedrals, the Jewish Synagogue, and the University. Parliament house, and the Mint in Macquarie Street, are relics of a bygone age, and will eventually give place to buildings more becoming the importance of the Colony; indeed, the foundation stone of a new Parliament House, whose general features will be those of our own splendid

House at Westminster, was laid by the Governor only a few weeks ago.

One of the things which no visitor to the city of Sydney is likely to forget, is the shrieking "motors" which rush along its streets, attached to the most unsightly of tram-cars. These motors are, in fact, steam engines, very little different in action and appearance from those run on the railways, and the cars are very like the third-class carriages—open from end to end, and having seats extending from side to side—to be found on some of our railways at home. In truth, Sydney has steam locomotives and railway trains running along its streets, shrieking, whistling, puffing and groaning, and making the day, and much of the night, hideous. These motors, too, are a constant menacing peril to the lives of the people, who throng and cross and re-cross the streets. They follow one another very rapidly, and as they cannot be so easily pulled up as the cars of other systems, they not unfrequently crunch some unfortunate person who has not had the alertness to get out of their way. One fatal accident of this kind occurred during my brief sojourn in the city. Surely the citizens of Sydney must be a patient folk to have endured this nuisance so long, and to be enduring it still.

New South Wales has just celebrated its Centenary. It was on the site of its capital city that Captain Phillip, sent by the Imperial Government to form a penal settlement, landed on the 20th of January, 1788, with the motley throng he had brought with him, consisting of about 600 male and 200 female convicts; and here it was that proclamation was made of British supremacy over Australia. The beginnings of the Colony, and of those Colonies of which this was to be the mother, were not auspicious; but there is no gainsaying what those beginnings were; and so Australia looks unpleasant facts boldly in the face, and tries to make the best of them.

It was my fortune to arrive in the city at the commencement of the Centennial week, and hence I had an opportunity of seeing the sights and joining in the celebration. On presenting my card at the Colonial Secretary's office I was able, like other visitors from England and the other Colonies, to obtain tickets of admission to various public functions and state formalities. The first of these, very fittingly, was the unveiling by Lady Carrington, the wife of the Governor, of a statue of the Queen. The statue, which is a very fine one, the work

of Mr. Boehm, stands in the middle of a square, in front of, I believe, the oldest church in the Colony, and has on its right, though on one side of the square, and at the entrance to one of the public parks, an equally fine statue of the Prince Consort. It was estimated by the *Sydney Morning Herald*, the leading daily paper, that 50,000 persons witnessed the unveiling, but I cannot help thinking the estimate excessive. Australians—suffer me parenthetically to observe—do not err on the side of belittling themselves; quite the contrary. Among the other great events were a State banquet; an intercolonial agricultural exhibition; the dedication of a new park, to be called the Centennial Park; a centennial regatta; a trades' and labour demonstration; the laying of the foundation stone of the new Parliament House; and a citizens' centennial banquet. There were also special services on the Sunday following the week of celebrations and public rejoicing, as well as a monster meeting at the Exhibition building, where Bishop Barry, the Primate of Australia, conducted a united service at which all the churches were represented. It was estimated that 8,000 persons were present. The key-note of the meeting was struck by Dr. Barry in his short but eloquent introductory address, when he said, "Our service is one of Christian unity—a unity not of vague, colourless compromise, but the free unity of a common grasp, which, after all, makes up the life of life, on the Fatherhood of the one God, the salvation of the one Lord, and the inspiration of the one Holy Spirit. Those who are to address the congregation will speak the clearest truth they know, and yet in their utterances there will not be a word said which will not strike a chord fit to vibrate in the hearts of all. In the dear old hymns in which we shall join, we shall this day be Christians, and nothing but Christians, as we hope we shall be one day in heaven. On all great days of national enthusiasm, the frost-work of division is quelled as by a glorious flame; but how much more when such enthusiasm is so kindled by the Divine fire from the altar of God, that it goes up in a great cloud of incense to the heavens, where all are one in Him? Freedom under a moral necessity, unity of action—a unity ultimately in God—are not these exactly the forces which, under His Providence, will make for national blessing and greatness, such as we would desire for a young country just growing to a knowledge of its capacity and destiny? Of all these may our

worship to-day be not only the symbol, but in its measure the means. So far as it is real and fervent it will not pass away. It will live in us after we have separated and returned to our homes, and to our own spheres of action and duty in which we make our contribution to the common history." Other speakers followed in a similar strain; but for those who were situated more than half-way down the hall from the platform it was difficult to hear, and for those quite behind it was impossible. Dr. Barry, besides being a fluent and effective speaker, has a good resonant voice, and it would have been well had he occupied more of the time.

It is needless, and would be out of place, for me to describe the arboreal and floral decorations which made the city look gay and festive by day, or the illuminations which filled it with a blaze of light at night. Suffice it to say that these were not unworthy of the occasion, or of the young country which made them an expression of its joy. Just one word, however, as to one who was a very prominent figure in each of the great public demonstrations. I refer to the Governor, Lord Carrington. Nothing could exceed the popularity of His Excellency and Lady Carrington; which, indeed, is the more popular of the two it would be difficult to say. Their popularity is deserved. Lord Carrington has made an admirable Governor for New South Wales. He is a young man, and before his appointment had had, I believe, little or no experience of political life or government. In England, he was chiefly known for his connection with the turf, and his friendship with the Prince of Wales. Probably those who gave him his great trust were acquainted with his talents. At all events he is another example of an untried man of ability proving, when placed in a position of high honour and responsibility, to be all and more than his most sanguine friends had hoped. Perhaps of all the Australian governorships the most difficult is that of New South Wales. The position had been made the more difficult just before Lord Carrington's accession to it by the great unpopularity of the previous Governor, whose lack of power to render himself personally agreeable, and whose unfortunate pecuniary difficulties, which recently necessitated his appearance in the Bankruptcy Court, had, I have reason to believe, produced a feeling among the colonists highly damaging to the English connection. But any mischief which was thus done has been more

than repaired by the tact and good sense of the present Governor. His lordship appears to be about thirty-five years of age, is of medium height and size, dapper and even soldier-like in appearance, has a good voice, and speaks with clearness and force. His speeches are invariably short; he says the right thing, and does not say too much. I thought I observed an example of the way in which he has secured the goodwill of the populace on the occasion of the laying of the foundation stone of the new Parliament House. About the stone was a wooden enclosure, within which were extensive tiers of seats, called the Grand Stand. This was occupied by other Colonial Governors, members of Parliament, judges, and other great personages, as well as by those who were able to purchase tickets, or were of sufficient importance to have complimentary tickets presented to them. Outside, behind the platform, was the surging multitude. Lord Carrington was the last speaker. All the previous speakers had addressed themselves to the notabilities on the grand stand, leaving the thousands behind them to hear as best they could; but His Excellency, at the very commencement, deliberately turned his back on the "hupper crust," to use the phrase of a well-known personage, and addressed himself to the crowd. This, as may be supposed, elicited from the latter a hearty cheer, and was much appreciated.

But what about the public men of the Colony—the politicians who discuss its affairs, the legislators who make its laws, the ministers who compose its Government? Let us take, first of all, the voting stratum upon which, and by which, the political edifice is built up. Manhood is the qualification for the franchise; manhood suffrage, in fact, prevails in all these Colonies. Every man, then, has a vote, and is more or less, according to his idiosyncrasy, a politician. It is needless to say that political power is almost entirely in the hands of the lower classes, of such as are uneducated, or very imperfectly educated, and have small political knowledge. The educated classes, comprising all the professions, and the propertied part of the community, who, from their superior culture and reading, are able to judge of political questions, not simply as they may affect a particular township or some petty interest, but as they may affect society and the State at large—these are practically powerless to influence markedly, much less decide, great political issues. In

brief, they by no means possess the political influence which their importance in society, and their capabilities of being useful to the State, demand that they should have. The result is manifest, and is only such as any rational person would suppose. The electorate is *represented* in the Legislature, and the representation is not such as in every case to reflect very much credit on the State. Another result is that—as is said to be the case in America—the men of best character, and of best qualification to serve the State, hold aloof from political life. I might refer, by way of example, to what occurred even during my short stay in the Colony. Painful and disgraceful scenes were witnessed several times in the Chamber; angry recriminations took place; profane language was freely used; the Speaker's authority was set at defiance; and on one occasion two of the members actually came to fisticuffs, not it is true within the Chamber itself, but only a few yards from its august portals. Respectable and high-minded men blush for their country as they read of these things in the newspapers, but are confirmed in their determination not to suffer themselves to be brought into contact with the men who are capable of them; and the thoughtful and far-seeing perceive and lament the danger it portends. A prominent English politician and member of the House of Commons a few years ago went out to the Colonies as a Liberal, and came back a Conservative. I am not likely to imitate his example, I think, but I can quite understand the process of conversion.

Far be it from me to say, or imply, that there are not among Colonial legislators and statesmen men of the highest character, both as gentlemen and politicians; but that there are such men is not by virtue of, but in spite of, the system which they are compelled to live and work under, and none, perhaps, deplore more than they its demoralising effect. I hate despotism, and I love liberty; but there may be the despotism of a class as well as the despotism of one man, and the one is as little to be chosen as the other. It is customary to go into ecstasies of admiration over "liberty-loving Greece," the Greece of classic story; but the history of no nation affords so many and such striking examples of the evils of ultra and unqualified democracy as the history of the ancient Grecian republics. One might refer, for example, to the story of Athens in the time of Alcibiades for instances of the fickleness of

the multitude, of the way in which they were swayed by passion and prejudice, and their utter unfitness to be the final court of appeal in political and especially civil and criminal matters. From the overwhelming disasters which by their infatuated decisions they brought upon the State they could only find deliverance by beseeching the men of tried capacity and political knowledge, whom they had exiled and otherwise ill-used, to return and help them in their misery and perplexity. But there is no need to go to ancient history to learn the lesson that it is not good to repose supreme political power in the hands of one class, and that class the least educated and least informed of the community. One may learn it by visiting the democratic Colonial States of Australia. Thoughtful men who love their country deplore its present demoralisation, and, foreseeing the perils which must beset it in the future, rightly say, "Manhood suffrage having been granted can never be recalled; but while every man has a vote, let some men, possessing special qualifications, have more votes than one, and so let the present inequality be redressed." I found it impossible not to sympathise with men who reasoned like this; for in the Colonies the working classes have far more than their due share of political power, the result being injustice to the other classes, political demoralisation, and peril to the State.

A PILGRIMAGE.

"A LAND WHERE ALL THINGS ALWAYS SEEM THE SAME."



AT the word "pilgrimage" Mecca will come to mind, with Jerusalem and perhaps Lourdes. To most readers it will not occur that there are places to which pilgrims resorted before Jerusalem or Mecca were builded, and which are still thronged with visitors. On the other hand, among the millions who ascend Tai Shan or worship at the grave of Confucius, there is but one here and there who have even heard the names of Mecca, Medina, and Jerusalem. There can be no more striking proof of the fact that in religious matters one-half the world does not know how the other half lives.

Tai Shan, the chief of the five sacred mountains of China, rises in the

west of the Shan-tung Province; the name Shan-tung indeed meaning East of the Hill; as the neighbouring province, Shan-si, is West of the Hill. But the traveller in North China will feel the influence of Tai Shan long before he comes near it. Down as far as the coast at Chefoo, fifteen days' journey from the hill, he may notice that the village hovels have a slab of stone built into their mud walls; on the stone are cut the four characters—*Tai Shan Kan tang*—a spell against evil spirits.

When I started with a friend in the month of May to visit this sacred hill, the corn was yellowing for the harvest. In this climate of extremes the ground, which four months before was covered with snow in drifts twenty feet deep, now flaunted the gay, cursèd poppy; here and there was a field of cotton, and the castor-oil plant skirted the road. As we were not going by the high-road we travelled in the luxury of a wheelbarrow, with four men to drive and pull; a second barrow carried our bedding and the indispensable tinned meats, and we hoped to get over twenty to twenty-five miles a day.

We were trundled for five days before we saw the hill—five days without much incident; meeting now and then a string of camels coming from afar with merchandise, as in the days of the "Arabian Nights" (if such an expression may be pardoned); passing sometimes a fleet of heavy-laden barrows with sails spread to catch the helpful breeze; stopping for refreshment in many a town and village where the oldest inhabitant has never before seen a foreign devil; reviled in one place, but in the next treated with all that abundant courtesy which is the Chinese nature. On the sixth day we entered the quiet city of Tai An (Tai Ngan)—Exalted Peace—under the shelter of the sacred hill.

The city seems only to exist for the sake of the mountain. The most prominent feature in it is a great temple where officials and others, whose business will not allow them to ascend, may worship toward the holy hill. But we, neglecting this famous temple, incontinently ordered chairs, the peculiar sort of mountain chair used by pilgrims who can afford it. The carrying business is so great that there is actually a fixed price for the ascent; and instead of wrangling over extortionate demands, we were glad to agree at once on three shillings each for being carried to the summit, and back again next day.

The ascent began as soon as we left the city. A broad paved road, some twelve feet wide, continued almost to the summit. Here and there, with increasing frequency, we come to a flight of steps. The men walk abreast, each with a chair-strap slung over one shoulder, now and then swinging quickly round to change the shoulder, so that the passenger goes sideways, sometimes right hand first and sometimes left. Over the rising ground we go at a swinging rate, but up the steps with a slow, measured pace; for as we get higher the flights are longer and are generally described as "almost perpendicular," and a fall would result in from one to three broken necks. Coming near the end of the 6,000 steps, and looking up the last steep flight, it is like a picture from the "Pilgrim's Progress"; far above us at the head of the stairs is a gateway with the sky gleaming through; it is appropriately named "Heaven's Gate."

In England, Tai Shan would be considered no mean hill. In 1870, Dr. Williamson says the height had not been taken,* nor have I been able to find out that it has been calculated since; but by my own observations it stands 4,870 feet above the plain, the plain being but a few hundred feet above the sea level. This cannot be called insignificant; nor can I agree with the Jesuit who, arriving at Tai An in 1687, makes this disrespectful mention of the hill. The city "lies at the foot of a hideous mountain which covers it from the north winds." † However, neither its height nor its beauty makes its chief charm in a foreigner's eyes or its claim on a traveller's interest; but its place in history. No other hill has such a record. In the *Shu Ching* (edited as an old book 2,400 years ago), it is stated that the Emperor Shun, "in the second year of his reign, made a tour of inspection as far east as Tai tsung (Tai Shan), where he presented a burnt-offering to heaven, and sacrificed in order to the hills and rivers." ‡ This was about B.C. 2250, and it has kept its place in history ever since that time; resorted to year by year, worshipped and honoured by sovereigns and people alike. It is said that on the great feast day as many as 10,000 people ascend it. Why they go may perhaps be gathered from the following, translated from the native

* "Journeys in North China," vol. i., p. 85.

† Du Halde, fol. ed., I., 42.

‡ Legge's "Shu King," pt. ii., ch. iii., p. 8.

map of the hill:—"Tai Shan is the chief of the five sacred mountains; the surrounding hills support it; its springs are many; it makes the rain-clouds. Its merit is equal to Heaven; it is appointed Equal of Heaven, Beneficent Holy Ruler; it commands life, death, misfortune, happiness, honour, disgrace. Of all places under heaven it is worthy to be visited."

The place was very quiet when we were there. We tried to imagine the scene when the broad road was thronged like a fair; when all the dens and caves were filled with the hundreds of loathsome beggars whose capital is their deformity or sore; we examined its temples, its rock inscriptions (many of them older than our era); and having spent a night on the top, we came back to Exalted Peace.

We had seen one of the most popular places of pilgrimages in the world, but we had not yet seen what was to us the most sacred and interesting spot in China. So mounting our trusty barrow we travelled southward under the blazing sun for two days more till we reached Ch'iu fu. In English books and maps this name may be found under various disguises, as K'io fu, K'iu foo, Ch'iu fu hsien, &c.; but even this will hardly account for the world's ignorance of the place, nor do I know what will. The grave of the sage whose teachings have for centuries constituted the education of one-fourth of the human race is as interesting as the shrine at Medina, and Ch'iu fu deserves to be as well known as Mecca.

Arriving late at night, we took a dirty inn in the north suburb. Like all inns in North China, it was much less fit for sleeping in than any English barn would be; but, having asked my host's "honourable name," I went to bed profoundly impressed with the thought that I was under the roof of a descendant of the Master—his "humble name" was K'ung.* My respect was diminished somewhat when I saw the bill next day; but this is by the way.

The first place we went to look at next day was the great Confucian temple within the city walls. China has probably few buildings to compare with this—especially with the main hall, with

* It is almost unnecessary to mention that Confucius is the Latinised form of K'ung Fu-tzū-K'ung, the Master (or Teacher); the surname of the sage being K'ung.

its double roof, its stone, dragon-covered pillars, its yellow porcelain tiles, and its chaste colouring. Inside we found a great image of the sage, some eighteen feet high; before him a tablet with the words, "The most holy prescient sage Confucius—his spirit's resting-place." In other parts of this great hall are images of his favourite disciples, above him tablets presented by different Emperors speaking the most extravagant praises. In front of him are vases of 1600 B.C., and bronzes of 1,000 years later. These dates may be disputed, but not the great antiquity, exquisite workmanship, and priceless value of the articles. Besides this large hall the great enclosure contains several smaller buildings, containing tablets or images of the sage's father, mother, and others; in one of them are three marble portraits of Confucius, and 120 stone slabs containing scenes from

苛苛曰虎之重婦孔泰
 政政何夫婦有人子山
 猛子不與人憂哭適間
 於貢去子曰者而齊政
 虎以婦亦昔使哀過
 也告人然舅子曰泰
 子曰子死貢此山
 曰無貢於間似間

his life. A reduced *facsimile* of one of these is given herewith; the translation of the Chinese text on it is as follows:—

"Confucius going over the side of Tai Shan heard a woman weeping and wailing. He said, 'This woman's trouble is very great,' and sent Tzū lu to ask. The woman said, 'My husband's father was killed here by a tiger; and my husband, and now my son.' Tzū lu said, 'Then why not remove from this place?' The woman answered, 'There is no oppressive government here.' When Tzū lu told Confucius, the Master said, 'Oppressive government then is more fierce than a tiger.'"

Adjoining the temple is the palace of the head of the K'ung family, who holds a rank which may correspond with that of our dukedoms; it is next below the blood royal; and the Governor of the province (which it must be remembered is as large and populous

as England), has to prostrate himself thrice, knocking his head on the ground thrice each time, when he enters the ducal presence. The rank is hereditary, and the holder of it has authority over the whole district. At the beginning of the present dynasty (17th century) the descendants of the sage numbered 11,000 males.

“Our old nobility” could hardly expect Duke K’ung to yield them precedence. In this simple patriarchal style of life, where the poor live on the same land for centuries, and keep their family records with scrupulous care, pedigrees are pure; and I daresay in the whole K’ung history there is no place doubtful, nothing left-handed. But apart from this, from Confucius (to go no further back) down to the present Duke is 2,400 years—seventy-eight generations; and the K’ungs still live on the same ground and show no sign of decay. Compared with this, the coming over of the Conqueror seems an affair of last year.

But the great object of our pilgrimage was still unvisited; we had still to see the grave of the man who, without the aid of the sword, without the profession of a revelation from heaven, gained such a position that to this day, amongst the hundreds of millions of China without any exception or reservation, to know his books is to be educated, to be ignorant of them is to be unlettered.

Quitting the north suburb we entered a long avenue of cypress trees, planted 600 years ago, and all bearing marks of extreme old age. Here and there is an archway or a pavilion built by this or that Emperor. At the end of a mile we reach the gate of a very large enclosure, and here, at the very entrance of the most holy forest, we are stopped for a *pourboire*. It might be supposed that at this place, if at no other in China, there would be a responsible, well-paid man in charge, and a fixed fee for admittance; but here, as everywhere, the dreary formality must be gone through—we are asked ten shillings, we offer sixpence; and after much vociferation and waste of time we are admitted for 800 *ching ch’ien*, or something under eighteen-pence. One of the most difficult tasks one has in China is the keeping up all necessary forms of politeness while dealing with a rascal. It might be said, with truth, that on such an occasion ten shillings would be well spent without any wrangling. There are two answers to this—first, that other people have to be considered. In the journal of the ill-fated Margary there is a

passage which I think shows the true gentleman:—"The rates are so ridiculously low that one must feel mean to dispute them; but for the sake of the missionaries, who cannot be lavish, we steadfastly kept to the rule." And then it might be replied, too, that such would not be the Chinese way of doing business.

Admitted, we still found abundance of cypress. Our way was very much like that of the worthies in the willow-plate pattern, over bridges, through archways and temples, between gigantic stone cats or tall, placid, mysterious sages; until our guide stopped and said, "Here it is!"

It is a grassy mound, about fifteen feet high, in front of it a tall tablet, with the characters meaning "The resting-place of the Great Perfection"; before the tablet the usual altar. On the mound are a few old trees and shrubs; from bush to bush round the base of the mound a piece of common twine is tied to keep sacrilegious feet away. There is nothing else to notice except the hut on the spot where the most faithful disciple dwelt in sorrow by his master's grave for six years—double the regulation time.

At first I felt oppressed by the monstrous antiquity of the thing. What do we in England know of antiquity? We build our bit of Roman milestone into a church wall, and put a Latin inscription under it. But the Romans themselves are gone, leaving us inscriptions that we cannot read.* Confucius's grave, which was an antiquity in the days of Julius Cæsar, is still fresh and green to-day. It is true we have Stonehenge, but that is a mere mystery; beyond the fact that it is very ancient, what do we know about it? Whereas the eightieth generation of Confucius's lineal descendants play to-day about his grave.

But though there is no mystery about it, its age is still oppressive to the thought. The man who lies beneath lived in stirring times of which he knew nothing. Thermopylæ and Marathon were fought in his day; during this man's life Cyrus took Babylon, and sent the Jews home after their seventy years' captivity to fill up the measure of their iniquity; Tarquin was expelled, and the Roman Republic founded while this man lived and taught; and when this grave was dug Socrates had yet to be born. Kingdoms have grown up and

* "Eng., Ill." vol i., p. 533.

decayed again since then, yet his sepulchre is with us to this day; not re-discovered after the lapse of ages, but tendered and revered day by day throughout the centuries.

Besides this, one could not but feel there was a pathetic appropriateness in the place. Few burying-places of great men have been preserved at all—of his time perhaps none besides his own. In these latter days when we have a dead man whom we think great, we pile stone upon him, Pelion on Ossa. And the next generation may think more of our monument than of our hero—preserve pantheon and abbey while they cast out Mirabeau and Cromwell. But the Teacher of Ten Thousand Ages is buried in the open; the autumn leaves, the winter snows, the evening dews, lie on his grave; the sparrows twitter round, and a piece of string shuts away the world.

And so it should be; let kings and warriors lie beneath the long-drawn aisle and fretted vault, or bear the weight of "some star-pointing pyramid"; but from the graves of poets, prophets, and sages, who have lived with Nature and taught the heart of man, it is not good to shut out the sky.

We had seen the object of our pilgrimage, and now turned homeward; and as we went the land was full of reapers.

K'U SHOU LING.

POUNDSFORD LETTERS.

No. III.

TWO "MEN OF LIGHT AND LEADING"; THE REV. THOMAS CHARLES,
AND THE REV. DR. HAWEIS.



HE Rev. Thomas Charles, of Bala, was ordained at Oxford at the age of twenty-three. Being rejected by three churches of the Establishment in North Wales on account of his faithful preaching, he devoted himself to itinerating work in many districts where the people were as ignorant as heathens, and he was the means of leading many thousands to Christ for salvation. Finding that in many parishes not ten people could read, he set on foot the circulating schools mentioned in the

following letters. He removed his teachers from place to place after nine or twelve months, when they had taught the young people and many of the old to read the Scriptures.

Bibles were so scarce that twelve families would subscribe to purchase a Bible, and each keep it a month. The story of Mary Jones, who walked seven miles to read a chapter, has been published by the Bible Society. In 1802 Mr. Charles went to London, and laid the case with earnest eloquence before the Committee of the Religious Tract Society. As he closed, the Rev. J. Hughes, one of the secretaries, rose, and said: "Surely a society might be formed for this purpose; and, if for Wales, why not also for the empire and the world?" Thus was the noble Bible Society originated.*

From the Rev. Thomas Charles, of Bala, to Mrs. Paul:—

"August 5th, 1797.

"DEAR MADAM,—I have received from Mr. N. your kind subscription towards the support of the circulating charity schools in Wales. May the good Lord abundantly reward you! I beg leave to add a few words as to the nature of these schools. About nine years ago, in travelling through different parts of the country, I found many large districts between the mountains of North Wales sunk in total ignorance of Divine things; few, if any, could read at all, and they had no Bibles in their houses. I anxiously began to think how it was possible to remedy so great an evil. No practicable plan occurred to me as within my power to hope of putting in execution, but that of employing a teacher or teachers as my finances would allow, and sending them into these dark parts to teach all freely that would attend to read the Bible in their native language, and to instruct them in the first principles of Christianity. By the assistance of generous friends, to whom I communicated my thoughts on the subject, it was set on foot, and succeeded far beyond my expectations, The calls for teachers became numerous; the change in the principles and morals of the people where the schools had been was evident; the number of teachers at last increased to twenty. I set Sunday and night-schools on

* See a fuller account in "The Book and its Story."

foot for those whose occupations and poverty prevented their attending the day-schools. Whatever we attempted of this nature succeeded wonderfully, till the whole country was filled with schools of one sect or another, and all were taught at once. The blessed effects were corresponding; a general concern for eternal things took place in many large districts; many hundreds were awakened to a sense of sin, and their need of Christ, and I have every reason to believe are now faithful followers of Him. The schools are still carried on, and the effects are the same in more or less degree. The number of teachers increases or diminishes as my finances will allow—all my income from a chapel which I serve I devote wholly towards their support, being supported myself by the industry of my wife. I pay every teacher £12 per annum; they continue half a-year or three-quarters in one place, and are then removed into another part of the country.

“Three-quarters of a year is found fully sufficient to teach our children to read their Bibles in the Welsh tongue. I visit the schools myself, and catechise them publicly. I have the unspeakable satisfaction of seeing the general aspect of the country most amazingly changed; to see the wilderness blossom as a rose, and in the thirsty land springs of water. Through the schools and the preaching of the Gospel, the spread of Divine knowledge has become universal. ‘Bless the Lord, O my soul!’

“I hope, dear madam, this little account of the origin and the outlines of a plan which you have so generously supported, will prove in some degree satisfactory, as no other plan can keep our mountainous country from falling into its former ignorance. I am determined to go on as the Lord enables me.

“Assist me with your prayers. Grace and peace be multiplied to you.—I am, dear madam, your obedient, humble servant,

“THOS. CHARLES.

“Spa Fields Chapel House, London.”

“I am here at present on a visit with Lady Ann Erskine, and supply the chapel here for a few Sundays. Any further intelligence you may wish to have shall be very readily communicated.

“My home is at Bala, Merionethshire.

“I do not publish an annual account of the schools, as I do not receive much money from England towards its support, and my friends in Wales see and hear for themselves.”

From the Rev. Thomas Charles to Miss Rebecca Welman, sister of Mr. Thomas Welman, Poundsford Park :—

“DEAR MADAM,—I have duly received your very kind letter, inclosing a note, value £5 5s., which is placed to the account of our charity schools. I beg you will be so obliging as to present my best respects to the good friends (I must call them so, though unknown) who have kindly remembered our poor people among the mountains, and sent, in conjunction with yourself, pecuniary assistance towards their instruction.

“I deem it an honour to be their agent, and bless God most sincerely that He has appointed my lot to labour among them, though the service is laborious, and connected with no emoluments: yet my soul has been abundantly blessed and comforted in the work, and I have had the happiness of seeing (and what greater happiness next to the salvation of my own soul!) again and again the kingdom of Satan in different parts of the country falling into ruins before the mighty power of the Gospel. Yes, I have seen whole neighbourhoods shaken at once, and all the strongholds pulled down, and sinners snatched as brands from the burning. I trust what I have seen is only a beginning, the dawn of a bright day, “when the glory of the Lord shall be revealed, and all flesh shall see it together.” What a day! It must come, maugre all opposition, for the Lord hath spoken it. May you and I, dear madam, live to hasten it, if we do not live to see it. We shall see in heaven what we have attempted to promote here on earth. Shall we not rejoice with angels, with the Father, the Great Redeemer, for penitent sinners? Doubtless we shall. *What*, the cause of Christ prospering on earth and not knowing it in heaven! Impossible!

“May it be our happiness therefore to spend and be spent; to be ‘stedfast, immoveable, always abounding in the work of the Lord.’ It will not be in *vain* in Him.

“I thank you, dear madam, for the pleasing account you have given of the continuance and success of the Gospel at Taunton. We have this one favourable sign in the behalf of our poor country, which highly exalts it at this instant of time, far above all the kingdoms of the world besides, that the Gospel shines more brightly, and there are more of God’s children in it than in all the world put together. This little island seems to be the Mount Zion of this turbulent period,

where the Lord dwells, and where He commands the dew of His blessing. It will be a distinguishing mercy, if whilst other countries are sifted with the fire of God's judgments, we are spared, and salted as God's sacrifice with the grace of Gospel holiness.

"Whenever you have a leisure hour, I shall always be glad to hear from you. I beg an interest in your prayers. I feel I want the prayers of God's people, and every help they can give me. Dear Mrs. C. unites in kind respects and love to our unknown friends.—I am, dear madam, your obliged and humble servant,

"THOS. CHARLES.

"BALA, Jan. 11th, 1798."

The Rev. Thomas Haweis, D.D., was born at Truro in 1734, and educated at Christ's College, Cambridge. He was assistant preacher at the Lock Hospital, and afterwards chaplain to the Countess of Huntingdon, and rector of All Saints, Aldwinkle, until his death in 1820. He was one of the founders of the London Missionary Society, having been deeply affected by reading Captain Cook's voyages to the South Seas.* The Countess sent him, and two of the students from her college at Trevecca, to prepare for the work at Tahiti.

He was the author of many well known and beautiful hymns, among which are those which begin:—

"From the cross uplifted high,"

"O thou from whom all goodness flows,"

"Enthroned on high, almighty Lord."—&c.

The following letter is from Dr. Haweis to the Honourable Charlotte M. Noel, Lady Barham's daughter, on the occasion of her marriage to Mr. Welman. Charlotte Noel regarded Dr. Haweis as having been the means of greatly intensifying her spiritual life, and ever entertained towards him and Mrs. Haweis the most tender and reverential affection.

"January 22nd, 1812.

"MY DEAR CHARLOTTE,—Such we must still call you. We were rejoiced to hear from you, but the spirit of your letter rejoiced us still more than the pleasing event it announced. I hasten to send

* See Dr. Campbell's "Missionary Enterprises."

you not so much my congratulation, as what I know you more value, my benediction. You are now launched into life, and I trust the great pilot will fill your sails with a prosperous gale over that uncertain and stormy ocean, till you come to the fair haven where storms and tempests rise no more. From my hearing of your choice, I regard it as the wisest, and from all my knowledge of your spirit and temper, the most promising for domestic comfort you could have made. You have, I am assured, a gracious man, who will give honour to his wife as the weaker vessel, and as he does not expect an angel, will endeavour to raise her to that distinction by his own example and spirit, that she may at last join their innumerable company, and be greeted as one of the Great Master's fellow servants.

“You are now in a sphere of usefulness, and have only to follow your blessed mother's example in visiting the poor and doing good. You have to look for your enjoyment at home and around you, and not from mixing with the frivolities of a vain world, in which all are seeking rest and finding none. I trust you know where only that rest can be found, and that you and your husband will be every day seeking it together on your knees.

“We fulfilled your request as soon as we read your letter, and if the gracious Lord is pleased to answer our prayers, your years, if such are allotted you, will pass as comfortably as our own have done, and be crowned with like blessings and comforts, yea, and more abundantly.

“Present my Christian regards to your husband, though unknown yet well known as one in Christ Jesus, and to your brother, whose faithful perseverance in the gospel profession will, I hope, eminently adorn the station Providence has appointed him to fill.

“You know how affectionately and paternally I regard you as your pastor.

“T. HAWKINS.

“To the Honourable Mrs. Welman.”

NEGLECTED INCIDENTS AND CHARACTERS OF THE NEW TESTAMENT.

IV.—APOLLOS.

“Now a certain Jew named Apollos, an Alexandrian by race, a learned man, came to Ephesus ; and he was mighty in the scriptures,” &c.—Acts xviii. 24—28.



HE name “Apollos” is familiar enough. It has been quoted almost too often at prayer-meetings in the hackneyed phrase, “Paul may plant and Apollos may water, but God alone giveth the increase.” But of the man himself we know but little. His name occurs here, and in the Epistle to the Corinthians. He just appears upon the stage, and straightway vanishes. All our curiosity concerning him is baffled, and we can only guess what manner of man he was, and what manner of life he lived, and what manner of work he did. We are the more piqued by our ignorance, because the little we know is enough to prove that his character and gifts were of no ordinary type. A man who was named beside Peter and Paul, and whose admirers compared his authority to theirs, must have been like King Saul—“head and shoulders” above his fellows. As it is, however, we have no more actual knowledge of his history than is contained in the paragraph which is our text. Apollos was an Alexandrian Jew. His native place was a famous seat of learning, and a great centre of Jewish culture. It contained the largest library in the world. The Septuagint translation of the Old Testament had been made there, and the Jewish colony was noted for liberality of sentiment and freedom from narrow prejudices. Many of them ranked high among the philosophers of the age. Being educated amid such influences, Apollos would be less bigoted and prejudiced than the Jews of Palestine. Our first glimpse of him is at Ephesus. He appears as a public teacher, proclaiming the message of John the Baptist, that men ought everywhere to repent, and that Jesus is the promised Messiah, the Lamb of God which taketh away the sins of the world. But his knowledge is limited, and, being taken in hand by Priscilla and Aquila, he becomes a docile learner. Having studied the fresh knowledge they have to impart, he becomes an able minister of the Gospel of Christ, and departs for Greece to carry on the work

which had been begun by the Apostle Paul. It may be instructive to consider the two-fold aspect under which he is thus presented to us—Apollos teaching, and Apollos taught.

I. Apollos teaching.

What were his qualifications for the task? The brief narrative contains several hints which deserve our careful notice.

(i.) We begin with the intellectual qualifications. The Revised Version tells us he was “a learned man”; the old rendering gives us “an eloquent man.” Now, the best scholars are agreed that the Greek word means both learned and eloquent, only we have no single term in English which includes the double signification. Taking, however, this double sense, we may dwell with advantage upon each interpretation. Apollos was *learned*. There is a tendency to look with some degree of suspicion upon “learning” in the pulpit. Some would even go so far as to think it a disadvantage. To such may be commended the words of a great preacher, when one said to him, “The Lord has no need of your learning.” “Nor has He any need of your ignorance,” was the keen reply. No knowledge can come amiss to the preacher or teacher of Divine truth. Horace Bushnell was all the abler as a minister for his thorough training as a lawyer. Robert Hall found his brilliant university career no hindrance to his pastoral success. Cable is not less successful as a Sunday-school teacher because he is a brilliant novelist. The men whose names shine with most brilliant lustre as the spiritual guides of the Christian world have all been “learned” men like Apollos. Augustine, Luther, and Calvin were among the foremost of their time in knowledge and understanding. And even those who are famous for evangelistic work—men like Wesley, Whitfield, and Finney—are usually found to have no small claim to the same title. Let us settle it in our minds, then, that no training can be too high, and no learning too profound, and no experience too varied for the man who would teach Divine truth. But there is need that learning be accompanied by *eloquence*. I do not mean by that the supreme power of the orator, by which men’s hearts are swayed as the speaker wills. I mean simply the gift of utterance, the power of imparting what we know. Robert Hall spoke of one who had so many books on his brain that it could not move. He has many fellows, men who can acquire knowledge, but who cannot use it. Now, it is just

as important to be able to make use of your knowledge as it is to get it. In Apollos this double qualification was found. He wore his learning lightly as a feather; he wielded it deftly as a sword. It should be the aim of all who enter upon his work to cultivate his gifts—at a distance, it may be, but with no less fidelity for all that.

(ii.) A second qualification was zeal. Apollos was “fervent in spirit.” He was no merely intellectual preacher, weaving beautiful cobwebs of argument and fancy to glitter and shine before the gaze of an admiring audience. He had none of the dryness of the philosophical lecturer, who discourses of everything under the sun in the same tone of indifference. He was in earnest, and his own enthusiasm kindled a responsive glow in the hearts of his hearers. After what has been said of intellectual qualification, it is the more needful to insist upon this qualification of the heart. Without it all other gifts are naught. In vain are the most polished stones from the brook, and in vain the most elegantly fashioned sling, unless the stones be swung from it with heartiness and directness of aim. So the profoundest knowledge, and the most charming style are utterly futile unless they are the weapons of a heart on fire. It is better to have much zeal and little knowledge than to have much knowledge and little zeal. When Elisha was told of the death of the Shunammite’s son, he sent forward his servant to lay his staff upon the child. But there was no power in the lifeless wood to revive the sleeping spirit. It was only when the prophet stretched himself forth upon the body, and cried unto the Lord for quickening grace, that the breath came again, and the lad arose from the dead. And so it is by spiritual contact—by the touch of a soul aflame—that we are made the instruments of quickening unto men.

(iii.) A third feature in the character of Apollos was discretion. Although he was fervent in spirit, he taught *carefully* (R.V.). It has been said with truth, “A red-hot man is not always a careful man. The fact that he is in dead earnest and full of fire does not always make him careful as to what he says, and when and where he says it.” Rowland Hill used to speak with scorn of men who “preached the Gospel as a donkey munches thistles—cautiously.” And yet there is no slight danger when this quality is wanting. With the best intentions in the world a man may do inconceivable harm by rash teaching. Nay, more. If the engine gets off the rails,

the greater its power, the greater the damage it will do; and so the greater a man's zeal, the greater the mischief it will do if misdirected. Perhaps one-half of the infidelity which prevails to-day is due to the rash dogmatism and want of carefulness which have characterised too much Christian teaching. Pope's saying has become proverbial, that "fools rush in where angels fear to tread," and the least capable are often the most positive and daring in their assertions. I once heard a sermon by a young novice upon future punishment which made me shudder and recoil in horror. It presented the Divine and loving Father in the aspect of an avenging fury, a mad, raging, wrathful virago. It breathed out threatenings and slaughter. It had not the slightest grain of pity or tremor of love from first to last. And as I listened, I felt that while such teaching was quite likely to make Christians infidels, it could not possibly convert a soul to Christ. We need to beware lest we caricature truth and slander God. Exaggeration is all that is required to do both. Hence the need for discretion as well as favour.

(iv.) Let us touch upon the other point. Apollos was "mighty in the scriptures." He had not neglected the Word of God. He was not like many, learned in every book but *the Book*. He had taken care to arm himself with the teacher's best equipment—the faithful and true saying of the Most High. But as yet he was ignorant of the Gospel. He only knew what John had taught—that men should repent because the Messiah was at hand, and that Jesus of Nazareth was He. It is doubtful whether he knew of the Saviour's death and resurrection, excepting perchance as vague rumours. So that he was by no means fully qualified as a teacher of religious truth. He lacked the complete knowledge which is desirable. Herein I find encouragement for ordinary imperfect workers like ourselves. We should never do anything if we waited until we were completely furnished and thoroughly equipped before making a start. But that is needless. If we honestly give of the best we have, our offering will be accepted, and our talents will grow with use. Each duty done makes the next duty clearer. All knowledge put into practice is widened and enlarged. By doing the will of God we can best explore its meaning and fathom its mystery. Apollos might never have known of the Gospel had he not taught what he had learnt of John.

Nottingham.

G. HOWARD JAMES.

(To be continued.)

INTELLIGENT GIVING.



HE householder who was preparing to celebrate the Passover feast was directed to select and set apart the lamb on the tenth day of Abib. It was not to be killed, however, till the fourteenth of Abib. This forethought was necessary to avoid any possible failure to secure a proper animal of the first quality, to serve both as a sacrifice and a pledge of fellowship.

It is our impression that very few of those who make an offering of fellowship for Christ's Kingdom plan for it even one day in advance. They go to church, and when the plate is passed they put in whatever piece of nickel or silver happens to be in their pockets. They have no serious idea of sacrifice or fellowship in the offering. It is all a haphazard act which gives them no concern.

In order to give intelligently only two things are necessary—intelligence and a desire to give. One would suppose that the latter might be assumed as possessed by every Christian soul, so that it would be only intelligence that needed to be considered. But this is hardly the case.

After all, it is true that the chief reason for a lack of intelligence in giving, is the fact that people do not care to give; and, not caring to give, they have no care to give intelligently. Before one can give intelligently, he must have a converted pocket-book. He must have consecrated his property to the Lord. He must thus desire to give.

It is remarkable, when we think how clear the Bible is as to the essence of religion, how distinctly it defines the sum of all duty, and how supreme it enthrones love, that the ideas of so many people are so utterly misty as to what it is to be converted. They do not understand that to enter upon a religious life is to give up selfishness for benevolence; not simply to cease to do evil, but to begin to do good. Intelligence about giving might as well begin with intelligence about what religion is; that religion means giving; that Christ gave himself intelligently—"For this cause came I unto this hour"—and that He bids us give all that we have and are, in an utter consecration to the cause of God and for the welfare of the world. A man that does not have an earnest, intelligent desire, not simply to be

miscellaneously good, nor to be somehow one of God's people, but to make all he is tell for the evangelisation of the world, the removal of its sin and suffering, and the advancement of comfort, enlightenment, and goodness, that man may be a Christian, but he is not an intelligent Christian. He may give, but he will give ignorantly because he does not intelligently want to give.

This we fully believe is the most important half of the subject which we have put at the head of this article. If this kind of intelligent consecration were made, we believe that intelligent giving would generally follow as a matter of course. Wishing to give, a man's heart and intelligence would be in it, and he would not fail to give with as much intelligence as he applies to his ordinary business.
—*N. Y. Independent.*

"THOU DIDST IT, LORD."



HOPES that were fair to see had birth,
And fain I'd all fulfil,
But they were doom'd to sink to earth
"According to thy will";
And my heart would answer not a word
"Because Thou didst it, Lord."

Buds beautiful were on the trees,
That early promised flowers;
But Thou didst send a nipping breeze,
And beating, chilling showers—
But my heart would answer not a word
"Because Thou didst it, Lord."

I asked for strength to do Thy will
In active, busy ways;
I had not chosen to lie still
And rest for many days—
But my heart would answer not a word
"Because Thou didst it, Lord."

I sought to serve Thee here below,
With service truly given;
But, may be, better than I know
This waiting fits for heaven;
And my heart would answer not a word
"Because Thou didst it, Lord."

Then waiting may be service too,
 And all I ought to ask
 Is strength and patience just to do
 My Father's given task.

And my heart would answer not a word
 "Because Thou didst it, Lord."

F. A. Wood.

[It may interest our readers to know that the above pathetic lines, so expressive of Christian faith and submission, were penned by the late Mrs. Wood, the lamented wife of the Rev. J. R. Wood, of Upper Holloway.]

BRIEF NOTES.



SINCE our last number appeared the Established Church of Scotland, and also the Free Church, have held their great annual assemblies. In both these assemblies, but particularly in the former, questions of great and general interest were discussed with much ability. Among these was the subject of non-church-going and the lapsing of the masses. In this discussion Glasgow was specially referred to, in which city it appears there are some 120,000 persons who attend no place of worship. This is about the number of those who live in one-roomed houses, and Dr. Donald Macleod, the editor of *Good Words*, urged that the one fact was very largely an explanation of the other. In the doctor's opinion, "to be drenching these poor people in their one-roomed houses with tracts and teasing them with district visitors, while they did nothing of a more practical nature, seemed to him almost a hypocritical course." He did not ask, he said, to have the Assembly "turned into a house-building society, but the Church could create public opinion and bring before the people the fact that Christianity meant more than saving a man's soul before he died." The force of these words is undeniable. Christian people blame themselves, and sometimes with some harshness charge one another with supineness and lack of faithfulness, when they contemplate the "lapsed masses." Would it not be better if they ceased from this for a time, and inquired into the social and material causes which now render their efforts, great and continuous as they are, so largely of none effect? We think so. This question is not unworthy of occupying the attention of the Baptist Union.

It is significant that while some, whom one would have expected to maintain that "the Bible, and the Bible alone," is the "doctrinal basis" for Christians, have been crying out for a formulated creed, almost all those who have such a formulary find it a bondage almost too galling to be borne. For example, in the meeting referred to in the previous paragraph the question of subscription to the Westminster Confession of Faith was discussed. Dr. Cunningham declared that "something must be done. Every thoughtful minister in the Church was

getting restive. They could not go on unconditionally signing doctrines which none of them unconditionally believed." Dr. Story had previously declared, in the debate on non-church-going, that some were alienated from the Church, "not by speculative doubt, but because they honestly found that they could not accept the old forms in which religious belief was formulated. To remedy that, they must alter the relation of the Church to those ancient Standards." More than half of those present showed that they shared the sentiments and convictions of these two gentlemen, for they passed by a majority of five a resolution to the effect that the subscription of both ministers and elders to the "Standards" should be re-considered and determined on.

THE Government have acted wisely in dropping the licensing clauses of their County Government Bill. The clauses, as they stood in the Bill, were certainly anything but satisfactory; but had they been ever so much so they should have been surrendered in view of the strong opposition there was to them in the constituencies. Canon Wilberforce had shown at Southampton what the solid phalanxes of the Temperance party could do when led to the poll; and the Government would have been recreant to their great trust had they risked it by insistence on proposals which so many of their supporters could not accept. They were placed in power for the purpose of maintaining the Union of the three kingdoms, and every consideration and interest should yield to that. No Government could have been told more plainly what it was elected to do than the present Government, and the mandate of the country should be faithfully obeyed by them until it is revoked, which we trust will never be. While unshaken, however, in our convictions that the security and welfare of the people of these realms demand the maintenance of the Union, we rejoice in the extension of local government, and that the present Union Government have been the authors of a Bill—acknowledged by most to be on the whole a good Bill—having this in view. Let us only proceed, not rashly and recklessly, but with prudent and well-considered measures, and all in good time, not only England, but Ireland too, will have as full and liberal a measure of local government, or "Home rule," as all but those who distinctly aim at the severance of the two countries need desire.

A PILGRIMAGE TO IONA.—For some years past the Scotch Roman Catholics have made an annual pilgrimage, early in the month of June, to Iona, in honour of St. Columba, "the patron saint of the diocese of Argyle and the Isles." This year they specially chartered Mr. MacBrayne's steamer *Grenadier* to take them from Oban to Iona, and numbered about 800. Monsignor Persico was one of the pilgrims, and there were among them an archbishop, two or three bishops, and the prior and monks of Fort Augustus. The occasion is looked upon as of great importance. Roman Catholicism has always had a stronghold in the Western Highlands, but it is absurd to claim Columba as its patron saint. He neither derived his Christianity from Rome, nor owned subjection to Rome. It is even open to dispute how far his principles and methods were prelatial. Bede's words are well

known. Referring to Iona, he says :—"That island is always wont to have for its governor a presbyter abbot, to whose authority both the whole province, and even the bishops themselves, by an unusual constitution, owe subjection after the example of their first teacher, who was not a bishop, but a presbyter and monk." The bishops whom Columba knew were missionary bishops, as remote as possible from the men who now monopolise the name. The buildings, whose ruins still remain, are, at least, six centuries later than Columba. The island alone is the same in its grand and impressive features, and its noble surroundings. With Samuel Johnson we do not envy the man "whose patriotism would not gain force upon the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona," and a frequent, if not an annual, pilgrimage on the part of the sturdiest Protestants would be amply repaid. The hallowed and inspiring memories of the island belong to no single sect of Christendom, but are the property of all.

MINISTERIAL REGISTER.

BARKER, J., has left West Hartlepool.

BATTS, A. C., of the Pastors' College, has been recognised pastor at Upwell, Norfolk.

BERRY, H. B., has removed from Aldringham to Hoxne.

CAREY, W. S., has been recognised pastor of Zion Church, Burnley.

COTES, T., of Nottingham College, has accepted a call to Todmorden.

CRATHERN, W. S., of Holyhead, has resigned.

DAVIES, B., has removed from Briton Ferry to Dowlais.

FIELD, H. C., of Milnsbridge, Yorks, has resigned.

FORBES, J. T., has been publicly recognised as pastor of Westgate, Newcastle-on-Tyne.

FOTHERGILL, T., of Manchester College, has become pastor of the united churches of Chapelyffin and Henllan.

FRANCIS, E., leaves Bridport for Fifehead, near Langport.

HUMPHREYS, J. W., of Pontypool College, has been ordained pastor at Llanwrtyd.

JAMES, J. S., Llandudno, has resigned.

JOHNS, R. O., of Regent's Park College, becomes co-pastor with Dr. Davies at Haverfordwest.

JOHNSON, A., of the Pastors' College, settles at Upton-on-Severn.

JONES, —, of Haverfordwest College, has been appointed minister of Maddock Street Church, Swansea.

JONES, A. EMLYN, removes from Sunderland to New Barnet.

JONES, C. G., has accepted the pastorate of the associated churches of Kirkby Stephen, Crosby Garrett, Brough, Winton, and Asby.

MARTIN, T. H., of Bradford, has accepted a call to Glasgow from the Adelaide Place Church.

MORGAN, L., has resigned his pastorate at Llanfair, Montgomeryshire.

PHILPOT, T., of the Pastors' College, has settled at Burwell, Cambs.

ROBERTSON, F., has accepted a call to Twerton, Bath.

RODWAY, J. D., retires from the pastorate of South Street Church, Hull.

RUSSELL, J. R., of Southport, has accepted a call to Union Church, High Wycombe.

SAGE, W. C., has been recognised pastor at Clitheroe.

STEAD, W. F., has accepted pastorate at Shoreham.

STEPHENS, J. M., has been recognised pastor at Hereford.

THOMAS, J., of Pontypool College, has accepted a call to Salendine Nook.

WATMOUGH, J., has removed from Ibstock to Headcorn.

WICKS, W. A., lately of Moulton, Northampton, has been recognised pastor of the church at Ross.

WILLIAMS, G. N., removes from Shrewsbury to Stretford, Manchester.

WILLIAMS, J. J., of Camrose and Sutton, Pemb., has resigned.

WOOD, A. W., late of Agra, settles at Broughton, Hants.

DAVIES, JOHN, the oldest minister connected with the Welsh Baptists in Liverpool, has died in that city in his 64th year.

EWING, T. J., formerly pastor at Kenninghall, has fallen on sleep.

WILLIAMS, W. A., of Porthyrhyd, Carmarthen, has deceased after a ministry of three years, aged 28.

REVIEWS.

THE VOICE FROM THE CROSS. A Series of Sermons on our Lord's Passion, by Eminent Living Preachers of Germany, with Biographical Sketches. Edited and translated by William Macintosh, M.A. Edinburgh: T. & T. Clark.

THIS volume contains a fine testimony to the progress of pure Evangelical doctrine in what were once the headquarters of rationalism. The twenty sermons here collected are all characterised by fidelity to the authority of Scripture, and by a living faith in the reality and power of our Lord's atonement for sin. Among the preachers are Dr. K gel, the chief chaplain to the Emperor, Dr. Ahfeld, Dr. Baur, Dr. Luthardt, and other well-known names. They present their various themes with marked freshness of thought, in new or uncommon lights, and in a manner that to English readers cannot fail to be rich in suggestion. This is a peculiarly welcome volume.

TROPICAL AFRICA. By Henry Drummond, F.R.S.E., F.G.S. With Maps and Illustrations. London: Hodder & Stoughton, 27, Paternoster-row. 1888.

PROFESSOR DRUMMOND has for the second time the satisfaction of finding himself the author of the most popular book of the season. "Tropical Africa" will not create so profound an interest nor excite so keen a controversy as "Natural Law in the Spiritual World," but it will be read not less extensively, and will

appeal to a more varied constituency. It is a bright and sprightly record of travel in a region which is comparatively unknown, but which to an enterprising nation like the English offers immense advantages, and, from a commercial standpoint, becomes every day of greater importance. As an explorer, Professor Drummond is a not unworthy successor of Livingstone, and he is, moreover, animated by the same heroic spirit. "To many modern travellers," he says, "Africa is simply a country to be explored; to Livingstone it was a land to be pitied and redeemed." His denunciation of the Arab slave traders ought to rouse the slumbering conscience of Englishmen like the peal of a trumpet, and lead to the resolve that this desperate evil shall be put down. The cruelty and wickedness of the most abominable type which it is continually working are terrible to think of, and the acquiescence of a professedly Christian nation in such foul injustice is inexplicable. The political warning, especially in relation to the claims of the Portuguese, is not less timely, and the suggested action is outside the lines of all partisanship. The chapters on "The White Ant" and "Mimicry in Animals" are instructive and fascinating contributions to science.

EXPOSITION OF THE NINTH CHAPTER OF THE EPISTLE TO THE ROMANS. By James Morison, D.D. A New Edition re-written, to which is added an Exposition of the Tenth Chapter. London: Hodder & Stoughton. 1888.

THE atmosphere of the theological world has greatly changed since the first edition of this work saw the light in 1849. Doctrinal accuracy is not less highly valued, nor is less stress laid on the necessity of implicit submission to the authority of Scripture. But our methods, generally speaking, are more scientific, and a more resolute endeavour is made to ascertain the teaching of the Bible without regard to systems of theology. Our theology is more inductive. The Bible is allowed to speak more freely for itself, and there is a franker recognition of the fact that there are two sides to a question, both of which ought to be heard. Dr. Morison is substantially an Arminian theologian, and carries his opposition to Calvinism further than we could do. We cannot endorse all that he has written on the Divine foreknowledge and human freedom. But he is a learned and conscientious exegete, whose discussions of words and phrases are full of careful scrutiny and minute discrimination, illustrated by apposite instances, and sustained by solid and logical argument. His sound judgment, devout spirit, and vivacious style render his work an invaluable aid to the study of these interesting chapters, and all who have been perplexed by a one-sided interpretation of the Apostle's argument in regard to the potter and the clay would do well to read Dr. Morison's masterly dissertation.

HANDBOOKS FOR BIBLE CLASSES. 1. THE CHRISTIAN MIRACLES AND THE CONCLUSIONS OF SCIENCE. By Rev. W. D. Thomson, M.A. 2. BISHOP BUTLER'S THREE SERMONS UPON HUMAN NATURE. Introduction and Notes by the Rev. Thomas B. Kilpatrick, B.D. Edinburgh: T. & T. Clark.

If the superfine critic who some time ago summarily settled a great controversy by authoritatively declaring that miracles do not happen had read Mr. Thomson's

scholarly and forcible presentation of the argument in their favour, his confidence in his own infallibility would have been shaken, and he would have spoken less arrogantly. A clearer, more concise, and more cogent course of reasoning we could not desire. It does not cover the whole ground of the question in dispute, but within the limits which the author has assigned himself his refutation of the sceptical philosophy is complete. Mr. Thomson is an author of whom we shall hear more. Mr. Kilpatrick has amply vindicated the claims of ethical science on the attention of Biblical students, and pointed out the danger of divorcing theology and morals. His sketch of Butler's life and of the rise of modern ethical study in Great Britain is vivid and suggestive, and deals admirably with the great landmarks with which a student should be familiar. His illustrations of the text display not only wide reading, but a thorough mastery of the subject alike in its contents, its bases, and its bearings upon practice. The study of Butler is bracing and invigorating.

CHRISTIAN LIVING. By Rev. F. B. Meyer, B.A. London : Morgan & Scott.

A SMALL book, consisting of nine short chapters, but full of clear and weighty thought, laden with the results of rich and varied experience, and saturated through and through with the spirit of Christ. Mr. Meyer's insistence on appropriation of Christ as better than imitation, at once arrests attention, and everything that follows is in harmony with it. The sound practical sense of the writer is as conspicuous as his lofty devotion. A more helpful book, especially to young Christians, we have rarely met with.

THE PULPIT COMMENTARY. Edited by the Very Rev. H. D. M. Spence, M.A., D.D., and by the Rev. Joseph Exell, M.A. (1) HOSEA AND JOEL ; (2) THE GOSPEL ACCORDING TO ST. JOHN. Vol. XI. London : Kegan Paul, Trench, & Co. 1888.

THE section of this Commentary on Hosea and Joel has Introductions by the Rev. W. J. Deane ; while the Exposition and Homiletics have been in each case supplied by the late Dr. Given, Professor of Hebrew in Magee College, Londonderry. The work has throughout been ably and admirably done. The minor prophets have not yet received their full share of attention, although the publication of Dr. Pusey's devout and scholarly commentary on them has led to their being better understood and more frequently expounded in our pulpits. Dr. Given's intellectual workmanship is of a strong texture—exact, painstaking, and erudite. He has supplied a sound and adequate basis for homiletical purposes, and rendered the task of the preacher comparatively easy. The Homilies, which are by Revs. C. Jerdan, A. Rowland, J. Radford Thomson, Dr. Orr, and Dr. Thomas, are models of terse and effective textual treatment. The position of all the writers is healthily Evangelical. The Commentary on the Fourth Gospel we have already characterised in speaking of Vol. I., which appeared some months ago. Dr. H. R. Reynolds has gone far towards producing the best existing exposition of this Gospel, one that will rank with Goulet and Westcott. The Homilies, without exception, are in their own line of scarcely inferior merit. The commendation we bestowed on Vol. I. we can honestly repeat in reference to Vol. II. We have

been specially gratified to learn that the lucid and suggestive outlines marked "B. T." are from the pen of our brother, the Rev. B. Thomas, of Narberth. His analytical powers are good, but the aptness and beauty of his illustrations are superlative.

A GRAMMAR OF HARMONY. An Attempt to scientifically trace and simply arrange the Laws of Musical Chords. By J. Hunt Cooke. London: Alexander & Shephard, 21, Furnival Street. 1888.

THE principles of this work are so indisputable, and its conclusions so inevitable, that we at once yield to them a hearty assent, and are surprised that we have not previously discovered them. Many of us can recognise what we could not have seen for ourselves. Mr. Cooke has rendered a valuable service to theorists in music. He justly observes that two very serious errors pervade most works on harmony: (1) the belief that the scale in general use is natural and not merely conventional; (2) the belief that chordal harmonies are conventional and not natural. The removal of these errors clears the way for the discernment of a principle from which all chords may be logically derived. The number of notes employed being but twelve, it is easy to classify their combinations. Mr. Cooke's "Grammar" is a model of simplicity. His results are those universally accepted by musicians. But he shows the why and the wherefore of them:—"The chord of the dominant ninth, followed by the common chord of the tonic, contains all the laws of harmony. This treatise is but a statement of the reason and an amplification of this." The work, which is evidently the result of long and effective study, will be heartily appreciated by all students of music.

LIFE OF RALPH WALDO EMERSON. By Richard Garnett, LL.D. **DEMOCRATIC VISTAS, and Other Papers.** By Walt Whitman. **TRANSLATIONS FROM HORACE.** By Sir Stephen E. De Vere, Bart. Third Edition, enlarged. London: Walter Scott, 24, Warwick Lane. 1888.

MR. CABOT'S "Memoirs of Emerson" are, of course, the standard biography of the great American sage, but Dr. Garnett's monograph in the "Great Writers Series" will become the most popular. It is comparatively brief, and necessarily omits a large part of Emerson's correspondence; but it contains a vivid portraiture of his character, states all that we need know in regard to his life, and offers wise helpful and requisite guidance in the study of his works. Dr. Garnett's estimate of Emerson is marked by sound discrimination, and is altogether judicious. The bibliography supplied by Mr. Anderson, of the British Museum, is exceedingly valuable. It is thoroughly up to date, and includes, *e.g.*, references to Mr. Bradford's article in the *New Princeton Review* for March, 1888, and to Mr. Stewart's in the *Scottish Review* for April, both notable contributions. Mr. Whitman's "Democratic Vistas," in the "Camelot Series," give us the author's outlook on social and political life. His opinions and anticipations are worthy of serious attention. To us the most interesting pieces in the volume are those on his own "Leaves of Grass," on "Burns as Poet and Person," and "A Word about Tennyson." This last is a really fine study of the Laureate. We admire Whitman's prose much more than his poetry. The publisher has been

fortunate in inducing Sir Stephen De Vere to issue an enlarged edition of his "Translations from Horace," in the "Canterbury Poets." The Odes translated are fifty-seven (out of 104). The selection has been wisely made, and will have the approval of all classical scholars. A poet can only be translated by a poet. The renderings in this volume are forcible and graceful, and have all the charm of original lyrics. The translator has, to borrow Mr. Lowell's image, been inspired by his author.

THE EXPOSITOR. Edited by the Rev. W. Robertson Nicoll, M.A. Third Series. Vol. VII. London: Hodder & Stoughton. 1888.

ANOTHER able and scholarly volume, equal in interest to the best of its predecessors. The admirable etching of the Rev. Prof. A. B. Davidson, of Edinburgh, forms an appropriate frontispiece to a volume which, from its first page to its last, is devoted to the reverent and conscientious study of Holy Scripture, liberal in its orthodoxy, and orthodox in its liberality. Among the most welcome papers are those by Prof. A. B. Bruce on the Epistle to the Hebrews; by Prof. Godet on the same Epistle, as well as on the Pastoral Epistles of the Apostle Paul; Dr. C. H. H. Wright's articles on the Pre-Christian Jewish interpretation of Isaiah lii., liii., and Dr. Marcus Dod's Essays—"The Last State Worse than the First" and "The Stater in the Fish's Mouth." Prof. Stokes, of Dublin, also writes an interesting article on "The Latest Discoveries among the Fayûm Manuscripts"—discoveries which certainly give us a more vivid idea of early Christian life. Prof. Elmslie's notes, "At the Sign of the Bible," are always of great value in relation to current Biblical topics, and we should not like to miss them. But is not the title too obvious an imitation of Mr. Andrew Lang's well-known contributions to *Longman's Magazine*? This, however, is a small fault.

THE BIBLICAL ILLUSTRATOR. By Rev. Joseph S. Exell, M.A. ST. MARK. London: James Nisbet & Co., 21, Berners Street.

MR. EXELL, who has a special aptitude for work of this kind, has here collected a number of anecdotes, similes, and illustrations, expository, scientific, historical, and homiletic, on all, or nearly all, the verses of the Second Gospel. How wide the range of literature is from which he has gathered such precious and ample stores we cannot well conceive. No writer, either of note or of worth, seems to have been overlooked, and all the best things have been laid under contribution. No man who consults the work can be at a loss as to how a text should be treated, or as to materials for illustrating and enforcing its truth. For purely homiletical purposes no such work as this has previously appeared, and, perhaps, its main fault is that its treasures are too abundant and too easily obtained by the indolent. The smallness of its type is somewhat trying to weak eyes.

JEPHSON; or, Midnight and Dawn, and Other Writings. By the late Rev. H. H. Dobney, of Maidstone. London: James Clarke & Co., 13 and 14, Fleet Street. 1888.


THIS is a book of which, in its earlier editions, we have often heard, and of whose influence we have had ample proof. It depicts the struggles of a soul in its

progress through darkness and doubt to the light and certainty of faith. It discloses many of the most prevalent sources of doubt, and contains warnings which neither Churchmen nor Dissenters can set aside, and suggests the most effective of all healing and restorative processes. "The Vision of Redemption" presents in a beautiful and touching form the power of the Cross and our fellowship with Christ therein. Many of the passages read like strains of noble music. Mr. Simon's too brief "Introductory Sketch" of Mr. Dobney's ministry is a tender and sympathetic tribute to the memory of a revered and beloved teacher, whose words will be treasured wherever they are known.

WE have received from Messrs. Hodder & Stoughton **THE DIVINE PROGRAMME OF THE WORLD'S HISTORY**, by Mr. and Mrs. H. Grattan Guinness, the aim of which is to prove that history is not a blind evolution, but the fulfilment of an eternal purpose. History is shown to be the working out of a Divine idea, and to be under the control of Providential rule. The history of the world is the history of man's redemption. The testimony of prophecy throughout all ages is clearly exhibited, its fulfilment is noted, and a powerful argument advanced to show that the Scriptures contain the Divine programme of the world's history. The comprehensiveness of the authors' information, the vigour of their style, and the devoutness of their spirit will commend the work even to those who cannot fully endorse their principles of interpretation. The Rev. C. H. Spurgeon has issued through his publishers, Messrs. Alabaster & Passmore, a revised edition of David Scott's translation of Dr. Gausson's **THEOPNEUSTIA: the Plenary Inspiration of the Holy Scriptures**. No one can be insensible to the weight of Gausson's arguments, or deny that they refute many of the lax and mischievous ideas which are afloat in relation to this momentous subject; nor can any one read the work without profit. It does not, however, fully meet the conditions which have indisputably been created by more recent criticism. The lectures of Dr. Watts, of Belfast, and the American volume edited by Dr. Pierson seem to us better adapted to existing needs. By far the best book on the question of Total Abstinence is **INEBRIETY: its Etiology, Pathology, Treatment, and Jurisprudence**. By Norman Kerr, M.D., F.L.S., &c. (London: H. K. Lewis, 136, Gower Street, W.C.). It is a thoroughly scientific discussion of this grave and momentous question, and should be read by all social and religious reformers. The solemn and impressive aspects of the subject have rarely been presented with greater force. As a reply to Dr. Dallinger's Letter on Prayer, Mr. Broomhall has published, through Messrs. Hodder & Stoughton, a reprint of the sermon by Dr. Thomas Chalmers on **THE CONSISTENCY BETWEEN THE EFFICACY OF PRAYER AND THE UNIFORMITY OF NATURE**, one of the most profoundly philosophic and eloquent utterances of the great Scotch preacher with which we are acquainted, and *true for all time*. **THE NONCONFORMISTS: What may we learn from them?** is the title of five addresses by F. Daustini Cremer, M.A., Rector of Keighley (London: Griffith Farran, & Co., St. Paul's Churchyard). From a Churchman's point of view the lectures are undoubtedly wise. The writer fixes on the strong points in the

various denominations, and urges on his fellow-Churchmen the duty of providing for the needs which the "Church" has hitherto failed to satisfy. He does not accurately understand our own position however. Our objection to a State Church is at once more reasonable and more Scriptural than he supposes. But his pamphlet is worth reading. The Rev. Charles Williams recently gave an address to the students of Pontypool College on *THE LARGER HOPE*, which he has since published through Messrs. Alexander & Shephard. His position in regard to it is well known. We admire his courage, his honesty, and his manliness, not less than his devout submission to the authority of Scripture. Such an address was called for.

LITERARY NOTES.

ESSRS. MACMILLAN & CO.'S latest announcements will be specially welcome to students of our best literature. They include a new volume of "Essays in Criticism," by the late Matthew Arnold; "The Prose Remains of Arthur Hugh Clough," with a selection from his Letters, and a Memoir, edited by his wife; "Eighteenth Century Literature," by Edmund Gosse; Sermons on the Atonement, by Dr. Westcott; University Sermons, Old and New, by Dr. C. J. Vaughan; and the Bampton Lectures for 1887, by the Right Rev. W. Boyd Carpenter, Bishop of Ripon.

"THE NEW PRINCETON REVIEW," Vol. V., No. 3 (Hodder & Stoughton), contains six or seven first-class articles, and a number of keen criticisms on current literature, as well as a really useful "Record" of all the more important events. The two literary articles, on "Balzac" and "Pastoral Elegies," are discriminating, forcible, and informing. Mr. Eugene Schuyler's article on Bulgaria as a political Frankenstein is a most valuable contribution to recent history. Every line of it shows intimate knowledge and sound judgment. Dr. Washington Gladden's dissertation on the Labour question (Ethics and Economics) is in every way opportune. The story of "Fishin' Jimmy" is beautiful and pathetic, abounding in exquisite touches of genius and fine character sketching.

"THE CENTURY MAGAZINE" (T. Fisher Unwin) for June has so many good features that it would be difficult even to enumerate them. The "Life of Abraham Lincoln" is still, perhaps, the most important of the contents, but there are several other articles which, on various grounds, should be generally read—e.g., "Plains and Prisons of Western Siberia"; "The Ranchman's Rifle on Crag and Prairie"; "The Philosophy of Courage," and "Selina's Singular Marriage." The articles by John Burroughs on "Matthew Arnold's Criticism" (written before Mr. Arnold's death) is bright, genial, and judicious, not overlooking Arnold's defects, but showing that his work was needed. The *Century* scarcely could be better than it is.



T. & R. ANNAN, Photo. GLASGOW.

Yours faithfully

J. W. Roberts

THE
BAPTIST MAGAZINE.

AUGUST, 1888.

THE REV. F. H. ROBARTS.



R. ROBARTS was born in London, the 20th March, 1835. His father, Mr. Henry Robarts, was an active and prominent supporter of the British and Foreign Bible Society, and other kindred institutions; and he lives in the memory of those who knew him as a man of sinewy frame, sound masculine judgment, kindly disposition, and inflexible integrity. The loss of his mother while he was yet in infancy, irremediable as all such losses are, was yet in measure supplied by other influences. Not a few can recollect with delight a certain pleasant home at Barnet, looking across field and hedgerow to Totteridge, where for many years a group of five maiden sisters lived in unbroken association, and went in and out on their several chosen errands of benevolence. It was a scene which reminded the visitor of Bunyan's House Beautiful. There were chambers that might well have been called Peace, and cabinets of rarities, and an armoury of Gospel weapons; and there were the grave and gentle ladies of the household—Piety, Prudence, and Charity, in actual embodiment. To these sisters Frederisk Robarts stood in the relation of nephew. Their house, as he grew older, was frequently his home; and to them, it may be supposed, he is indebted for not a little of the methodical habit, the deep religious reverence, and the intelligent love of the Bible, which so strongly mark his maturer life.

Totteridge, just named, was the place where Mr. Roberts received his early education, at the school of Mr. J. C. Thorowgood. Both there and at University College School in London, to which he was presently removed, he carried off some of the highest honours. At University College itself he proved a diligent and successful student. On leaving college he chose the profession of the law, and was trained with that object in the office of Messrs. Vandercom & Co. Mr. Roberts duly served his articles and passed his examination with *éclat*, receiving the prize offered to the best candidate by the Law Society. An honourable and lucrative future lay before him if he had elected to follow the profession of a solicitor. But a different bent had, by this time, been given to his purposes, and he had already entered as a student of theology when he went up for his examination in law. No part of education, however, is really thrown away. "One would think he had been a lawyer," was the exclamation, not long since, of one of his hearers who knew nothing of his earlier life. The lawyer's training has borne its share in the preacher's adaptation for his work, and helps to give its characteristic clearness and consecutiveness to his style.

The ministers to whom Mr. Roberts listened in his early boyhood were Dr. Leifchild, of Craven Chapel, and Mr. Harington Evans, of John Street Chapel, Bedford Row ; and neither the fervour of the one, nor the hallowed solemnity of the other, can have been without effect on the mind of an intelligent child. But it was the opening of Bloomsbury Chapel in the year 1848, the throng and stir of the congregations gathering there, and the freshness and force of the whole service as conducted by the Rev. W. Brock, which first greatly roused his personal interest in religion. Decision was delayed for a few years longer ; but here was the chief influence, both spiritual and intellectual, in the formation of his Christian character. Mr. Roberts has aimed at reproducing the warmth and movement of the Bloomsbury services in the scenes of his own ministry ; and, while fully alive to all the religious developments of later days, he has remained faithful to the grand and simple principles of the Gospel, which he was then accustomed to hear so earnestly expounded and enforced.

This association was interrupted by the removal of the family to Stamford Hill. Soon after the removal Mr. Roberts became a teacher in the Sunday-school connected with Mr. Gamble's church at Upper

Clapton, and, after some time of reflection and examination, saw his way to become a member of the church. Sunday-school work and cottage-meetings, in which he found increasing delight, awakened by degrees desires after the ministry. They were encouraged by the friends whom he consulted; and accordingly, in the year 1857, he relinquished the law, and, acting on the advice of Dr. Brock and Dr. James Hamilton, he entered classes in the University of Edinburgh, and also in the Free Church College in that city. The principal stimulus in the course of study thus pursued came from the lectures of Principal Cunningham on Historical Theology, which combined an exhaustive review of the great doctrinal controversies of Christendom with a remarkably definite and positive statement of Scripture truth from the Calvinistic point of view. There was valuable private intercourse with students and professors; notably with Principal Cunningham himself, with Professor J. S. Blackie and the group of Greek scholars and Scottish wits whom he loved to gather round him, and with a very different man, Professor George Wilson, in whom natural grace and gentleness were so exquisitely blended with scientific ardour and simple Christian faith. Then, on Sunday afternoons, there were the sermons of Dr. Guthrie and Dr. Lindsay Alexander; and on Sunday forenoons the quiet, happy hour of worship in Elder Street Baptist Chapel, and afterwards in Dublin Street, and the instructions of the venerable minister, the Rev. Jonathan Watson. That church became a true home to the students who frequented its meetings. Its pastor and people were as apostolic in their hospitality to strangers as in their adherence to orthodox truth. Mr. Roberts' social gifts and habits made him a welcome visitor in many homes; and from one of these, that of Mr. Hugh Rose, he afterwards carried away the lady who became his wife, and who has, in an unusual degree, shared the labours and contributed to the successes of her husband's ministry. Mr. Rose's own influence on all young men who have had the privilege of his friendship has been of the most powerful and inspiring kind. It became an active element in the further maturing of Mr. Roberts' character. It gave him, as it gave other students for the ministry, the inestimable advantage of being made to understand a minister's duties and dangers from a deacon's point of view. It confirmed those modest and manly views of the pastoral office to which Mr. Roberts was already disposed. Mr. Rose

has happily been spared to watch the prosperous outworking of a career which he did so much to guide and animate at its commencement.

Mr. Roberts was not a Baptist when he went to college. The *Barnet* influence, above referred to, had been connected with the Church of England, and his own tastes inclined him strongly to the liturgical forms of the Episcopalians. Principle keeps him a Nonconformist, and from principle, not by inheritance, he became a Baptist. The announcement of the subject of baptism in the course of the college lectures decided him to give a more deliberate attention to the understanding of it, and the conclusion which, on independent grounds, he was himself approaching was confirmed by the unexpected febleness of the defence offered by the Professor on the opposite side. He was baptized by Mr. Watson in 1859; and left college with the purpose fully formed of entering the Baptist ministry.

The way to the accomplishment of this desire was already prepared. A letter from Dr. Brock introduced Mr. Roberts to the Rev. C. M. Birrell, of Liverpool. Mr. Birrell and his friends were then contemplating an effort of church extension in the populous suburb of *Everton*, and they saw in Mr. Roberts the very man they required to lead the venture. It was proposed to him that he should begin services in a building called the "*Athenæum*," which had been erected in the district. He consented, and the place was opened for worship on Sunday, November 6th, 1859. It was not remarkable either for size, beauty, or convenience; and, as the congregation steadily increased, the need for some better accommodation was soon keenly felt. More than four years elapsed, however, before any practical steps were taken by the Baptists of Liverpool to meet the necessity. Few men of Mr. Roberts' attainments would have had the patience to wait so long, and refuse other opportunities which offered; but he stood faithfully by his people, and they became more and more warmly attached to him. Much excellent work was done at the *Athenæum*; and at last, on the 4th November, 1864, the foundation stone of a new building was laid by Mr. Birrell in *Breck Road*, and, on the 20th September in the following year, *Richmond Chapel* was opened for worship. It stands in a main thoroughfare, in the midst of a densely peopled district, and it is a

model of taste and comfort. The opening sermons were preached by Dr. Brock and Dr. Maclaren. The chapel was soon filled. The membership, which numbered ninety at the commencement, increased to 500 in the course of Mr. Roberts' pastorate. The congregation became widely known for the generosity of their gifts and their cheerful readiness in every good word and work. How much of these "fruits of righteousness" was due to the example and influence of the minister was well expressed by a local observer: "Mr. Roberts knows what he wants, and draws on his followers with such earnest simplicity, such cordial tact, and such self-sacrifice, that they cannot choose but follow."

Mr. Roberts had completed the twentieth year of his ministry when a lengthened leave of absence was pressed upon him by the generous kindness of his friends, and, accompanied by Mrs. Roberts, he made a pilgrimage to the Holy Land, visiting Rome and Athens and other places of interest on his way. He returned much refreshed in mind and body, looking forward to a long renewal of his work at Richmond Chapel. In the early part of the year 1883, however, he received an urgent invitation to remove to Glasgow. A few gentlemen in that city, members of the Adelaide Place Church, but residing in the western suburb of Hillhead, had long felt the distance a most serious hindrance, and desired to make a Christian home for themselves and their families within reasonable reach. The resignation of their loved and honoured pastor, Dr. Culross, on his acceptance of the call to Bristol, brought these desires to maturity, and Mr. Roberts was asked to become their minister. His acceptance caused the deepest sorrow to the people with whom he had been associated for nearly twenty-four years, but they were constrained to own his exceptional fitness for the new sphere of enterprise, and they acknowledge now that the result in Glasgow has justified the wisdom of the change. Mr. Roberts remained in Liverpool to the end of May, 1883, and had the satisfaction, before he left, of seeing the church of his own planting settled under the care of the Rev. J. H. Atkinson, who continues his ministry there with much acceptance.

The Hillhead congregation, like the one at Everton, was first gathered in a hall, but in this case it was the Borough Hall, well situated and commodious. Services were begun there on Sunday, September 2nd, 1883, and in 1885 the present church was opened.

Mr. Roberts' success in Glasgow has been, if possible, even more striking than in Liverpool. The hall was well filled from the outset, and the church is crowded. People of all denominations are found in the congregation, forgetting their ecclesiastical divergencies in the deeper interest of a service at once hearty, intelligent, and devout. The attention of the whole West-end of Glasgow has been directed to the rise and progress of a church whose distinctive principle of baptism is, to say the least, not popular in Scotland, and the ministry of which has yet drawn so large and various an audience. The highest religious authorities have set their seal on the genuine and substantial character of the work achieved. A satisfactory test, open to all observers, is supplied by the subscription lists of our own denominational societies. The Baptist Union of Scotland has already laid the honours and responsibilities of president on Mr. Roberts, which he bore in 1886 with conspicuous ability and approval.

If we try to arrive at the secrets of a success so real and unquestionable, one secret, we may say, lies in Mr. Roberts' genius for hard and patient work. The change of sphere has not been allowed to lighten labour. Old material may be used for purposes of preparation, but the preparation is as painstaking and prolonged as it was thirty years ago. Each sermon has been a study, the subject thought out till the mind is filled with it, and the lines of expression carefully marked out, and carefully, though not slavishly, followed. Mr. Roberts has introduced a short address to children as a constant part of his Sunday morning service; this, too, is regularly prepared, and highly valued both by old and young. The same conscientious and orderly diligence is bestowed upon the duty of pastoral visitation. He was always famous as a pastor; and time seems only to deepen his devotion to this branch of duty. "He considers it only second to his pulpit work," says one who knows him well, "and he feels that visiting has failed in its chief object if there has not been personal religious conversation with those he meets." One result of this determination has been a reluctance to undertake much of the outside work in committees, associations, and public meetings which comes so largely on ministers in the present day. "Mr. Roberts"—the quotation is from a letter kindly furnished by one of his most intimate friends at Liverpool—"is probably less widely known than any minister in the denomination of equal ability."

He may emphatically be said to 'dwell among his own people.' It was very rarely, during his long pastorate here, that he did not occupy his own pulpit. While this helped to strengthen the bond of union between himself and his people, it explains why a man of exceptional power as a preacher should be so much less known than he deserves to be."

The pulpit reputation of some men rests on the elaborate arguments or the impassioned appeals of a few remarkable sermons. Mr. Roberts is rather to be judged by the general course of his preaching. Nothing can be less pretentious than his style. He is extremely fresh and natural, so that his hearers say the Bible has been made like a new book to them under his teaching. His earnestness is unmistakable—"he is like an advocate pleading a cause of which he is supremely anxious to convince his audience." "His whole air and appearance in the pulpit," says an impartial Liverpool critic, "are those of an acute, well-informed, and capable man of business. The words are unpremeditated, but the discourse has been carefully outlined, and is faultless in language and in arrangement. The divisions are reasonable; the sentences of moderate length; the style of delivery earnestly confidential; the voice a pleasant baritone of moderate compass and rarely strained. He is the very best local specimen of the excellence to which the conversational style of preaching may be brought."

The substance of Mr. Roberts' preaching is distinctly Scriptural. Illustrations, indeed, are welcome to him from every quarter of literature or of life. It is clear as he proceeds that he has read his newspaper during the week, and walked with open eyes along the street. There are constant allusions to the everyday occupations and troubles and amusements of his hearers. "He has surely been on the Stock Exchange," is the whisper that passes from one to another. But it is the Bible which "holds the field" in every sermon. There is much consecutive exposition of Scripture, and much reference to passages that confirm or illustrate the text. And the truth to be spoken comes direct from Scripture, without ambiguity or hesitation in the utterance. It is addressed to the heart, but it is also commended to the understanding. "His hearers are in no doubt as to what he believes, and his teaching carries the force of an assured conviction. A distinguished Glasgow Professor, when asked the secret of Mr. Roberts'

success, replied, 'He preaches the Gospel, and preaches it straight.'"

There is always one thing more impressive than the pastor or the teacher—namely, the *man*. Much of the success which Mr. Robarts has secured is due to his attractive personal qualities. He is a genial acquaintance and a warm and faithful friend. Children are won by his simplicity and tact, and look eagerly for the address on Sunday, or the special hymn at the New Year, as coming from some one who cares for them. He concerns himself largely with the individual members of his congregation. He can throw himself with unaffected interest into their enjoyments, and with true and tender sympathy into their troubles. "As soon as I knew him," says one young man, "I longed to know him better. He is the first minister of whom I ever made a friend." A church with such a pastor becomes a true home to its members; and that has been emphatically true both of Richmond Chapel and Hillhead. How greatly his own efforts have been aided by the active and self-denying co-operation of Mrs. Robarts has been already stated. At Liverpool, beside her incessant labours in the congregation, she was instrumental in founding and maintaining an admirable Training Home for young girls, which is still doing useful service. At Glasgow, her energies find their sphere in the Bible-classes which she conducts among the young people of the neighbourhood. Both wife and husband have devoted their lives to the happiness of those around them, and they have their reward. What was said of Mr. Vince, of Birmingham, might be with equal emphasis applied here—"He loves us all, and so we all love him."

A SKETCH OF THE HISTORY OF BIBLICAL RATIONALISM IN GERMANY.*



HE Bible has been in the possession, for long ages, of universal respect. Ever since God gave it to men, Jews and Christians have alike regarded it as their most precious treasure.

The actual war against the sacred books began in England, whence it was carried into France by Voltaire. But the war,

* From *La Bible et les Découvertes Modernes*, par F. Vigouroux.

both on this and on that side of the Channel was mere sport, compared with that which burst out ere long on the banks of the Rhine. The English deists and the French philosophers did great harm, it is true, to religion, yet they did not found an enduring school. It has not been the same in Germany. It is there that genuine Biblical rationalism was born, and it is from that country that it has gradually spread its ravages over the whole of Europe. To-day all the enemies of the Bible in France, in England, in Italy, alike borrow from German exegesis those weapons which they employ against the inspired book. To become acquainted with the history of Biblical rationalism we must, then, seek in Germany for its beginning, its development, and its progress.

I.

THE BEGINNINGS OF BIBLICAL RATIONALISM.

Biblical rationalism is said to be the child of Luther. But from Luther to the unbelievers of our days the distance travelled is immense. The monk of Wittemberg breaks with Catholicism; the actual freethinkers reject all religion. The father of the Reformation believes in the inspiration of the Bible, in the prophecies, in the miracles, in grace, in justification, in the divinity of Jesus Christ, in heaven and in hell. The rationalistic theologians who comment to-day on the Old and the New Testaments from the chairs of the German Universities coldly ridicule all these things, just as the child become a man ridicules the nursery tales which amused its infancy.

As early as the 17th century, Hugo Grotius (1583—1646) had begun to attenuate the idea of inspiration as it was received among Protestants; and, about the same time, Spinoza cast doubt upon it in his *Tractatus Theologico-politicus*. Their opinions, nevertheless, remained for a long time without an echo in Germany. Grotius was there regarded as a heretic. Spinoza—a Jew, a foreigner, and a pantheist—was named there only with horror. But it was not to be so always. Towards the middle of the 18th century, although the mass of the people was still thoroughly Christian, the ground was prepared and had received the first seeds of unbelief. Faith, at this epoch, was greatly shaken in a certain number of cultivated minds. The philosophy of Wolf had accustomed them to make themselves independent

of the letter of the Bible. One disciple of this master, Laurent Schmidt, had conceived and executed the whimsical project of translating the Pentateuch into Wolfian language—in other words, of replacing the figurative and dogmatic terms of the sacred text by the expressions which his master had brought into fashion. The writings of the French philosophers, and, above all, of the English deists, aggravated the evil and developed the germs of rationalism.

Lord Herbert of Cherbury had published in 1624 his book: *De veritate prout distinguitur a revelatione, a verisimili, a falso*. In that work he reduces deism to a system, and rejects revelation as useless. Gassendi refuted it in France, Locke in England. But the latter was the cause of more injury to supernatural religion in his own country than even he whom he was attacking. In his "Reasonableness of Christianity," which appeared in 1695, Locke preached natural religion—that is to say, rationalism. The deists multiplied themselves at that time in Great Britain, and flooded the kingdom with their impious works. John Toland writes his "Christianity not Mysterious," invents the term "pantheism," and respects as little the principles of natural morality as the truths of revelation. A society of free-thinkers is organised, and Collins formulates its doctrine in his "Discourse on Freethinking." Tindal, in his "Christianity as Old as the Creation," renews in 1740 the impieties of Lord Herbert. Woolston pretends to see nothing more than allegories in the Gospel miracles—a theory which he develops in his "Six Discourses on the Miracles of Christ." Chubb, Whiston, Shaftesbury, Whittey, and many others too numerous to name, write in the same spirit, and propagate the same doctrines. Some influential members of the English aristocracy—Somers, Wharton, Shrewsbury, Buckingham, and, above all, Bolingbroke—enrol themselves in their ranks, sustaining them by their credit and even by their pen. Bolingbroke forgets himself so far as to compare the Bible to Don Quixote.

Voltaire was a refugee in England in 1726. While here he lived in the society of the freethinkers. On his return to France in 1728 he carried back with him the errors of deism which he had imbibed in their school. He was bound to Bolingbroke by the ties of a close friendship, and it is from the English lord's "Letters on the Study and Use of History" that he borrowed a large portion of his objections to the Bible. The name, too, of this infidel statesman, together

with those of Collins and Tindal, recurs constantly in the unseemly pleasantries which the patriarch of Ferney directed against the Old and the New Testaments.

The French freethinker did not wage a serious warfare with revelation. A man of frivolous spirit, he only wished to smite it with strokes of sarcasm and raillery. Alas! in France it is epigram that does the greatest injury; it is ridicule that wounds the deepest. For the moment Voltaire was able to believe that his ambition would be realised, and that, unaided, he would achieve the destruction of that Christianity which a dozen fishermen had succeeded in propagating. Thank God! nothing now remains of his work against the Bible. M. Renan himself is foremost in proclaiming its emptiness. But in the last century its witticisms had an echo not only in France, but also in Germany, whither Frederic II. invited him.

Stirred up by the wind of unbelief which blew from the West, the conflagration previously kindled on the other side of the Rhine assumed there frightful proportions, and continues to burn with violence even to our own times. Strauss has summed up in the following manner the parts played by the three countries, of which we have just spoken, in the propagation of rationalism at that time. "On England," he says, "devolved at this era the first attack and the preparation of the weapons: this was the part of the Freethinkers, or Deists. The French brought over those arms to this side of the Channel, and learned to use them in a multitude of small, incessant combats; whereas in Germany one man undertook, and that, too, in silence, the investment and siege of the orthodox Zion. The parts played by France and by Germany were divided into the comic and the serious. There Voltaire, here Hermann, Samuel Reimar, served as types of the two nations."

At the moment at which we have arrived Reimar, of whom we shall shortly speak, was labouring in the greatest secrecy at his work of destruction, and no one had any notion of the tempest he was preparing on the horizon of Protestantism. But a large number of unconscious accomplices were preparing the way for him. Rationalism was making progress every day. The King of Prussia, Frederic II., was setting the example of irreligion. His unbelief became contagious. Many repeated, after him, that Luther had torn away only half the veil of superstition. The exaggerated respect, which had

been accorded to the *Textus receptus* of the sacred books, decreased. Biblical criticism undertook its work of collating the ancient manuscripts and the various readings. J. J. Wetstein published in 1751 the first edition of the Greek New Testament, which had appeared in Germany with the variations. He did not venture to revise the *Textus receptus*; he confined himself to putting together in the notes the readings which he had collected. But the first step had been taken. In 1774 Griesbach boldly printed the text of the New Testament in his own way, according to the critical rules he had sketched, without regard to previous editions.

This boldness was nothing, however, compared with that of men—of small repute, indeed, and little regarded—like Edelmann and Bahrdt. The former had published in 1746 a confession of faith, in which he maintained that God is not personal, but is the substance of all things. One is unable to conceive of Him apart from the world, which is the shadow, the body, the Son, of God. The Old Testament is a tissue of legends fabricated by Ezra. The New Testament is hardly more historical, and was written only in the time of Constantine. The second advanced the most extravagant opinions. He pretended, in 1784, that Jesus had been prepared for playing His part as Messiah by a secret society, which had revealed to Him the remedies, till then unknown, by the aid of which He had wrought His marvellous cures.

Nevertheless, these men, unprincipled and unknown, who had no desire even to prove the paradoxes which they advanced less to obtain acceptance for them than to make a noise—these men were not the most dangerous enemies of revelation. Nicolai, in conducting the *Bibliothèque Allemande universelle*, did it much harm in another way. All the articles which were there published were animated by the spirit of rationalism, and were written in a cold and often very bitter tone. Stretching from the year 1765 to 1792, this library comprises 102 volumes which, while not openly attacking Christianity, nevertheless secretly undermined it and insensibly instilled unbelief into a large number of readers. Its melancholy effects were soon felt everywhere. The pastors no longer dared to preach the Gospel, and one would have believed that they were compelled to bring themselves into accord with the sentimental rationalist preacher painted by Nicolai in the “Life and Opinions of the Rev. Sebaldus Nothanker.” He preaches

to the peasants about getting up in the morning. He recommends them to take good care of their cattle, and to cultivate their fields, so that they may become rich. He gives them hygienic precepts, and teaches them the art of prolonging their existence. This was the surest way to choke Christianity by causing it to be forgotten.

JOHN URQUHART.

HEZEKIAH SMITH :
PIONEER, PERIPATETIC, AND PASTOR.



HE Baptist Church in America was founded in troublous times. The men who founded it were unique types of energy and heroism. The Rev. Hezekiah Smith may be taken as an example of them. *Ex uno disce omnes.* He was born on Long Island one hundred and fifty years ago—His family were in average American circumstances—enjoying fair comforts for the present, but possessing little ready cash and no hoard for the future ; children, when of age to do so, being expected to push for themselves. At nineteen “he experienced religion,” as the quaint phrase was, and was “baptized into the fellowship” of the church in his native village. In the “experience,” “conference,” and “covenant” meetings of the church the young man gave signs which seemed to point out a ministerial career. With the encouragement of his pastor, and the “licensure” of his church, he entered Princeton Seminary, New Jersey.

The Princeton of that time was very different from the Princeton recently resigned by the venerable Dr. McCosh. The student was certainly under tutors and governors. On entrance he was required to transcribe “the rules and regulations” of the college. This document, when signed by the president, became both an attestation that the copyist was “entered,” and a guide to his future demeanour. Minutely particular were the directions contained therein.

These were some of them :—“None of the students shall be absent from their chambers without leave, first obtained from the president, or one of the tutors, unless half an hour after morning prayer and recitations, an hour and a half after dinners, and from evening prayer until seven o'clock.”

"No scholar shall be allowed to make any treat or entertainment in his chamber on any account, or have any private meals without having first obtained leave of the president or tutors."

"No scholar shall invite any young woman to his chamber, unless it be by leave of the president or tutors, and on no account have any there after daylight."

Every scholar on entering the college was required to "clean his shoes to prevent soiling the floors." Those who smoked or chewed tobacco paid an additional penny for care of room, and "one shilling for incidental charges." Every scholar in college was directed to "keep his hat off about *ten rods* to the president, and *five* to the tutors." "He should never intrude himself upon a superior." "He should never appear knowingly in the presence of any of the authorities of the college without an upper garment" (lounging in the freedom of shirt-sleeves was evidently enjoyed even then), "and without having shoes and stockings tight." The fag system was endorsed by law, for "a freshman sent of an errand should go and do it faithfully, and make quick return." In Princeton Mr. Smith behaved creditably. One of his class-mates was James Manning, also a Baptist, who became afterwards the first president of Rhode Island College, now Brown University.

In the year of Hezekiah Smith's birth George Whitfield paid his first visit to America. His methods occasioned considerable differences of opinion in the religious world. These differences led to a breach in the Presbyterian Church. Whitfield's admirers were called "New Lights," and among the Congregationalists were opposed by Harvard and Yale. Yale expelled John and Ebenezer Cleaveland and David Brainard, "for that they attended the ministrations of a lay-exhorter of the Whitefield stamp," thus "sanctioning measures subversive of the established order of the churches." To the ferment of this "Great Awakening" Princeton owed its origin. Its first three presidents, Jonathan Dickinson, Aaron Burr (father of the notorious Burr), and Jonathan Edwards were Whitefieldians. Samuel Davies, the president when Smith entered, was famous as an evangelical and eloquent preacher. He was the model on which Patrick Henry formed his politics and speeches. Such a president influenced Smith, who, immediately after his graduation in 1762, when twenty-five years old, commenced a preaching tour through the Southern

States. In one year he covered 4,235 miles, and preached 173 sermons. Such performances will appear prodigies if we consider the state of the country. He gives us an occasional glance at things in his journal—a record extending over forty-three years:—"The path through the swamp was so covered with water that sometimes we could not see it. We were about three hours in the swamp. When we got to the Savannah we could get no one to take us over. After halloing, and riding up and down the river till eight o'clock in a heavy thunderstorm, someone answered from the other side, telling us we could not cross that night, but that we would find a house up the river. After seeking for it for some time we found it. The house was very poor. Its covering was bark. The next day we crossed the river and went to the Orphan House (Whitefield's) in Georgia, where we were kindly received and entertained." Again he recounts: "I was suffered to miss my road in going to Mr. Adams's, where I expected to get that night. The road was only a footpath for about twenty-five miles. I took a wrong path, in which I travelled till night, and then had to camp alone in the woods, where the wild beasts were very numerous. The wolves yelled in such a hideous manner that my flesh crawled on my bones; however, there Providence conducted me, and there Providence preserved me." He depended much on Providence. "Providence was remarkably kind to me on my journey, for on Wednesday it rained hard, before, behind, and on each side of me, yet the rain was not suffered to come where I was, only a few drops."

Having by this extended tour in "the southern provinces" purchased to himself a good degree and great boldness in the faith, he was inducted into the Baptist ministry. He notes this step thus briefly: "Charleston, September 19th, 1763: I wrote my confession. September 20th: I was ordained by Rev. Messrs. Hart, Stevens, Pelot, and Hedgegood." Such an ordination is more Presbyterial than Congregational, the local church in whose act alone ordination lies being completely ignored.

While Smith was on his southern tour his class-mate Manning was engaged in establishing a college in Rhode Island, under the direction of the Philadelphia Baptists, "where superior learning might be obtained free from any sectarian tests." A charter was obtained from the legislative body of the State in 1764. Smith met his friend

while engaged in thus planning for posterity. For a little while they had sweet communion. Then Smith resumed his itinerant life. He is thus described: "In the full vigour and strength of early manhood, dignified in person, handsome in appearance, and agreeable in manners. He was large, well-built, of great muscular energy, combined with elastic and graceful movement. He possessed a rich musical voice of singular compass and power. He delivered his message as one commissioned from on High. Riding leisurely on horseback he stopped at the various towns and villages on his route announcing himself as a 'new-light' preacher of the Whitefield or Tremont school. Everywhere, mostly among Congregational churches, he received a cordial welcome, and was heard with delight."

We find Mr. Smith to have been more than a mere rural evangelist. He preached in Dr. Stillman's meeting-house, then one of the most popular places in Boston. "Preached two sermons in Mr. Stillman's pulpit. I have reason to thank my God, who left me not, but appeared to be with me in speaking." He visited the congregation of the Rev. Mr. Cleaveland at Chebacco, Essex Co., Massachusetts, one of the students who had been expelled from Yale because of 'new-light' tendencies. Here he had an eminently useful ten days' meeting. At the farewell meeting, "some were rejoicing in the love of God, some were exhorting, and some were crying out under a sense of their lost condition." He occupied various Congregational pulpits in Essex County with great usefulness. "I preached again in Rev. Parson's meeting-house from Heb. ii. 3, as it was supposed, to about four thousand people. The people continued in the meeting-house exhorting, &c., till nine o'clock at night." Among his hearers was the pastor's son, who afterwards became a famous American legislator and judge. More than two-thirds of the population of the township were present at this largest religious meeting ever held in that neighbourhood. He next proceeded to the west parish of Haverhill. A fierce ecclesiastical fight ending in the eviction of their minister, despite the efforts of neighbouring churches and councils, had left the congregation spiritually destitute. Mr. Smith was eminently useful here. He preached the Gospel so unsectarianly that the parish committee waited on him with a proposal to become their minister. Then came the disclosure that he was a Baptist.

The Congregational Puritans of Massachusetts hated Baptists.

They maliciously identified them with the European Anabaptists as represented by Lutheran and Catholic. "Anabaptism," says Mr. Bancroft, "was to Establishment a dangerous rival." A Mr. Painter had been publicly whipped by Congregationalists because he would not allow his infant child to be baptized. Congregationalists had nailed up the doors of the First Baptist Meeting-house in Boston. There were only four "college-bred" Baptist ministers other than Smith in New England. The Baptists at that time believed in "lowly preaching," or the preaching of uneducated men. Fervour, as rampant as that of a Methodist camp-meeting, was in many quarters regarded as the feature of a "good time." The refined Congregationalists—"the standing order"—sought, by persistent cruelty, to stamp such vulgar religionists out—how successfully, the present statistics of the two bodies will show.

When Smith entered Essex County, Massachusetts, a Baptist was not known to be in it. When he declared himself a Baptist, the Congregational ministers "cut him" and closed their pulpits against him. "My trouble arose," he writes, "from seeing some who steadily used to attend my ministry forsake me and go elsewhere." When present at an ordination, no minister, including Cleaveland and Parsons (in whose churches he had been so useful), either spoke to him or invited him to dine with them. A large stone, intended to strike him, was hurled through his bedroom window. A heavy "beetle" was flung at him while walking in the street. His horse's mane and tail were cut off, a threatening notice being affixed to the stable that he should himself "receive worse treatment if he staid in town." The terror of such a threat in America arises from the fact that, if a respectable fraction of a population do such a thing, there is no redress. Local option in Lynch law has sovereign sway. The person where he lodged for a year and a half was obliged to declare before the magistrates "that he had, through the whole time, behaved agreeably to his sacred profession." Congregationalism was the established religion in Massachusetts; a tax was levied on the people for its support. A Baptist could only claim immunity by declaring himself an "Anabaptist," and then, as an Anabaptist, required a certificate to that effect from his minister and two of his church members. This was the statutory condition of matters as to Baptists till 1834.

For a time Mr. Smith seemed doomed to extinction; but God raised him up friends. Persecution led some to a consideration of the religious opinions so harshly treated. In 1765 a small Baptist church gathered "in the meeting-house under Mr. Colby's roof." Baptisms took place in the Merrimac River. In the summer of the year a frame building was put up. In this spot successive Baptists worshipped for almost a century and a quarter. Four years ago the Fourth Baptist meeting-house was erected in Haverhill—by far the largest and costliest religious building in the town. Under Mr. Smith the church, in spite of persecution, became the strongest Baptist church in Massachusetts. It allowed its pastor to carry on his beloved evangelisation, and consequently became the mother-church to many communities in Massachusetts and the surrounding States.

Deserved honours now fell to Mr. Smith. He was made a Fellow of the College of Rhode Island, and also one of its Doctors of Divinity. For this institution he made a collecting tour of nine months, preaching with his old vigour. He was chosen "Agent to the Court of Britain" to obtain "redress" for the persecuted Baptists of the colonies. The "redress," however, was to be found nearer home. The war of the Revolution began. The Baptists sided with the patriots. Smith served as a chaplain to the troops for five years. President Washington visited him at his home in Haverhill. He and the Congregational minister head the first School Board. He lived to be sixty-eight. Up to the last he preached with acceptance. One thus describes his appearance in advanced life:—"The Doctor soon entered the pulpit—a man of venerable appearance and stately form, robust, but not corpulent; his locks white as wool, his eyebrows retaining their natural dark hue; his face full and fair, bearing almost the flush of youth, and beaming with intelligence and goodwill; his manner grave and dignified, well befitting the office of an ambassador for God." Under his last sermon his son and his son's wife were converted. His beloved friend, Dr. Stillman, of Boston, preached his funeral sermon. The town where once his life had been threatened and his name execrated did what it could to make his obsequies impressive. All its societies, corporations, and representative citizens, headed by the clergy, were in the procession. His granddaughter is the wife of the venerable Dr. S. F. Smith, author of America's National Anthem, "My Country, 'tis of Thee." His

great-grandson was late Chief Justice of Rhode Island. Smith is a sample of the men whose sturdy adherence to Scriptural convictions laid the foundations of the great American Baptist denomination. He is also an illustration how sometimes the faithful Christian is permitted to see the fruit of his doings even in this life.

Salem, O., U.S.A.

R. KERR ECCLES, M.D.

POETRY AND ROBERT BROWNING.*



THAT Robert Browning is a great writer, the story of his life sufficiently demonstrates. Born in 1812, he was graduated at the London University before reaching the age of twenty. He then spent some years south of the Alps, rummaging about in the libraries of old monasteries and inspecting the pictures of old cathedrals, till Walter Savage Landor could truly say that Browning never strikes a false note when he treats of Italy. "Pauline" was his first printed poem; "Paracelsus," published in 1836, his first tragedy. His "Strafford" was represented upon the stage, and failed, though Macready took the principal rôle, in 1837. He married Elizabeth Barrett in 1846, and Mrs. Browning died in 1861. During all these and the following years Mr. Browning has been a prolific writer. As many as ten thick volumes attest his industry. Yet he has never caught the popular ear—he has never tried to catch it. His productions have had to make their way against storms of criticism, but they have been read by a continually increasing number of thoughtful people. Whatever the student of literature may think of Browning, he must take account of the fact that never before was there a writer of verse for the study of whose writings during his life-time clubs were formed in every large city of both hemispheres—the proceedings of some of these clubs being regularly published, like the transactions of learned societies. Here is at least a literary phenomenon. There are two possible explanations: Either Robert Browning is a plausible pretender, or he is a great poet. Is Robert Browning a great poet? Well, "that depends." We must know what poetry is, and what Robert Browning is. I shall treat my reader, therefore, to a definition of poetry which, however defective in other respects it may be, will, at least, have the merit of being brand-new. I shall then weigh Robert Browning in these new balances, and see whether he is found wanting.

Poetry is the imaginative reproduction of the universe, in its ideal relations, and the expression of these relations in rhythmical literary form. The meaning of this definition will more fully appear if we say concretely that the poet is, first, a creator; secondly, an idealiser; and, thirdly, a literary artist. Take the first of these. There is a creative element in all true poetry. The poet is etymologi-

* Abridged from Dr. A. H. Strong's "Philosophy and Religion."

cally a "maker," not in the sense in which God is the Maker of all, but in the secondary sense, that he shapes into new forms the material made ready to his hand. Browning has himself furnished us with a noble description of this office of the imagination :

" I find first
Writ down for very A B C of fact :
' In the beginning God made heaven and earth.'
Man—as befits the made, the inferior thing—
Repeats God's process, in man's due degree,
Attaining man's proportionate result ;
Creates ? no, but resuscitates perhaps. . . .
For such man's feat is, in the due degree,
Mimic creation, galvanism for life—
But still a glory portioned in the scale."

I have called poetry the imaginative reproduction of the universe. But I have not meant to limit the word "universe" to its technical theological meaning. I have meant it to include all, even God himself. Only by giving to the term this infinite sweep of significance do we gain the proper conception of the dignity of poetry. It is nothing less than the reproduction to the imagination of all being, all beauty, all truth—in short, of all things visible or invisible. The high praises of God are its noblest province, but all the world of finite things is its province also. To reproduce all this to the imagination would require an infinite mind, and the result would be the poetry of the ages, the poetry of eternity. If this be the meaning of the word "universe," then it is certain that no mortal poet can compass it. Hence the poet must make his choice ; he must divide, in order to conquer. It is not to his discredit that he takes a limited field, provided within those limits he "holds the mirror up to nature," and shows us the essential truth of things. In order to judge Browning justly, then, we must ask what range he has assigned himself, and whether within that range he shows himself possessed of a great creative imagination.

The most obvious thing to be said about Browning's genius is that he is the poet, not of nature, but of man. Wordsworth was the poet of nature. To him the world was sacred, because symbolic, and interfused with a Divine element. The "light of setting suns," and "the billows rolling evermore"—these kindled his poetic imagination.

" To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

" The meadow, grove, and stream,
The earth, and every common sight,
To me did seem
Apparalled in celestial light,
The glory and the freshness of a dream."

Now all this affords the utmost contrast to Browning's poetry. I doubt whether sentiments like these can be found in all the dozen solid volumes that bear his name. Browning and Wordsworth both deal with common things; but Wordsworth treats of nature; Browning of life. The latter could adopt Pope's line, "The proper study of mankind is man." And in the introduction to "Sordello," where our author has most clearly indicated the direction of his literary ambition, he says in plain prose: "My stress lay on the incidents in the development of a soul."

Again, Browning is the poet, not of events, but of thoughts. He cares, not so much for the result, as for the process. He describes, not so much incidents, as people's impressions of them. Some might perhaps think that in the "Bringing of the Good News from Ghent to Aix," we had at least one exception to this rule; but even here, the interest lies not so much in the ride as in the rider; not so much in the redoubtable steed as in the fiery determination that spurred him on; not so much in the deliverance itself as in the thoughts of the deliverer. Rarely, if ever, has this writer's verse any tinge of the objective, much less of the epic. On the other hand, he lets us into the secrets of the heart. As he sets before us "Bishop Blougram's Apology" for holding great ecclesiastical preferments while all real faith in the doctrines he was set to defend has gone out of him, we see "all the recesses and windings of an acute but mean and peddling little soul." As we hear the duke calmly describe his villainous treatment of "My Last Duchess," it is difficult to say which we most shudder at, the speaker's icy cruelty, or his unconsciousness of it. No poet has more clearly taught that "out of the heart are the issues of life," and that "as a man thinketh, so is he." No poet has more powerfully depicted the self-perpetuating sin of the thoughts, or has given more impressive illustrations of the necessity of "bringing every thought into captivity," if we would make the least pretence to virtue."

Once more, Browning's poetry is, not lyric, but dramatic. He does not himself describe men's thoughts, but he makes men describe their own. In one of his poems he rebukes a brother poet for "speaking naked thoughts, instead of draping them in sights and sounds." In the "Spanish Cloister," the malicious, cursing monk involuntarily sets before us the character and life of the gentle and kindly brother whom he hates; so that, though the latter never utters a word for himself, the very cursing of his enemy becomes his justification and his monument. The little poem entitled "Confessions" contains a startling revelation of the heart. It is the last words of a dying man. He will have nothing to do with the clergyman who comes to give him spiritual consolation. He fastens his eyes on the medicine-bottles upon the table, and his imagination turns even them into a picture of a darling sin of his youth, and gloats over the remembered transgression, even though the next moment is to usher him into the presence of God. All this reminds me of a historical incident related by Mrs. Charles, in her book entitled "The Diary of Kitty Trevyllan." John Nelson, the Methodist preacher of England, was converted by means of a dream. He saw the great white throne set, and the myriads gathered of earth and heaven. The Judge sat silent, but before him was an open book. Up to that book came one by one in long pro-

cession every soul of all mankind; and as each advanced he tore open his breast as a man would tear open the bosom of his shirt, and then compared his heart with the commandments written in the book. Not a word was said, nor did the Judge lift his finger; but each man, according as his heart agreed or disagreed with that perfect standard, went with joy to the company of the saved, or in despair to the company of the damned. Sin became its own detector, and judge, and tormentor. So, as we read Robert Browning, we become aware that a process of self-revelation is going on. We seem to have naked souls before us. We look into the heart of man, and into the Day of Judgment.

Now, granting to our author his peculiar and chosen department, namely, *man*; his aspect of that segment of the universe, namely, *thought*; and, finally, his method of treatment, the *dramatic*; we ask once more, Is Browning a great creative genius? I think no one who has attentively and sympathetically read such poems as "Karshish," "Andrea del Sarto," "The Flight of the Duchess," "Dis Aliter Visum," "The Statue and the Bust," "By the Fireside," "Master Hugues," "Evelyn Hope," can refrain from answering in the affirmative. But none of these, after all, give more than fragmentary evidences of his power. The greatest work of Robert Browning is unquestionably "The Ring and the Book." I regard it as the greatest work of creative imagination that has appeared since the time of Shakespeare.

I wish to justify this statement, which to many will seem so extraordinary. I can only do so by briefly describing "The Ring and the Book." It is founded upon the story of an old Italian murder. Count Guido, after having passed his youth in the service of the Pope, and having failed to secure the advancement that he sought, determines in disgust to retire to his dilapidated castle, and his ancestral estate. He bethinks him, however, that an addition to his meagre income will be desirable, and he manages, with that end in view, to marry the reputed daughter of an aged and well-to-do couple of the middle class and to take her with him. Her parents follow her, and, being ill-treated by him, leave his house in wrath. They then make known the fact that their reputed daughter is no daughter of theirs, but the offspring of a courtesan. Count Guido, in revenge, pursues towards his wife a course of relentless cruelty. He would drive her from him, yet in such a way as to throw the blame on her. A young priest is filled with pity for this double victim of avarice and malice—so young, so pure, so miserable—and he helps her to escape, and to make her way to her so-called father's house in Rome. Thither Count Guido pursues her, and on a certain Christmas Eve bursts in with hired assassins, and fatally stabs the father, the mother, and herself. The Count is apprehended, tried, and executed.

It is this story upon which Browning has rung the changes in "The Ring and the Book." First, we have the bare facts narrated—1,400 lines. Secondly, we have the story as one-half of Rome tells it, said one part taking the part of the husband—1,500 lines. Thirdly, what the other half of Rome said, taking the side of the wife—1,700 lines. Fourthly, *Tertium Quid*—what the few, the elite, the cultured, the Cardinals said—1,600 lines. Fifthly, what Count Guido himself said—2,000 lines. Sixthly, what the brave young priest said, who fled with

the Count's wife—2,100 lines. Seventhly, what the young wife herself said, during the short hours between the attack and her death—1,800 lines. Eighthly, what the counsel for the defence said at the trial—1,800 lines. Ninthly, what the counsel for the prosecution said at that same trial—1,600 lines. Tenthly, what the Pope said, to whom the case was referred for final decision—2,100 lines. Eleventhly, what Count Guido said in prison before he was beheaded—2,400 lines. Twelfthly, what the world said when all was over—900 lines.

A most audacious and weary specimen of literary trifling, the reader will be apt to say. Not so. Each new telling of the story adds new incident and sheds new light. The effect is stereoscopic—you see the facts from ever new points of view. Little by little the real truth is evolved from the chaos of testimony; little by little the real motives of the actors become manifest. As the process goes on you catch yourself speculating about each of the *dramatis personæ*, as if he were a character in real life. The complexity of human motive, the wonderful interaction of character and circumstance, the vastness of the soul—all these begin to dawn upon you. Men are both better and worse than they know: only God can judge the heart. I know of no poem in all literature in which the greatness of human nature so looms up before you, or which so convinces you that a whole heaven or a whole hell may be wrapped up in the compass of a single soul. And, as for the separate figures, I know not where to find characters more original or more distinct than that of Guido, with a selfishness that makes sun, moon, and stars revolve about him, and, when foiled, turns to desperate malignity; or Pompilia, the white lily grown out of the horse-pond scum, unstained even in the midst of cruelty and misery; or Caponsacchi, the pleasure-loving soul, turned to a hero by one resolve of daring and self-sacrifice; or the grand old Pope, rounding out a just life, and preparing to go before God's judgment-bar, by doing one last act of justice and judgment upon earth. There are those who think this poem great only in its length—and it cannot be denied that it gives the impression of inexhaustible fertility. But such critics can scarcely have read the poem through. The learning, the thought, the general conception—these are as remarkable as the length; and, taking them all together, I am persuaded that the generations to come will regard "The Ring and the Book," in the mere matter of creative genius, as the greatest poetical work of this generation.

The strongest and most flattering thing that can be said about Robert Browning has been said already. We have found him to possess in an eminent degree the first and most important characteristic of the true poet, creative genius. But there is a second standard by which he must be tried. Is the idealising element as highly developed in him? Poetry is the imaginative reproduction, not of the actual, but of the ideal universe. The great poet, then, must be able to idealise. His imagination, creative though it may be, must not find its affinities in the bad, the morally indifferent, or the merely actual. It must hold high converse with the true, the beautiful, and the good. The poet must be one of

"The immortal few

Who, to the enraptured soul and ear and eye,
Teach beauty, virtue, truth, and love, and melody."

Of Browning as an idealiser, I cannot say so much as I said when I spoke of him as a creator. And yet a striking feature of his poetry is its recognition of this higher element in human life. To him all men are in a true sense ideal beings. There is a germ of greatness in every soul—contingents that no Columbus has ever yet discovered—thoughts and motives, feelings and decisions, that possess interest beyond that of the whole material universe. Browning would not have chosen for his subject the soul of man, if he had not sympathised with the dictum of Phavorinus, quoted by Sir William Hamilton: "In the world there is nothing great but man; in man there is nothing great but mind."

There are three things in particular which serve as standards in all idealisation, and which the great poet must rightly apprehend. He must, first of all, have a right view of human nature. He must believe in freedom and immortality. "No great poet was ever a fatalist." The poetry of mere fate denies man's consciousness, and fails to inspire. Emerson was better than his philosophy, when he wrote :

" So near is grandeur to our dust,
So near is God to man,
When duty whispers low, ' Thou must,'
The youth replies, ' I can.' "

If the poet must have proper views of human nature, it is yet more important that he should have proper views of the Divine. He must recognise the fact that there is a God. A poet of whom it can be said that "God is not in all his thoughts," has missed the greatest thought of poetry—for "the greatest thought of the finite is the Infinite." So Jean Paul has said, and Mr. Browning would adopt his phrase. Our author's writing is so full of this Divine element that many a reader would fain call him a religious philosopher, if not a religious poet. We maintain that the highest poetry is impossible without religion, not only because the thought of God is the most sublime and fruitful of thoughts, but because from this loftiest thought all our lower thoughts take their proper measure and colour. He who has no sense of God can never look at finite things in their right proportions. He who does not see in God an infinite personality, righteousness, and love, can never interpret the world, with its sorrow and its sin.

Browning believes in the personality, and righteousness, and love of God. He is at war indeed with the anthropomorphism which would degrade God to the level of human appetites and passions. His "Caliban on Setebos" is a most scathing and convincing arraignment of superstitious and slavish worship. "The Epilogue," in which David stands as the type of the religion that confines God to place, and Renan as the type of the scepticism that gazes sensuously into heaven until the last star of faith grows dim and disappears, ends with Mr. Browning's own declaration of faith in an immanent Deity :

" That one face, far from vanish, rather grows,
Or decomposes but to recompose,
Become my universe that feels and knows."

But that this is not pantheism, we are assured by other poems like "Saul," in

which, not content with an unmoral God, he declares that "all's Law, yet all's Love," and maintains that incarnation is the only true revelation. So Pompilia strikes the same note, when she says :

" I never realised God's birth before—
How he grew likest God in being born."

" Ferishtah's Fancies," thought by some to be only a collection of slight poems, seems to me to be one of the most significant examples of the poet's irresistible tendency to the expression of religious ideas. In these slight poems I find the following subjects successively treated : 1. God works no unnecessary miracles. 2. Let us give thanks for actual blessings, though much that we desire may fail us. 3. Faith and love go together. 4. Pray on, though you see no answer to your prayers. 5. The purpose of suffering is purification. 6. The punishment of sin is dwarfing of Nature. 7. Asceticism fails of its own end. 8. Love must go before knowledge. 9. Life is worth the living.—I think no one can read over this list without being convinced that here is a poet who believes in God as well as in the soul.

But there are also relations between man and God upon which the poet must have definite opinions, if he would idealise aright. I have already referred to "Saul," by way of evidence that Browning's God is a personal God, a God of love, a God self-revealed and brought down to our human comprehension in the incarnate Christ. I wish to speak of this same poem as embodying the true idea of inspiration, and so in general, of the communications of God to man. I speak of this poem the more readily, because it is perhaps the most widely known and the most easily understood of Browning's longer productions—the fittest of all, therefore, for a beginner to master. The title of the poem should be "David," rather than "Saul," for the interest centres, not in Saul's hearing, but in David's song. The shepherd-boy has been brought from the sheep-fold to chase away with music the abnormal and insane depression of Saul's spirit. David sings of nature and her beauty, but Saul is not moved. He celebrates Saul's own heroic deeds, but there is no response. David rises in spirit, as he sings; in love, he takes to himself Saul's sorrow; and, as he does so, a Spirit greater than his own takes possession of the singer; through his own love for his monarch, he is lifted up to understand something of the great love of God; his human sympathy becomes the vehicle of prophecy; in God Himself he sees the desire to reveal Himself in human form to men; he looks into the far future, and cries: "See the Christ stand!"

Is there any other poem than this that more fully and truly expresses the method of Divine inspiration? Here is a using of human faculties and powers, of human heart and tongue, yet an elevation of all these to heights of understanding and expression which unaided humanity is powerless to reach. The supernatural uses the natural as its basis and starting-point, as its medium and vehicle; but it transcends the natural, opening to it the far reaches of prophetic vision, and attuning it to the melody of a heavenly song. I might speak of "A Death in the Desert"—an attempt to depict the last hours of St. John, and to

illustrate how human nature, fainting and failing as it is, can hospitably receive and faithfully express the mind and will of the Spirit of God. But I find nowhere in Browning's writings any intimation that the gift of inspiration proper is to be confounded with the enlightenment of Christian men in general. He stops with the faith that "holy men of old spake as they were moved by the Holy Ghost." And yet the obscure and the weak may be God's workmen still :

" All service ranks the same with God—
With God, whose puppets best and worst
Are we: there is no first nor last."

Alfred Tennyson has been called the religious poet of this century, apparently upon the ground of such poems as "The Two Voices," "The Vision of Sin," and "In Memoriam." I dislike to shock the sensibilities of Tennyson's admirers; but I wish to record my belief that there is far more of a healthy religious spirit in Browning than in Tennyson. In the latter, underneath the faith, there is a generally hidden, but sometimes outcropping scepticism; so that I should hesitate to say whether his poetry had been quoted the more by the prophets of faith or the prophets of unbelief. This cannot be said of Browning. I do not read fragments of his writings in sermons preached for the purpose of criticising or denouncing the old faith. I do find him referred to in reverent discussions of the law and the attributes of God. I am inclined to commend the reading of Robert Browning to all preachers and theologians, as well as to all thoughtful Christian people. He is the most learned, stirring, impressive, literary teacher of our time; but he is a religious philosopher as well. He has expressed himself upon a larger variety of problems than any modern poet. He who would serve men's highest interests, as secular or religious teacher, will find more of suggestion, more of illustration, more of stimulus, in Browning, than in any modern writer. To quote again from Walter Savage Landor: "His is the surest foot, since Chaucer's, that has waked the echoes from the difficult places of poetry and of life."

(To be continued.)

IN AUSTRALIA.

BY PERIPATETIC.

No. IV.



EUROPEAN nations all, more or less, are troubled with a dangerous disease in the body politic variously denominated "Nihilism," "Socialism," "Communism," "Anarchism." Political economists, if you ask them, will have no difficulty in explaining the cause, or causes, of this disease, and prescribing a cure. According to them it is produced by

the monarchical and despotic institutions of these nations, and the remedy is to restore to the people the powers and rights which naturally and inherently belong to them, but which tyrants have usurped. So, at least, some political economists. Now, according to their notions and principles, young States like the Australian colonies, where the people have almost from the first had everything their own way, where in fact the people have been "the Sovereign People," and have possessed the fullest political freedom and power—where, moreover, are boundless material resources, and plenty of elbow-room for the industrious and energetic—young States like these ought to be entirely free from it. As a matter of simple fact, however, they are not free from it. In the city of Sydney, for example, I found socialistic principles as fully developed as they are probably at Berlin or Chicago. The mention of this latter city, by the way, with the recollection which comes with it of the recent anarchical outburst there, ending in three executions, reminds one that a republic is as liable to be attacked by this disease as a monarchy, and knows no better remedy for it than the latter. But to return to Sydney; there is a park in an easily accessible part of the city which is called the "Domain," and is supposed to be the property in some special way of the people. Here on Sunday afternoons the apostles of infidelity and socialism are accustomed to harangue the crowds who wait upon them to be instructed in the principles of "progress." Nor do these gentlemen confine themselves to the Domain, but on week-day evenings may be heard enunciating and urging their peculiar doctrines in the streets. One evening I was curious enough to stand and listen for, perhaps, three-quarters of an hour to what one of these demagogues had to say. Although he had clearly only just begun his address he had got a large crowd about him, while a good man who was preaching the Gospel not far off was speaking to some six or eight people. He informed us that he was a man of science, and that before he had done he would enlighten us on some scientific subject, which he did not mention; indeed, he announced he was about to deliver a scientific lecture. The science, however, never appeared, though probably the lecturer was under the impression that it did. I inquired who he was, and was told that he was a shoemaker. As he went on it became clear what his character and object were. He was an infidel and a socialist, and his address was one long tirade

against Christianity and government, and everything and everybody that was superior to himself in any way. The temperance workers of the city were a set of rogues who, in some way or other, which he did not explain, were enriching themselves at the expense of the dupes whom they prevailed upon to sign the pledge. The clergy of all denominations were parasites and deceivers who imposed on the people with fables which somebody had told to somebody else, and that second somebody had told again in his turn, and so on; in which way the lecturer implied the story of Christ and Christianity had come down to us. "That sort of thing," said he, "will not do for this enlightened age; no, we have learned before we believe anything to insist on the strictest scientific proof." He had been particularly hard on the teetotalers, on whose enormities he had enlarged at some length; nor had he been much more forbearing towards the churches and their ministers; he now came to deliver judgment on the Government and the members of the Legislature generally. Among these, surely, there were some who deserved his good word. Not so. Each one was seeking his own not his country's good, studying to get and retain office and emolument, as well as good appointments under Government for all his relatives. "Look," exclaimed he, "at this city; there is as much poverty and misery in Sydney as in any city in the world (murmurs of assent from the crowd); and yet we are living in a land of abundance, living in this beautiful country whose material wealth is so great—my friends, there is something wrong in this state of things." And then he proceeded to point out that all who were above them in any way were in a conspiracy to keep them down and defraud them of their rights; that the whole framework of things needed to be re-constructed; and that there would never be any improvement until men like himself—as he artfully implied—were at the head of affairs. He then announced that as soon as he could get the money together that was necessary he intended coming forward as a candidate for legislative honours himself, and bespoke the support of his fellow-citizens. Such is a specimen of a colonial demagogue; and I am sorry to say that the torrent of mischievous stuff that he poured forth, with great volubility, but wondrous havoc of the Queen's English, was received by the great majority of the crowd with sympathy, and sometimes with applause. How can there be a high standard of character and ability among the representatives when so

large a proportion of the electors are dominated by men of this class, whose principles they thoroughly endorse, but whose intellectual acuteness and ready gift of speech they do not share ?

In thus giving a sketch of the address of this high-minded and aspiring shoemaker I have, I find, omitted to mention one of the many subjects he touched upon, and which possesses great interest and importance in New South Wales at the present moment. I refer to the subject of Free Trade *versus* Protection. Men of the stamp of our scientific cordwainer have got it into their heads that Free Trade is ruining their colony, and that their only salvation is in a rigidly protective tariff. The present Government, presided over by Sir Henry Parkes, is avowedly and distinctly in favour of Free Trade. It consequently came in for a good deal of very strong invective. This distinguished man of science seemed to speak as if labouring under the delusion that Colonial Free Traders, including, of course, the members of the Government, were in a conspiracy to plunder their country for the benefit of "foreigners." As the great bulk of Australian trade is with England, it is to be presumed that by "foreigners" was meant the British merchant and manufacturer. This subject, let me say, is at the present time a "burning question" in New South Wales, which hitherto has consistently adhered to the Free Trade policy of the mother country, although the sister colonies have all adopted a more or less protective policy. The impression I received was that the Protectionist party was making great headway, and it would not surprise me in the least to hear of a Protectionist majority being returned at the next general election. I mention this here, as the subject has an interest for most Englishmen, especially in view of the manner in which the respective merits of rival trade policies have recently been canvassed at home in consequence of the prolonged depression in trade from which we have suffered.

As is very well known there is no State church in Australia. All the churches are free and equal. The question might be asked, "Does Voluntaryism in the colonies sufficiently meet the spiritual needs of the people?" I feel that to this question I am scarcely competent to give an answer. To express an opinion that would be worth anything on this very important subject is impossible without a much fuller knowledge of it than I possess. I may, however, register my simple impression, which was that, admirable as is their work so far

as it goes, the various churches are not by any means meeting the religious needs of the increasing population. A large proportion of the people, indeed, are so scattered, immense tracts of territory are so thinly peopled, that it is most difficult, if not impossible, to supply them with the ministration of the Gospel at all. Baptists and Congregationalists are only found in an organised condition in the towns and cities, and in consequence of their peculiar church polity they are not able to do anything at all adequate in carrying the Gospel into the regions beyond. Presbyterianism has a powerful hold, and by the census returns shows a good increase; not so large, however, as that shown by Methodism, than which few systems are better adapted for aggressive Christian work. But the two largest religious denominations in Australia are the Episcopal and Roman Catholic. At the last (1881) census, for example, in New South Wales, 342,359 persons described themselves as belonging to the Church of England, and 207,020 as belonging to the Church of Rome. Only 7,307 declared themselves Baptists. In Victoria, however, Baptists are much stronger than in New South Wales.

The leading Baptist church in the oldest of the Australian colonies is that in Bathurst-street, Sydney, of which Rev. Charles Bright is pastor. Some twelve months ago, when as yet to me Australia was a *terra incognita*, I heard this gentleman reflected upon by a travelling evangelist as a "modern thought" man who, together with the church of which he was minister, was spiritually dead-alive. Of course this was intended by the speaker as the *ne plus ultra* of condemnation, and the idea was conveyed that both pastor and people had gone far from the purity of the faith of Christ. I have come to the conclusion, since hearing and seeing for myself, that Mr. Bright's refusal to place his church at the disposal of the said evangelist, or to co-operate with him in his peculiar mode of presenting the Gospel to the people, must have influenced, perhaps unconsciously, the good man's opinion of him. Certainly if to be a keen and subtle thinker is to be a "modern thought" man, then Mr. Bright must be so described. He is clearly an able man who labours to penetrate, and then to explain to his people, the transcendently great truths which were hid from ages and from generations, but are now laid open to us to explore. He does not attract the crowd, it is true; his style is not sufficiently popular for that; but his church is a great deal better attended than, as far as

I could ascertain, most churches in Sydney are. Mr. Bright, I may add, is honoured by his brethren in the Colony, and is the Chairman of the New South Wales Baptist Union for the present year.

A man of another stamp is Rev. Mr. Clark, of the Tabernacle, Woolloomooloo. Mr. Clark was at one time well known in this country as one of the Rev. C. H. Spurgeon's evangelists. He has now for several years been working in Australia, and with good success. Although he has settled down to pastoral life and work, he is still essentially the evangelist, and is in many respects admirably qualified for the work which he has undertaken in the populous suburb of Sydney which he has elected to make his special sphere. Some eighteen months, or two years, ago, a handful of people who were meeting together in a hired room, and were doing their best to lay the foundations of a Baptist church, invited Mr. Clark to become their pastor. A sufficient salary was guaranteed to him, and although it was much less than what he was receiving where he then was, he signified his acceptance. During the brief period Mr. Clark has been at Woolloomooloo constant and considerable additions have been made to the membership, and a building has been erected—which is in fact half the complete building that is to be—and on it, I believe, only a small debt remains. When complete, with galleries, it will probably accommodate a thousand persons; but at present, there being no galleries, three hundred persons, I should say, would well fill it. I was told that, although it was not generally filled in the morning, it was always well filled at night. It was certainly crowded the night I was there. The pastor was leaving for New Zealand the next day, where he intended to spend his holiday, and officiate at the marriage of the Rev. Thomas Spurgeon—Mr. Spurgeon's son "Tom." This, together with the fact that the Lord's Supper was to be celebrated at the close of the service, probably had the effect of making the attendance somewhat larger than usual; if not, the sooner Mr. Clark and his friends address themselves to the erection of the other half of their meeting-house the better. Mr. Clark is very "free and easy"—I know not how else to describe it—in his method of conducting a service; perhaps a little too much so. What, however, to many, it may be most, Christian people, would be intolerable in a religious service, is apparently liked by those who attend the Woolloomooloo Tabernacle. Mr. Clark is unmistakably a sincere and earnest man.

He preaches the Gospel in a simple yet forcible manner, with the result that souls are won to the Saviour; albeit the result would be the same even if he were not quite so lurid in his references to hell. In his opening prayer he petitioned that God would "make the flames of hell flash before the eyes of sinners," and similar expressions were constantly recurring. His text was, "Now then we are ambassadors for Christ," &c., and in remarking on the fact that the preacher stood "in Christ's stead," he expressed the aspiration that he could preach as Christ would preach were He present. How would Christ preach? He would preach, he said, so that "sinners would see before them the flames of the pit, would hear the clanking of the chains of the lost, and be thrilled by the despairing groans and cries which issue from the place of torment." There was a good deal more in a similar strain; all of which made me feel that the preacher's conception of Christ's preaching did not exactly agree with mine. Christ spoke solemnly about the future, and of the punishment which awaited the obdurate where was the undying worm and the quenchless fire. But He never adopted the trick of the orator, and piled agony upon agony, in rhetoric carefully prepared beforehand, with a view to producing a lurid and frightful picture in the imagination, and so creating abject terror in the soul. I have strangely misunderstood the character of the Saviour's preaching if it was of the "blood and fire" kind instead of being gentle and winsome, representing God not as a terrible Moloch, but as "our Father," who "so loved" men that He gave His own Son to redeem them. The tendency of Christ's words, as well as of His death, is to "draw all men" unto Him. Dantean pictures of hell never yet drew a sinner to God, and I question whether they ever terrorised a single man or woman into genuine repentance, as in true penitence sin must be mourned for because it is sin, and not because it brings hell after it. Let me not be misunderstood. Mr. Clark does not fail to preach the love of God in spite of the occasional use of language calculated to make one feel that love must be foreign to God's nature, and as the result men are *won* to God. He is doing a good work. May he have increasing success in it!

I visited the churches of other denominations, but refrain from describing the services. I may, however, be permitted to register the impression, which I received from what I saw and heard, that the

people of Sydney can by no means be charged with being "too religious." The churches were, as a rule, badly attended. At a large and handsome Presbyterian church, capable of accommodating, perhaps, a thousand persons, I found a congregation of between fifty and sixty; and yet the minister preached an able sermon, very orthodox, with a distinct strain of Calvinism in it; in fact it was just the kind of preaching which, according to the pastor of the Metropolitan Tabernacle, infallibly fills churches and chapels. The only very large congregation I saw in an ecclesiastical building in Sydney was in the Roman Catholic cathedral, where I heard Cardinal Moran preach a sermon on "Heresy," which, I think it worthy of recording, contained not a single uncharitable expression concerning Protestants.

NEGLECTED INCIDENTS AND CHARACTERS OF THE NEW TESTAMENT.

IV.—APOLLOS—(*Continued from page 324*).

II. APOLLOS TAUGHT.



HAT was his school? A godly household. Who were his teachers? Priscilla and Aquila, two private and subordinate workers in the Christian Church. Our knowledge of their history is limited. Aquila appears to have been a Roman Jew; while her name seems to indicate that Priscilla, his wife, was of Gentile birth. It is also probable that she was of higher rank than her husband, as she is invariably mentioned first by the Apostle. By comparing and combining what references we can find to them, we are able to trace their movements from Rome to Corinth, from Corinth to Ephesus, and from Ephesus to Rome. They appear to have become Christians before leaving Italy; but in Corinth they met with Paul, and had the privilege of enjoying his friendship and teaching for two years. Aquila was a tent-maker, and Paul worked as one of his journeymen. When the Apostle went to Ephesus, they accompanied him, and were left there when he departed again for other fields. Not long

after, Apollos came to the city, and speedily won great fame among the Jews for his eloquent and fervid oratory. Among his hearers were Priscilla and Aquila. Neither could emulate his marvellous gifts. They could only admire him at a distance. But they were wiser than he, in that they knew more of Christ. So they invite the eloquent young preacher to their house. They impart their knowledge. And in quiet talk with these two devoted Christians he learns the glorious truths of the Gospel, and is equipped for a grander work than any he has yet achieved.

Now there are two points to be remarked here :—

(i.) The humility of Apollos. He was willing to learn. He took help gracefully. If you would realise how meritorious this was, consider the circumstances of the case. Apollos came from the centre of Jewish culture. He is honoured as a young man of commanding eloquence and great intellectual power. Aquila and his wife belong to an obscure and despised sect; they are in a humble position; and at best they would have but an average education. For the popular preacher to sit at their feet and learn of them means that he had stripped himself of all foolish pride, and that his one ambition was to get at the truth. This willingness to learn is a fundamental requirement in all who would teach. The man who has learnt everything is not fit to teach anything. He has not mastered the first lesson in the school of Christ; he does not know his own ignorance. Michael Angelo had a favourite device, representing an old man in a go-cart, which bore an hour-glass on which you read the inscription :—*Ancora Imparo* (I am still a learner). That was the secret which preserved his creative genius even in extreme old age. And it is no less needful in the spiritual realm. It is one of the childlike qualities which Jesus demands of those who would enter the kingdom of heaven, “simple, teachable, and mild, like unto a little child.” Nothing is so fatal to spiritual insight as pride. Confucius, the Chinese sage, traced his mental history thus :—1. At 15, I had my mind bent on learning. 2. At 30, I stood firm. 3. At 40, I had no doubts. 4. At 50, I knew the decrees of heaven. 5. At 60, *my ear was an obedient organ for the reception of truth.*” It should be ours to skip the preliminary stages, and learn to be open-minded and open-hearted from the first.

(ii.) The power of two private and unofficial workers. Apollos

exercised great influence on the early Christian Church. Many of the ablest scholars believe that the Epistle to the Hebrews was written by him, and that thus we are benefited by his teaching after 1,800 years. But whatever the world may owe to Apollos, it owes to Priscilla and Aquila. It was *their* influence which turned the energies of his being into such noble channels. To *them* we are debtors for *his* work. The stateliest rivers often have their rise in some wayside spring ; and, if we could trace back the history of great religious movements, we should often find their first beginnings in the influence of some lowly Priscilla and Aquila, whose very names have perished from the short-lived memories of men.

In the days of King Charles I., a young student went with a friend to hear the famous Dr. Calamy. After waiting a while in expectation of his appearance, a stranger ascended the pulpit. His companion wished to leave at once, but the youth refused. He was in deep spiritual distress, and, in spite of his disappointment, he thought he would wait and hear what the stranger said. In due time his text was announced, and the sermon preached. "Why are ye so fearful, O ye of little faith?" was the preacher's theme. He was nervous and ill at ease. His address was simple and unadorned. He was not to be compared with the famous divine they had hoped to hear. But the sermon brought peace to the young man's heart. In after years he sought in vain to learn who the preacher was, but his own name was widely trumpeted by fame. John Owen was one of the ablest and most celebrated of Puritan divines. Among his pupils were numbered John Locke, William Penn, Dr. Robert South, and Sir Christopher Wren. While in after years his books were among the choicest treasures of Christmas Evans in Wales, William Jay of Bath, and Jonathan Edwards in America. Then who can sum up the blessings which flowed from the words of that obscure and forgotten divine ?

About the beginning of this century, a young, careless, wild apprentice began to feel troubled and concerned. He felt he was wrong, but he did not know which way to turn. He was as ignorant as he had been godless, and he had no religious friends to help him. Just then, however, his master took a new apprentice, who proved to be a praying and God-fearing lad. By him John was introduced to a poor cobbler, named Poole. The house was small, mean, ill-

furnished, and in a low situation; but it was a home of faith and love, and soon became the lad's favourite resort. He found peace and strength under the old man's guidance. And by and by they began to hold little prayer-meetings, at one of which John offered his first public prayer, standing in a small coal cupboard in the corner, so that he might forget all his fears, and think only that he prayed to God. In later days the 'prentice lad became famous as one of the most useful preachers of the last generation. Thousands were converted under his ministry; tens of thousands felt the influence of his writings; and even now the name of John Angel James is widely remembered and honoured for his work's sake. But may we not say that we owe it all, under God, to the unknown 'prentice and the poor old cobbler?

Take another illustration. One Sunday evening a lad was strolling along the streets of Sevenoaks, when the singing in a chapel drew his attention. He was so much attracted by it that he entered. The minister of the church was not preaching, but a stranger whom the lad did not know. But the words he heard fastened upon his mind and heart. He could not get away from them. And the quiet hours of that night witnessed the consecration of his life to the Saviour. Who the preacher was will never be known on earth; the name of the lad has since become famous in the annals of Christian heroism. No more glorious story of missionary enterprise can be found than that of Alfred Saker's life. David Livingstone said (and he was no mean judge), "Take it all in all, especially having regard to its many-sided character, the work of Alfred Saker at Cameroons and Victoria is, in my judgment, the most remarkable on the African coast." But are not our thanks due to the unknown and unnoted preacher? In human history we see the panorama of events unrolled before us, and know but little of the hidden causes and motives and springs of action that are at work. Only now and again do we catch a glimpse of the true sequence. Could we trace the river to its source, we should often find it as in the instances I have named. Out of lowliest beginnings issue the greatest events. The most renowned saints have often been converted through the words and prayers of the utterly forgotten and unknown. And what has happened so often may happen again. Who can tell to what glorious issues God

may conduct our lowly toil? Who can tell what mighty but slumbering spirit may be stirred in some hearer's heart when our congregation seems to be so small and unimportant? Who can tell what spiritual giants may be growing up in our Sunday-school? Who can tell what your boys and girls may become in after years? This thought will tinge our dullest days with a holy romance. Then let us cherish it, and learn right well the lesson that, though we are but rushlights ourselves, we may kindle beacon fires which shall light a continent with their blaze.

G. HOWARD JAMES.

POUNDSFORD LETTERS.

No. IV.

TWO NOBLE LADIES:

LADY HUNTINGDON AND LADY GLENORCHY.



LADY HUNTINGDON'S self-denying and large-hearted benevolence, and untiring efforts for the salvation of sinners and the glory of her Saviour, are well known. She engaged Mr. Whitfield to preach to the noble and wealthy in her drawing-rooms. She reared chapels, and sent ministers to preach to the poor. In 1768 she founded a college at Trevecca, South Wales, and before her death her friends subscribed to enable her to endow it. As the students completed their training she sent them to the various places which she had bought or built for public worship. In 1792, the college was removed to Cheshunt, Herts.

The following letter to one of her students, referring to forty-five years of service, indicates her business habits and attention to details, as well as her unabated zeal and energy, even to the last:—

“I have received your letter, and being ever ready to oblige any standing so connected with me as you and your brethren do, I have resolved upon your change with the preaching student, and in consequence of this you must not fail being at Reading by the third or *fourth* of April, and for this end the now residing student will then be at Weymouth in sufficient time. You will judge best whether to

come through Bath, or go directly from Weymouth ; this I shall leave with you for your choice. I desire all that is kind to our faithful Weymouth friends, and assure Mr. John and Mr. Day that if it will be any satisfaction to them, they shall have my letter of attorney to fix them over the care of the congregation.* I hope also to send them the account of the ordination of the young men, and as far as I know, nothing in this reformation, which I was so early called to give my poor labours to, and now for forty-five years, nothing, I say has ever so strongly proved the Divine approbation throughout this whole affair, and the many and gracious smiles of our dear and Divine Master, as has been so blessedly seen and felt in the voice of joy and praise signified by thousands present on this most solemn occasion. May we be ever kept humbled by all these many instances of His favour to us, and as His poor outcasts, rejoice that such sinful worms should be counted worthy to suffer anything for His precious name's sake ! My joy was so great that I could not sleep for praising His blessed name when the various accounts reached me from London. May this fulness of bread from heaven never cause us to take ease to ourselves, but by love and gratitude double all our zeal and diligence in those labours of His gospel He has appointed us!—I am, ever your truly faithful friend,

“ S. HUNTINGDON.

“ Bath, March 23rd, 1783.

“ To Mr. Dickenson, student, at Mr. Day's, shipwright, Weymouth.”

Several Christian ladies encouraged by Lady Huntingdon's example, became her co-workers or followers on similar lines. Such were Lady Hope, Lady Glenorchy, Lady Anne Erskine, and Lady Barham.

It was no easy matter a century ago to find agents duly qualified for the work of evangelists and pastors, and the young recruits whom these excellent women were sometimes compelled to accept for waiting congregations required more vigilant superintendence than would be tolerated in these days. It is amusing to observe in the following letter of Lady Glenorchy's how, after administering a sound lecture to her correspondent on having priced himself too highly, she concludes by yielding to his demands, and giving him more than he had asked.

* Supposed to mean as trustees.

Lady Glenorchy to one of her young preachers :—

“ Barnton, May 16th, 1778.

REV. SIR,—

“ I received yours of the 5th inst., and according to your desire send you as speedy an answer as possible, that you may not remain in suspense with regard to my sentiments on the point now in dispute : and as you wish me to tell you if you have in anything grieved me, I shall freely own to you that when I recollected the situation you were in when I sent for you from Yorkshire, how little reason you then had to expect so soon the offer of a salary which you now reject as too small ; when I considered the peremptory manner in which you demanded the meeting to be enlarged, a horse to ride upon, &c., I could not help entertaining some fears that our subtle enemy, ever busy to draw us aside in his crooked ways, had gained some advantage over you, and that you had lost something of that lowly and humble temper of mind which at first recommended you to me ; and perhaps lifted up with the success that had attended your labours you now thought yourself a person of too much consequence to live on the plain fare to which you had formerly been accustomed, and having fixed in your own mind the station in which you chose to appear, you would have your salary augmented accordingly, rather than accommodate your ideas and line of life to the salary offered you. These fears seemed the more reasonable when I considered how many families there must be at Exmouth who have not more than £40 per annum, yet this sum furnishes them with food and raiment. May it not then suffice for one young man, whose duty it is to tell them that ‘having food and raiment’ they ought ‘therewith to be content’ ?

“ But though these were my first thoughts, on hearing the conditions upon which alone you were willing to stay at Exmouth, in consequence of which I wrote to Mr. Holmes that I was not pleased with your conduct, yet from what you now write me of the state of your health and the dearness of provisions, &c., I am willing to think I have done you injustice by such suspicions, and that as things appear to you at present, your demand is not so unreasonable as I at first apprehended. I have therefore written to Mr. Holmes that if he thinks the enlargement of the meeting will be attended with good consequences to the cause in which we are engaged, I am willing to

be at the expense of it, and that you shall have £60 for one year certain, that we may see what the Lord intends to do at Exmouth ; and if in that time the work prospers, and there is appearance of a permanent congregation, we shall then see how to proceed with the settlement of a minister among them.

“ Meanwhile, until the meeting is enlarged, I think you may very well follow the example of our blessed Lord and His Apostles, and preach sometimes on the beach, or in the garden. You will find it beneficial for your health, though not perhaps for your reputation, but ‘ if they reproach you for the name of Christ, happy are ye.’

“ I am glad to hear that the Lord has been pleased to awaken some poor souls by the preaching of the Word, and hope they will be as the first fruits of a plentiful harvest. May He strengthen your hands and encourage your heart in the blessed work of bringing poor sinners to Jesus Christ ! Surely no employment is so delightful as this ! Wishing you much of the Divine presence, and of that unction which teacheth all things, with as much health and strength of body as is good for the soul, I remain, your sincere well-wisher in the Lord Jesus,

“ W. GLENORCHY.

“ To the Rev Mr. —, North Street, Exmouth.”

GOOD RESOLUTIONS.



GOOD resolutions are like fairest flowers,
They need our constant culture or they die ;
Tears of repentance for refreshing showers,
And manly effort for their sun and sky.

To weep for errors past is no avail,
Unless we strive to make the future good :
Hands ever wrung in deep affliction fail
To give the aid to sorrow that they could.

Let us, then, crush the serpent head of sin,
Nor fear the pain his latest sting may give ;
And, having once resolved, let us begin
At once a wiser, better life to live.

And let us ask the help of God, for weak
Are strongest resolutions wanting prayer ;
But weakest grow to strongest when we seek
To place them in the Almighty Father's care.

BRIEF NOTES.



T will be remembered, probably, by some of our readers, that not quite three years ago correspondence was published in these pages relative to the portrait of a lady, said to be that of Mrs. Hutchinson, the noble wife of Governor Hutchinson, who defended Nottingham Castle for the Parliament in our great civil war in the seventeenth century. This portrait is the property of the Baptist Missionary Society, hangs in one of their committee rooms, and bears the inscription, "Lady Louesa Hutchinson." At the recent meeting of the London Baptist Association, Dr. Underhill stated that the portrait was not that of Mrs. Hutchinson, but of a certain Miss Cox. Knowing that the doctor is too careful a man to make a statement of that sort without having good reason for it, and feeling that the establishment of the identity of the portrait was a thing worth doing, we wrote to Dr. Underhill, and now lay before our readers his reply.

DR. UNDERHILL writes:—"I cannot tell how the portrait in question came to be denominated as it is. Somebody, I suppose, wanted a good Baptist name for what is a well-painted portrait, and so in ignorance christened it with Lucy Hutchinson's *admirabile nomen*. It is, in fact, a portrait of Miss Mary Cox. She was the daughter of a Mr. Leader Cox, who was, I believe, a deacon of Prescott Street, under Abraham Booth's ministry. Miss Mary Cox adopted Alice, a daughter of Abraham Booth, by whom she was educated. Miss Alice Booth married a Mr. W. Stevenson, the father of Mr. George Stevenson, late of Blackheath, and Mr. Leader Stevenson. Mrs. Steane, first wife of Dr. Steane, was a Stevenson, and granddaughter, therefore, of Abraham Booth, as also is Mrs. Sturt, still living, who is my informant. Mrs. Steane possessed the portrait in question. It hung in her bedroom, and is remembered there by Mrs. Steane's children still living. After Mrs. Steane's death it was given to the Mission House by Dr. Steane, and I remember his mentioning the circumstance to me. Miss Mary Cox gave £10,000 South Sea Stock to the Baptist Fund, and Dr. Steane wished the portrait to be kept in the Mission House as a memorial of her generous gift (see Ivimey, Vol. IV.). There can be no doubt that this is the true history of the portrait."

DR. UNDERHILL'S letter seems to settle this vexed question in favour of those who have contended that the portrait was not that of Lucy Hutchinson, and it is to be hoped that the authorities at the Mission House will now see to it that the misleading legend on the frame is removed. It is, however, with regret that one surrenders the idea that we had in our Mission House a good presentment of one of the noblest of Baptist ladies, and most gifted of literary women. There is a small engraving of a lady, purporting to be a portrait of Mrs. Hutchinson, in Cathcart's "Baptist Encyclopædia" (an American work), but whence it was obtained does not appear. If any of our readers know of the existence anywhere of a portrait of this lady, we should be glad to be informed of it.

MINISTERIAL REGISTER.

- ALDRIDGE, S. R., has resigned the pastorate of West Street, Rochdale.
- APPLEBY, J., of Tring, has accepted pastorate at Weston Turville, Bucks.
- BAYLEY, H., has accepted pastorate at Addlestone, Surrey.
- BOLTON, J., has closed his pastorate at Boston.
- CASE, S., removes from Great Missenden to Caversham, Reading.
- CHAPMAN, W., of Hucknall Torkard, will resign in September.
- CRATHERN, W. L., late of Holyhead, settles at Appledore.
- DAVIES, E. W., has been unanimously called to the pastorate at Hebron, Pentre.
- FENWICK, J., of New College, Manchester, becomes pastor at Millgate, Bacup.
- FORD, R. C., of Nottingham College, has accepted pastorate of Riddings and Swanwick, Derbyshire.
- GIBSON, J. G., of St. Andrew's, N.B., has resigned.
- HARRIS, W. J., has resigned the pastorate of Spring Hill Church, Birmingham.
- HOOD, C., removes from Hugglescote to North Parade, Halifax.
- HUGGART, F. C., has been recognised pastor at Loose.
- JONES, S., Wellington, Salop, removes to Splotland Road Church, Cardiff.
- JONES, S. J., of Liverpool, has accepted pastorate at Oswaldtwistle.
- MCMICHAEL, G., has, in consequence of failing health, resigned his pastorate at Dudley.
- OAKLEY, H., of Regent's Park College, has accepted pastorate at Cottenham.
- PARKER, A. J., of Pastors' College, has been recognised pastor of Old Sodbury Church.
- PEARSON, E. B., of Hounslow, removes to George Street, Ryde, I.W.
- POTTER, F., of Lower Granville, goes to Nova Scotia.
- RICE, G., of Bristol College, has accepted pastorate at Woodchester, Stroud.
- ROBERTS, J., has entered on the pastorate of Mount Zion Church, Swansea.
- SEDDON, A. E., of Lower Tooting, has sailed for the United States.
- SMITH, H. S., of Fenny Stratford, has resigned.
- STEVENSON, T. R., has concluded his ministry at St. Mary's Gate, Derby.
- TURNER, W., of Priory Street, York, has resigned.
- WAITE, W., has accepted a call to Rehoboth, Arbour Square, Stepney.
- ROBINSON, J. C., for twenty-two years pastor of the church at Brington, has deceased, at the ripe age of seventy-four.

REVIEWS.

MODERN SCIENCE IN BIBLE LANDS. By Sir J. William Dawson, C.M.G., LL.D., F.R.S., F.G.S., &c., &c. With Maps and Illustrations. London: Hodder & Stoughton. 1888.

If comprehensive knowledge, patient observation, powerful reasoning, and lucid illustration could settle the points in dispute between science and theology, the

controversy would have been closed long ago. The present book need never have been written or, having been written, it would be regarded as (in its own sphere) final. Sir J. W. Dawson speaks with an authority which few scientists can claim; and though his conclusions would not be accepted by all theologians, they are substantially those for which the most enlightened Biblical scholars and Evangelical students contend. His special object in the work before us is to notice the light which the scientific exploration of the countries of the Bible may throw on the character and statements of the Book. During his journeys in Italy, Egypt, and Syria he took careful notes on the geology and physical features of these countries, and has thereby been enabled to elucidate points which generally were not fully understood. He has been able to demonstrate in a very striking manner the rigid and absolute truthfulness of the Bible to nature, and to show how, as a naturalist, he is constrained to yield it implicit homage. He dwells on the significance of the fact that "the great antiquity of the earth and its preparation for long ages in the interests of man is an idea as old as the oldest literary monuments of our race, and that in placing this in the definite form of creative days, the Old Testament is not deviating from the uniform tradition of antiquity, or ranging itself by the side of mediæval divines, whom some modern scholars seem to venerate more than they do either ancient literature or modern science." The "days" of Gen. i. he regards as days of God—divine ages. "That this idea of long creative periods has been obscured in our time is one of the lamentable inheritances of the darkness of the middle ages. It is now time to revive it, not only in learned discussions, but in popular teaching. Every school child should know the Pre-adamite age of the world, and should understand that the belief of this is necessary to the harmony of the Biblical books and the comprehension of the Bible history." It is, of course, impossible for us to reproduce the arguments by which Sir J. W. Dawson establishes some of his more important positions, but they are strong and, apparently, conclusive. The Garden of Eden he places in the Lower Euphrates, and believes that it must have arisen from pleistocene sea—a vast expanse of mud—and that it must have existed for centuries before it became the garden of the Lord. Whatever may be the opinions of other scientists, Sir J. W. Dawson adheres most firmly to the doctrine of the Fall. His theories as to the Cainites and Sethites are specially interesting, while his views on the Deluge will gain wide assent. The description of it is the work of an eye witness. Its duration was about a year. "But this represents its culmination in the district occupied by Noah and his family. We have a right to assume that for at least the whole term of 120 years between the first announcement and the final catastrophe, there may have been a gradual encroachment of the waters and disappearance of the land, culminating in a great submergence which must certainly have been very general, though not universal. If we are to take the loess and other post-glacial deposits as its measures, all the countries between the Mediterranean and Indian Ocean, and great interior mountain chains of Europe, Africa, and Asia, must have been submerged, and the remnant of the animal population that survived, independently of the selected creatures in the ark of Noah, must have been small, though enough to replenish

the earth with that diminished fauna which it possesses at present." Still more generally interesting are the author's identification of the sites of Exodus—*e.g.*, the crossing of the Red Sea on the south side of the Bitter Lake between Station Fazed and Station Geneffeh on the railway. The Wilderness of Sin is the plain of El Rahah; Sinai, the peak Ras Sufsafeh, in the same plain, &c. The structure, topography, and history of Palestine are also discussed in an interesting style, and we feel in closing the book that a substantial addition has been made to our knowledge of Scripture, and that our faith in its Divine inspiration and supreme authority has been strongly confirmed. The book is, moreover, so simply and charmingly written that any reader of ordinary intelligence will find its perusal a source of pleasure.

PHILOSOPHY AND RELIGION. A Series of Addresses, Essays, and Sermons designed to set forth Great Truths in Popular Form. By Augustus Hopkins Strong, D.D., President and Professor of Biblical Theology in the Rochester Theological Seminary. New York: A. C. Armstrong, 714, Broadway.

ALTHOUGH Dr. Strong's name is not widely known in England, his recent lectures on Systematic Theology have found their way into many ministerial libraries, and the Essays and Addresses collected in this volume, though of a somewhat miscellaneous character, will still further enhance his reputation. He is a devout, earnest-minded, and cultured Christian philosopher, alive to all the intellectual, social, and economical movements of the age, and eager to bring them to the touchstone of Divine truth. We have been struck with the variety of the subjects to which he addresses himself, and with his perfect mastery of them all. Physical science, theology, metaphysics, ecclesiology, ritual, the ministry, hermeneutics, literature, poetry, and politics are all passed under searching review, and discussed with lucidity and force. To read these essays is a mental and spiritual treat—"a feast of fat things" such as can be but rarely enjoyed even in this day of super-excellent literature. We have felt more than usual pleasure in the addresses delivered to theological students, in which all the more important aspects of ministerial character, training, and work are luminously and sympathetically treated. The essays on Dante and Robert Browning are among the ablest on these subjects with which we are acquainted, every word of them weighty with truth, and carrying us into the central heart of their difficult but momentous themes. We have the pleasure of presenting to our readers the greater part, at any rate, of an essay on Browning, which we have no doubt will be widely appreciated. It is, in our view, a masterly production. The volume contains a capital index, prepared by our friend, the Rev. R. Kerr Eccles, M.D.

THE POEMS AND PROSE REMAINS OF ARTHUR HUGH CLOUGH. With a Selection from his Letters and a Memoir, edited by his Wife. Two volumes. London: Macmillan & Co. 1888.

ALTHOUGH Clough is far from being a popular poet, this new edition of his "Poems" is the twelfth. We have never been able to class ourselves among his ardent admirers, or to recognise the pre-eminent greatness which his most intimate friends attributed to him. That he was of a singularly pure, refined, and

generous nature is indeed evident, and the testimony of such a man as the late Principal Shairp, in his very interesting "Reminiscences" (contained in this memoir), to his nobility and earnestness is decisive. It was unfortunate for Clough that in his undergraduate days he was suddenly thrown into the excitement of the Tractarian controversy, and that he allowed himself to be fully engrossed by it before he was thoroughly equipped for the severe conflict it occasioned him. He was, as we can well believe, absolutely true to himself; but his mind was unduly sceptical, and the influences which immediately surrounded him were the reverse of favourable. His struggle was severe and prolonged, and he surrendered more than his reason demanded. He depicted his own character in his *Perchè Pensa?*

"To spend uncounted years of pain,
 Again, again, and yet again,
 In working out in heart and brain
 The problem of our being here :
 To gather facts from far and near ;
 Upon the mind to hold them clear,
 And knowing more may yet appear,
 Unto one's latest breath to fear
 The premature result to draw,—
 Is this the object, end, and law,
 And purpose of our being here?"

He would probably, if his life had been prolonged, have attained a larger and stronger faith, and have approximated more and more to the position of his revered master, Dr. Arnold, of Rugby. He was in many ways allied in spirit to Matthew Arnold, although, in a literary sense, he lacked his friend's exquisite charm of style and unrivalled grace of touch. Many of his Letters, and the Essays (or Lectures) on English Literature, *e.g.*, those on Wordsworth, Alexander Smith, and Matthew Arnold, are exceedingly good. Of his "Poems," "The Bothie of Tobernavuolich" is by a long way the best. "Dipsychus," clever and occasionally brilliant though it be, we have never been able to appreciate; it is too despondent, if not cynical. Many of the shorter pieces are in a much higher strain, *e.g.*, "Qua cursum ventus," "Qui laborat, orat," "Through a Glass darkly," "What went ye out for to see?" and "O Thou whose image is the shrine." Clough was essentially the poet of a time of intellectual unrest. He did not, as some have thought, glorify doubt, but he constantly felt its pressure, and fought not altogether successfully against it. Its marks were on him to the last. Mr. Lowell has said of him, with his usual keenness, "We have a foreboding that Clough, imperfect as he is 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." On this ground Clough will always hold a prominent place in the literature of the nineteenth century, and will demand close study as the representative of an important epoch. This revised edition contains many additional poems. There are some thirty or forty new pieces of one kind and another, most of

which are worthy of preservation, although they will add little to our knowledge of Clough's characteristics, or of his mental and spiritual development. We should like to quote the well-known—

“ Say not the struggle nought availeth,
 The labour and the wounds are vain,
 The enemy faints not, nor faileth,
 And, as things have been, they remain.
 If hopes were dupes, fears may be liars :
 It may be in yon smoke concealed,
 Your comrades chase e'en now the fliers,
 And, but for you, possess the field.
 For while the tired waves, vainly breaking,
 Seem here no painful inch to gain,
 Far back, through creeks and inlets making,
 Comes silent, flooding in the main.
 And not by eastern windows only,
 When daylight comes, comes in the light,
 In front, the sun climbs slow, how slowly,
 But westward look, the land is bright.”

Very helpful, too, is the thought of the stanza on the text, “ With whom is no variableness nor shadow of turning ” :—

“ It fortifies my soul to know
 That though I perish, Truth is so ;
 That howso'er I stray and range,
 Whate'er I do, Thou dost not change.
 I steadier step when I recall
 That if I slip, Thou dost not fall.”

There are many other poems of equal strength and beauty, and innumerable glimpses of the author's best and happiest moods. There can be no doubt that if this robust and cheerful tone had been more dominant in Clough's constitution, the result would have told powerfully both on his poetry and his prose.

LIFE OF JOHANN WOLFGANG GOETHE (“ Great Writers ”). By James Sime. POEMS OF OSSLIAN. With an Introduction, Historical and Critical, by George Eyre-Todd (“ Canterbury Poets ”). THE AUTOBIOGRAPHY OF EDWARD, LORD HERBERT OF CHERBURY. Edited, with Introduction, by Will H. Dircks (“ Camelot Series ”). London : Walter Scott, 24, Warwick-lane. 1888.

MR. SIME has produced an able monograph on Goethe, whose writings are now as familiar to a large class of English students as they are in Germany. His “ Faust ” and his “ Wilhelm Meister ” are probably his best known pieces, and in many respects his greatest. He was a man of brilliant genius. Had the moral and spiritual aspects of his life been equally great, what a power for good he would have been ! That his culture triumphed over his conscience is painfully manifest. “ Faust ” is a marvel of genius. It gains much of its force from the fact that it is largely a picture of Goethe himself. Mr. Sime's “ Life ” contains all that is required

by ordinary readers, although it is necessarily in brief compass, and enthusiastic students of Goethe will regard it as an attempt to accomplish the impossible. The Bibliography, supplied as usual by Mr. Anderson, of the British Museum, is invaluable. Macpherson's Translation of the Poems of Ossian is specially welcome in the Canterbury Series, and is issued at a season of the year when it is sure to command a large sale. Tourists in the West Highlands ought certainly to read a volume of such deep interest. It will give them a vivid idea of the scenery through which they pass, and bring them into harmony with the *genius loci*. It is full of magnificent poetry. Mr. Eyre-Todd's preliminary essay is a capital summary of the controversy as to the authorship of the Poems, and takes what we regard as the only valid view of it. Mr. Dircks has ably introduced the Autobiography of Lord Herbert of Cherbury—a very different man from his brother, the saintly George Herbert, but well worth knowing. Whatever we may think of his philosophy, there is a singular charm in the record of his life.

JOHN WARD, PREACHER. By Margaret Deland. London : Longmans, Green, & Co. 1888.

MRS. DELAND has constructed a clever and impressive, though scarcely an entertaining story. Her picture of the most rigid type of Puritan or Presbyterian life in America is somewhat exaggerated, although she does not fail to bring out the real nobility and heroism of John Ward. He was stern and narrow-minded ; but the flabby religionism of the Episcopal clergyman, Dr. Howe (a very common type by the way), could never have produced such grandeur. The main difficulty is to see how Ward could have allowed himself to be so "unequally yoked," as in his marriage with Helen Jeffrey he undoubtedly was. Her Broad Churchism and her negative theology must always have been repulsive to him, and (in real life) would have formed an effectual barrier to their marriage. Of course, the great theological points in which they differed cannot be settled in a story. The paths of the closing chapters is intensely powerful. The side stories, too, are very beautiful. That of Mr. Denner and the Misses Woodhouse is simply exquisite, and there is an idyllic grace in that of Gifford Woodhouse and Lois Howe. This is a book which makes its readers think. We have little doubt that if Mrs. Deland will leave theology aside she will become one of the most powerful and popular American writers of the day.

LITERARY NOTES.



R. DAVID DOUGLAS, of Edinburgh, has issued a third edition of Sir George W. Dasent's "Popular Tales from the Norse," with an Introductory Essay on the Origin and Diffusion of Popular Tales. It is an amusing and instructive volume, although some of the stories are anything but pleasant, and show the worst sides of human nature. Sir George Dasent refuses to "Bowdlerise," and gives the stories as he finds them. He points out in a very interesting manner the affinity between the Eastern and

Western Aryans, and contends that we all—Greek, Latin, Celt, Teuton, and Slavonian—came from the East, and are descended from a common stock. The book is handsomely got up.

MR. DOUGLAS has also published another volume from the copious notes left by Lord Cockburn, entitled "Circuit Journeys." There are not so many good anecdotes in the volume as the two previous volumes of Lord Cockburn's Journals contain, but it gives a vivid—in many respects a painfully vivid—idea of the social and religious life of the early part of the present century. After all, some progress has been made during the reign of Her Majesty in every direction; and though we are still, as a nation, far from what we should be, there is no ground for the gloomy pessimism which is one of the fashions of the hour. Lord Cockburn, we observe, had not a pleasant experience of sermons. "There are," he writes, "few things more curious than the decorum with which sensible people can sit and hear a man, with an unattractive manner, roar out two and a quarter hours of sheer absolute nonsense." Forty minutes even of sound sense and vigorous thought would be considered intolerably long in many places to-day! Lord Cockburn's remarks as to the opening of beautiful private grounds are worthy of notice. Property has duties as well as rights, and if one be neglected the other must be imperilled.

APART from the Life of Abraham Lincoln the most interesting papers in the July *Century Magazine* (T. Fisher Unwin) are "Sinai and the Wilderness," a really valuable contribution to an important branch of study; "The Steppes of the Irtysh," a very graphic picture of Russian life—social, commercial, and religious; and "Lichfield Cathedral," descriptive and historical, with good (wood-cut) illustrations.

DR. OLIVER WENDELL HOLMES, in a letter just published in the *Book Buyer* of New York, says, commenting on his own writing:—"In my own opinion 'The Chambered Nautilus' is my most finished piece of work, and I think it is my favourite. But there are also 'The Voiceless,' 'My Aviary,' written at my window there, 'The Battle of Bunker Hill,' and 'Dorothy Q.,' written to the portrait of my great-grandmother, which you see on the wall there. All these I have a liking for, and when I speak of the poems I like best there are two others that ought to be included—'The Silent Melody' and 'The Last Leaf.' I think these are among my best. What is the history of 'The Chambered Nautilus'? It has none. It wrote itself. So, too, did 'The One-Hoss Shay.' That was one of those random conceptions that gallop through the brain, and that you catch by the bridle. I caught it and reined it. All my poems are written while I am in a sort of spasmodic mental condition that almost takes me out of my own self, and I write only when under such influence. It is for this reason, I think, that I can never remember a poem a short time after it is written any more than the subject of double consciousness can recall the ideas of his other state."



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John T. Pariscoe.

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1888.

THE REV. J. T. BRISCOE.



HE history of the Baptist churches in London affords few instances of greater success or more marked signs of the Divine blessing than have attended the work and ministry of the Rev. J. T. Briscoe, the beloved pastor of the church at Rye Lane, Peckham. To few has it been vouchsafed to be the honoured instrument in the Lord's hand of increasing, in a comparatively short period, a small church to one so large and flourishing.

The Rev. J. T. Briscoe was born in the year 1837, and is now in the very prime of vigorous manhood, full of energy and zeal for the Master's service. It was his inestimable privilege to be the son of godly parents, and there can be little doubt that by their fostering care, and by the guidance and overruling grace of the Holy Spirit, the seeds of early piety were sown in the heart of their son. He became the subject of Divine grace at the age of twelve years, and from that time was greatly in earnest to devote himself heart and soul to the service of the Master.

His first attempt in that direction was to associate himself with a ragged school and with a mission held in Chequer Alley, St. Luke's. To this work he devoted himself with characteristic zeal, and became an active tract distributor and temperance advocate. These works of Christian usefulness were, however, to be only the stepping-stones

to the greater work to which the Lord had destined him. In the course of time he became a deacon at the Baptist church in Lever Street, City Road, and afterwards, on receiving a call from that church, he consented to become its pastor. The church being a small one, and its means very limited, he found it necessary to devote a portion of his time to his business as a printer, a calling in which he was associated with his father, who for many years carried on successfully his business at St. Luke's.

Mr. Briscoe's zeal and irrepressible desire to devote his whole time and energy to the preaching of the Word so impelled him forward that he felt that it was impossible for him to continue to divide his time between preaching and business. He thenceforward resolved, by God's help, to give himself wholly to the work of the ministry. He believed that to be *the* work to which he was called, and he determined, at whatever cost, to prosecute it. Nor was his faith misplaced. The Master to whom he had devoted his life, his talents, his all, was not unmindful of His servants, and, amidst many discouraging circumstances, strengthened him to fight and conquer.

Subsequently Mr. Briscoe received a call from the church worshipping at Meard's Court, Soho, to become its pastor—a call which he accepted—thus coming to occupy the pulpit which was associated with the honoured names of the Rev. John Stevens, Rev. John Bloomfield, and Rev. W. H. Ibberson. The church at Meard's Court, at one time very prosperous, had from several causes, during the latter period of its history, greatly declined. Owing to the vast alteration which had taken place in the neighbourhood, and the consequent removal of most of those who had been active in their support, the church and congregation diminished both in numbers and influence. In such a position Mr. Briscoe found himself heavily weighted, and, after a long struggle against adverse circumstances, he was forced to the conclusion that his work lay elsewhere. He accordingly resigned his charge. It may here be added that the chapel was afterwards closed, but has since been re-opened as a mission station in connection with the work carried on at Bloomsbury Chapel, doing good and useful work amidst the crowded masses of the locality.

When it became known that Mr. Briscoe had retired from the pastorate at Meard's Court, several churches were anxious to secure his services. Amongst others was the church at Rye Lane, Peckham,

whose pastor, the Rev. G. Moyle, had long been, from failing health and the infirmities of age, unequal to the work. The church was, therefore, sorrowfully obliged to accept his resignation, and, in appreciation of his services, voted him a retiring pension. In the following year he passed to his eternal rest. Thus was ended the second pastorate of the church, which had then existed fifty-nine years.

Mr. Briscoe was no stranger to Rye Lane. He had often occupied its pulpit, and spoken from its platform. The deacons thought he was the very man. The church heartily coincided with their feeling, and an earnest invitation was sent on their behalf by Mr. G. T. Congreve (then secretary and senior deacon), which, after much prayerful deliberation, Mr. Briscoe was led to accept. The result has proved the choice to be of the Lord's guidance. The success has been beyond all anticipation.

The church, which, at the time of Mr. Briscoe's acceptance of the pastorate, consisted of about 150 members, increased year after year until the commencement of the present year, when the number was 760.

The Sunday-school now registers 960 scholars, more than one-third of whom are above fifteen years of age. The young women's class (established by Mr. Congreve before his removal to Brighton) has 105 members. The young men's class numbers 100 members. All the associations and societies connected with the church are in excellent working order. The energy of the pastor has infused itself into every sphere of Christian work at Rye Lane.

Within two years of the commencement of Mr. Briscoe's pastorate it was found necessary to enlarge the chapel. The area was doubled. The schools, the class-rooms, and vestries had to be entirely rebuilt. These alterations involved a large cost, which has all been paid. The congregations are very large, especially in the evening, when every available space on platform and pulpit stairs, in the aisles and vestries, is filled with attentive hearers.

Mr. Briscoe has a wonderful power of attracting his audience. Earnest, thoughtful, original in style, winning and impressive, he has proved himself, truly, the right man in the right place. The Lord preserve him long in usefulness, and long may he live in the affections of his people!

WAS MATTHIAS AN APOSTLE ?



HERE is no title given by our Divine Lord to any of His disciples so important and honourable as that of Apostle. It was bestowed only upon twelve, and one of them had a devil, and basely betrayed his Master on the night of His awful sufferings in Gethsemane. The word is derived from the Greek verb *αποστειλλω*, which signifies to send away from, to despatch on some service. Its primary meaning is, therefore, that of messenger. When it is used to designate officers acting under the authority of the high priests, and sent to distant places to execute their commands, its meaning is somewhat restricted. Thus Paul was the apostle of the high priest when he went to Damascus, armed with authority to drag to prison any who called on the name of Jesus. To this he alludes in his Epistle to the Galatians, wherein he declares that he was an apostle, not deriving his commission from the high priest, but "an apostle, not of men, neither by men, but by Jesus Christ, and God the Father, who raised Him from the dead." The resurrection, therefore, became the grand attestation of all Christ's claims as our Lord and King, especially that one of bestowing apostolic authority and apostolic gifts.

This title is also applied by Paul to Christ Himself: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession Christ Jesus" (Heb. iii. 1). From this striking exhortation we learn that in Him are united the offices of Moses and Aaron—Lawgiver and Priest.

The title is, however, more commonly used to denote those twelve disciples who were personally commissioned by Jesus Christ to preach the Gospel of the Kingdom. They were also specially endowed with many diverse and many peculiar gifts, so that now, when we speak of the apostles, it is commonly understood that we speak of these twelve.

When our Lord beheld the multitudes that followed Him to see the miracles which He did, He retired into a mountain with His disciples. After a night spent in solitary prayer—and solitary prayer, as we learn from Luke's Gospel, was His frequent practice—He chose twelve of them, and these were named apostles. Power was given to them over unclean spirits, and to heal all manner of sickness. They

are not placed in the same order by all the Evangelists. That order differs in each of the four Gospels, from which we learn that they were all equal in rank and equal in authority.

It was after this important transaction that the Lord sent forth the Seventy, two and two before His face, into every city and place, whither He Himself would come (Luke x. 1). Their mission was wider and more extensive than that which was given to "The Twelve." The directions for their guidance were, with few exceptions, like those given to the apostles. This mission they faithfully fulfilled, and returned transported with joy that they had been enabled to do such mighty works. This mission of the Seventy was both interesting and important, and, though attended with such unlooked for and splendid results, does not place them in the same rank as that of "The Twelve"; for these were specially appointed, and specially endowed with peculiar qualifications for the great work of the apostleship.

I. *What, then, constitutes an apostle?*

(i.) *It was necessary to have seen the Lord*, and to have been an eye-witness of that which He Himself testified. The case of the Great Apostle is no exception, for, in stating his claims to apostleship, he tells the Church at Corinth "that last of all He—*i.e.*, Christ—was seen of me also" (xv. 8). And when enumerating apostolic qualifications (1 Cor. ix. 1) he asks: "Am I not an apostle? . . . Have I not seen Jesus Christ our Lord?" referring not only to His appearance to him on the Damascus journey, but on other occasions, as recorded in Acts xviii. 9, xxii. 17, 18.

(ii.) *To be chosen and appointed by Jesus Christ Himself.* Each one of the Twelve was thus chosen and appointed. On this Paul strenuously insists when combatting the objections which were urged in opposition to his claims to this high office.

(iii.) *Divine inspiration.* This will plainly appear if we attend to the words of our Blessed Lord as recorded in the Gospel of John (xvi. 13): "Howbeit when He the Spirit of truth is come, He will guide you into all truth . . . and He will show you things to come." This passage clearly shows that the Spirit was not coming to set up a new kingdom, but rather to confirm the glory given to Christ by the Father. The doctrine taught by these men, thus endowed, would, therefore, be the standard of faith through all coming time. And

when writing to the Thessalonians (ii. 13) Paul thanked God that when they received the Word as heard from his lips, they received it "not as the word of men, but as it is in truth the word of God"; and he speaks not so much of their estimate of it as of its real nature and effects, "which had effectually worked in all them that believed."

(iv.) *The power of working miracles.* Though this gift was not exclusively bestowed on the apostles, for it was conferred on the Seventy, it was yet essential to apostleship. It was one of the most convincing proofs of the truth of the doctrines taught by them. By its exercise credit was secured to the Gospel as a Divine revelation, God "bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to His own will" (Heb. ii. 4). That they were especially the recipients of this power is seen in the marvellous deeds they performed by it, curing all manner of disease, casting out devils, making the blind to see, the lame to walk, the dumb to speak, the discerning of spirits, and instrumentally, in some cases, imparting this power to others.

(v.) *The universality of their mission.* The apostolic charge was not like that of a pastor or bishop, restricted to one church. Being the oracles of God to men, they had the care of all the churches (2 Cor. xii. 28), a charge which pressed at one time so heavily on Paul that he almost sank beneath it. They had authority to settle the faith and order of Christian churches; to determine controversies (Acts xvi. 4), and to exercise the rod of discipline on all offenders, whether pastors or members of churches (1 Cor. v. 3—6; 2 Cor. x. 8). The solemn act of excommunication described in the first of these passages, as the deliverance of the offender "to Satan for the destruction of the flesh," was very terrible in itself, and in the consequences which followed it, such, for example, as great physical suffering (1 Tim. i. 20; Acts v. 1—10). The sudden and appalling death of Ananias and Sapphira, when Peter detected and exposed their falsehood, would invest the exercise of this power with awful sanctions. Such consequences as these following church discipline, especially when carried out to excommunication from fellowship, seems to have been peculiar to the apostolic age.

II. *How far, then, were these essentials to the character and functions of an apostle found in Matthias?*

As to his personal character there is no question. He was a

disciple, and had followed his Lord and Master faithfully and with all diligence, from the time that He had gone in and out among them up to the day that He ascended to heaven. He was therefore fully qualified to be a witness of Christ's resurrection—a qualification on which Peter laid great stress in his address to the assembled Church. It is very likely, too, that he was endowed with the power of working miracles, casting out devils, and healing the sick—a power which was not limited to the Twelve, but which was conferred on very many of the disciples.

But by whom and how was he appointed to the apostleship? This natural but important question is easily answered if we carefully consider the account which we have of the transaction in Acts i. 15—26. By the disciples who were resident in Jerusalem, both men and women; for Mary is spoken of as being among them, and very likely took part in this business. It is, however, very remarkable that we do not hear another word about her—a pretty good proof that she exercised no more authority than any other of the disciples, simply taking her place among them. A very strange contrast this to the exalted position to which she is raised by the apostate Church of Rome, who describe her as “Queen of Heaven” and “Mother of God”! To her more prayers by far are directed than to Christ Himself; indeed, as if such intercession were necessary, she is implored to use her influence to induce Him to grant answers to these prayers. And the Ritualistic party in the endowed Church would, if they could, raise her to the same position in the worship carried on in that Church.

The small company of the disciples at Jerusalem, numbering only 120, “continued with one accord in prayer and supplications.” On a sudden, without any note of preparation, Peter rises up and calls their attention to the apostasy and awful death of Judas, and tells them that from among them “must one be ordained to be a witness with us of His resurrection.” He gives no reason why such a step was *necessary*, but quotes Psalm lxix. 25, where, however, the word is plural, *their* instead of *his*. It is difficult to see what special reference there is to the case of Judas, since the Psalmist is speaking of his enemies in general: “All my adversaries are before Thee.”

The other quotation is from Psalm cix. 8: “And his office let another take.” Every reader must wonder that so brave and

magnanimous a man as David could indulge in curses so cruel and vindictive as we find in this psalm. But are these curses the utterance of David at all? I think not. Are they not those of his enemies? The Hebrew language has no sign to indicate a quotation. But insert the word *saying* before the fifth verse, and this is often done in the Psalms in order to make the meaning more plain and clear, and then we shall see that these terrible maledictions and invectives were not uttered by David, but by his enemies, with Shimei at their head, who so basely and cruelly insulted his royal master in his flight from Jerusalem on the rebellion of his wicked son Absalom. It is difficult to conceive how David could pass over from prayerful communion with God to that state of mind which would lead him to pronounce these awful curses, and then, when they *were* uttered, to call again on God—"But do Thou for me, O God the Lord, for Thy name's sake: because Thy mercy is good, deliver Thou me." Devout men are not capable of such sudden transitions from fellowship with God to malignancy and wrath. We conclude, therefore, that these curses do not express David's feelings towards his enemies, but theirs towards him.

This view of the case receives additional support from the generous conduct of David towards Shimei, when that bad man came to him and confessed his sin, and asked for forgiveness. To Abishai's inquiry, "Shall not Shimei be put to death for this, because he cursed the Lord's anointed?" David's was a truly royal answer: "Do I not know that I am this day king over Israel?" And in accordance with his magnanimity he then and there freely forgave this daring rebel.

There is nothing, then, in the narrative to show that Peter spoke by inspiration, or that the passages he quotes were more than accommodations of a statement, and not an actual prediction to justify the action which he suggests. Moreover, the day of Pentecost was not yet come, when the apostles were to be endowed with such wondrous supernatural gifts. It is more than probable that Peter spoke from his own impulse, and how impulsive he was we learn from his whole history.

As to the *necessity* for this proceeding. Why *must* the vacancy occasioned by the fall of Judas be filled up? Was there any sacredness in the number twelve? Would the work committed to

their charge suffer if this were not done? Was it essential to the success of the enterprise confided to their hands that they should restore the apostleship to its original number and form? When Herod put James, one of our Lord's most special friends, to death, we do not hear of any steps being taken to fill up the vacancy caused by that bloody deed. Was it not equally necessary in this case as in that of Judas? If not, why not? Then one may reasonably conclude that if it was not necessary in the one case neither was it in the other.

The assembly agreed to Peter's proposal, and out of their number Joseph, called Barsabas, and Matthias were chosen. They certainly seemed to feel that *their* choice was not enough, and that Christ's approval was required to give validity to their act. They therefore adopted the ballot, and then prayed that by it the will of the Lord should be manifested. The lot fell on Matthias, and he "was numbered with the apostles." If the result of the lot is to be regarded as indicating Christ's will, then Matthias took his proper place. But was it a proper *substitute* for the personal, direct appointment by Jesus Christ? They seem to have taken the affair entirely into their own hands, and only in the selection of the lot did they seek Divine direction.

Besides these considerations there is no trace in the New Testament of any legislative power being given to the Church; its power was wholly executive. But this was a legislative act, and if so, it is not rash to say that it was *ultra vires*.

The manner in which Paul was called to the apostolic office was more striking and emphatic than in the case of any of his colleagues. It was by the voice of Christ, who appeared to him after the resurrection from the dead. Hence, in referring to it, he speaks of himself "as one born out of due time." He begins nearly every epistle with these most striking words: "Paul, called to be an apostle of Jesus Christ by the will of God." Whenever his title to this office is disputed, he strenuously maintains it. He more than once declares that the Gospel which he preached was derived not from man but from God. When giving directions to the Corinthians about the proper observance of the Lord's Supper, he prefaces them with this impressive remark: "For I have received of the Lord that which also I delivered unto you." He does not hesitate to declare

that he was one of the chiefest of the apostles, and behind them in no gift. Let any reader look at what he writes (2 Cor. xi. 22—29), where he recounts with great emphasis and force his toils and sufferings, and we must frankly admit that, however eminent his colleagues were, he stands among them for boldness, self-sacrifice, courage, devotedness, faith, and zeal *primus inter pares*.

That we hear nothing whatever of Matthias after his selection by the Church at Jerusalem supplies no argument against his "being numbered with the apostles," if the appointment were valid. We hear little of any of them except of Peter, James, and John. But the vision which John had of "the holy city coming down out of heaven from God," having "walls great and high," and "twelve gates with the names of the twelve tribes of the children of Israel written thereon," "and twelve foundations, on which were inscribed the names of the twelve apostles of the Lamb," does suggest a powerful objection. The repetition of the word *twelve* is remarkable. Was Paul's name there? Who can doubt it? Then that of Matthias could not be if the number twelve is to stand. Besides wanting the personal appointment by Christ Himself, Matthias had not the gift of inspiration. Pentecost had not yet come, and surely no one will contend that the Church at Jerusalem had the power to impart *that* gift, the most important of all. It is not, therefore, a mere fancy, not even a theory, that Matthias was not one of the apostles of our Lord Jesus Christ.

FREDK. TRESTRAIL.

A PRINCE AMONG PREACHERS.*



"PRINCE among Preachers." Such is the name given to William Morley Punshon by a fellow-minister in paying a tribute to his memory. It is a name justly bestowed, for if ever a man found his true vocation, Dr. Punshon found his when he entered the Christian ministry.

It may be safely said that the Methodist ministry is well calculated to disappoint all worldly ambition, whether it be for fame or for

* The "Life of William Morley Punshon, LL.D.," by Prof. F. W. Macdonald.

wealth. No positions of large emolument are open to the clever Methodist parson ; and shifted from one place to another every three years, his influence never radiates from a single centre ; he cannot gather round him a large attached community, and be the centre of a society of his own creation, as is the case with many of other denominations. Very few Methodist ministers have even their names known and fewer still their abilities recognised, outside their own Connexion. It is a proof of the amazing pulpit eloquence that distinguished Morley Punshon, that from almost the first year of his ministry he was known and recognised as one of the greatest pulpit orators England has ever produced.

The principal outward facts of his life are soon told. He was born at Doncaster on the 29th of May, 1824, and was the only child of John and Elizabeth Punshon, both staunch Methodists. At thirteen he was placed in his grandfather's office at Hull ; and a few months later he suffered the first of the many heavy bereavements which mark his life—he lost his mother. In the first burst of his grief for her he wrote to a school-fellow, " We are all buried in profound grief at our house. You can sympathise with me, because you have been in the same circumstances as myself. I feel that I could say with Cain, ' My punishment is greater than I can bear.' "

His sorrow was deep and long lived, but it was fruitful. In his own words : " Ever since the death of my mother I have been under deep and strong convictions of sin." A few months later he says, " I was met by the Rev. S. R. Hall, who urged upon me the necessity of immediate belief. Then and there I was enabled to lay hold on my Saviour, and peace immediately sprang up in my heart." Not long after he was accepted as a member of the Wesleyan Society.

In August, 1840, he left Hull for Sunderland, entering his uncle's office there, and two months later his father died. At Sunderland he became a local preacher, and in August, 1843, he went to Woolwich, to study under another uncle, as a candidate for the ministry. After a few months only spent at Richmond College in 1844, he took charge of a new station near Maidstone, being regularly appointed a probationer by the Conference of 1845, in company with several others, who have since attained eminence in the Methodist ministry. The four years of his probation were spent partly in Whitehaven, a

very hard circuit, and partly in Carlisle. Ordained during the Conference of 1849, held in Manchester, he was appointed to the Newcastle Circuit, and subsequently spent three years successively at Sheffield, Leeds, London (Hinde Street Circuit), London (Islington Circuit), and Clifton. Shortly after his ordination he married Maria Vickers, of Newcastle, and by her he had four children, who grew up, besides one or two who died in infancy. After ten happy years his wife died, and for the next ten years his children were cared for with devoted love by her sister. At the conclusion of his ministry at Clifton, in 1867, he received an invitation to become President of the Canadian Conference. Accepting it, he crossed the water early in the following year, and remained in Canada for five years, retaining the position of President during the whole of that time, and, as someone enthusiastically remarked, "meanwhile pushing the denomination forward half a century." Shortly after reaching Canada he married his deceased wife's sister, but after only two years he was a second time widowed. Returning to England in 1873 he was, to use his own words, "permitted to re-build my house, and was married by my friend, Gervase Smith, to dear Mary Foster, the friend of many years, and of the dead." After two years spent in the Kensington Circuit he was appointed Secretary of the Wesleyan Missionary Society, and spent the last seven years of his life at the Mission House—a fitting close to his career, for all through his ministry he had taken a deep interest in, and had been a powerful advocate of, foreign missions.

As we have remarked, it was as a preacher that Morley Punshon was specially distinguished. He made no claim to scholarship, in fact he had none to make claim to. He was no *littérateur*; he was no author. What little of his was printed was not written to be read, but to be heard; he wrote not for the eyes of individual readers, but for the ears of an audience. It cannot be said that he had no other ability, for it seems that his powers of organisation were of a high order, but his ability as a preacher was so remarkable that it threw all else into the shade. When little more than a youth he suddenly sprang into fame, and took his place in the front rank of popular preachers; and his fame never waned, nor did he have to yield his place to others till the last day of his life. In the highest and largest sense of the term he was a born preacher, and we cannot read the record of his life without feeling that if it had been spent in any

other work it would have been wasted. He had a voice of considerable power and flexibility, and an utterance so distinct that he could be heard with ease in the largest buildings; a great gift of extemporaneous utterance and a marvellous memory, so retentive that on one occasion he delivered three different lectures, each occupying an hour and a half, on successive evenings, without the use of a note. These powers, combined with a firm hold on, and a deep love for, the truths of the Gospel, mark him out as a man whose right place was the pulpit. His early tastes all indicate his life work. He was very fond of poetry, though, as was natural at the age of fifteen or sixteen, his criticisms were not very just, nor his admiration always well placed. He was also much interested in politics; but we are not surprised to find that it was not political events so much as political oratory that attracted him. He delighted in reading the speeches of great statesmen. When fifteen years of age, with a few other lads, he established, at Hull, a society for mutual improvement, which he called the "Menticultural Society," before which he read essays and made speeches; and removing to Sunderland he established a similar society there. At eighteen he published seventeen pieces in a little book of poetry edited by a friend.

It is interesting to hear under what circumstances he preached his first sermon. Just before leaving Hull, when he was sixteen, he went out to a village to conduct a service with a friend, who had not his sermon ready. Punshon tells the story himself in a letter written a few days after: "It was agreed that we should each deliver an address, and then hold a prayer-meeting. It had been arranged that I should speak for ten minutes, and then he should finish. I gave out, 'Come, sinners, to the Gospel feast,' then prayed, then read the lesson—a long chapter; then gave out 'The great Archangel's trump shall sound,' and then announced my text, 'And as Paul reasoned of righteousness,' &c. I got into the subject, and with the help of God spoke for between half and three quarters of an hour, and left him nothing to do but to conclude." It was nearly two years before he preached again; but as soon as he became a local preacher at Sunderland the largest chapels in the town were filled to hear him. His biographer says of him: "He entered at once upon the honours and upon the perils of a popular preacher." In every circuit to which he was appointed his amazing eloquence attracted large audiences, who

hung spell-bound upon his words. While he was at Carlisle, and but three-and-twenty years of age, his popularity "fairly assumed the character, though not the dimensions, that it was to retain for so many years. To the old chapel in Fisher Street streamed crowds of eager hearers, and all the proprieties of the staid cathedral city were stirred to their very depths. . . . Anglican clergymen, Dissenting ministers, Roman Catholics and Quakers, gentle folks from the city and squires from the country, lawyers and doctors, shopkeepers, farmers, and labourers, with here and there an itinerant actor—all sorts and conditions of men to be found in and near an old border capital flocked to hear the young preacher, and to be excited, subdued, moved, by a pulpit oratory unlike anything they had ever heard."

It was not long before Punshon's name was widely known, and he became one of the most frequent preachers of occasional sermons. Week after week and year after year we hear of him preaching in three or four different places, often at long distances, during the week, and coming home to preach two or even three times on the Sunday. And everywhere he attracted the same crowded audiences, and exercised over them the same magnetic influence. In a letter written in 1860 he says, "For the last three years I have averaged 14,000 miles a year in my evangelistic journeys." For these labours he received no payment beyond his travelling expenses. He did the work from the love of it, and because he felt it was the work God had called him to do; and he was no mere show preacher. A very touching picture is drawn by one of his hearers, while he was on the Hindle Street Circuit, of the great preacher coming down from the pulpit after one of his orations, with the tenderest words forcing home the Gospel appeal on those who had remained to the prayer-meeting, and with tears streaming down his face, whispering words of counsel to weeping penitents. In every circuit in which he laboured many acknowledged him their spiritual father, and numbers of ministers still living would be willing to come forward and testify that his occasional sermons were not simply fruitful in opening people's pockets, but also in opening people's hearts, and were blessed to the salvation of many. He not only believed in conversion, but he believed in expecting it and working for it. He asked and received, and his joy was full.

As a lecturer and a platform speaker he was not less distinguished

or successful. His first appearance at a great London meeting was at the annual meeting of the Wesleyan Missionary Society in 1853, in Exeter Hall, when he was but twenty-nine. He spoke shortly and modestly, but, as his biographer says, "he took possession of Exeter Hall to retain it to his life's end." To speak at the missionary meeting was a great honour; that which was accounted a greater was in store for him. He was invited by the Young Men's Christian Association to deliver one in their popular series of lectures, given each winter by distinguished men. He delivered his lecture on the "Prophet of Horeb" to an audience of nearly 3,000 on the 17th of January, 1854, and at one bound leaped into such fame as a lecturer as very few have enjoyed. One lecture he had prepared previously, and in subsequent years he wrote on the following subjects:—On Bunyan in 1857, the Huguenots in 1858, Daniel in Babylon in 1861, Macaulay in 1862, Wesley and his Times in 1863, Wilberforce in 1865, Florence and its Memories in 1868, and Men of the *Mayflower* in 1872. These lectures he delivered no less than 650 times in England and America, to audiences ranging from 500 to 5,000 persons. It is difficult for those who were never present to imagine the effect he produced upon his audiences. The following is a description given by one who was present when his lecture on Bunyan was first delivered in Exeter Hall:—"He spoke with his usual captivating elocution, and with immense energy and force. Feeling amongst the audience grew; enthusiasm was awakened, and gathered force as he went on. At last, at one of his magnificent climaxes, the vast concourse of people sprang tumultuously to their feet. Hats and handkerchiefs were waved; sticks and umbrellas were used in frantic pounding of the floor; hands, feet, and voices were united in swelling the acclamations. Some shouted 'Bravo!' some 'Hurrah!' some 'Hallelujah!' and others 'Glory be to God!' Such a tornado of applause as swept through Exeter Hall, and swelled from floor to ceiling, I have never witnessed before or since."

Wherever he went the same scenes were witnessed. Those who never heard him will be curious to know what style of sermons he preached, and what was the secret of his vast power over his audiences. We must answer in a few words. Very little of his power was in any sense acquired. He owed very little to direct training. His educational advantages were the meagrest. Removed

from school to school every year or so, he was removed from school altogether before he was fourteen; he only spent four months at Richmond College, though before he went there he had a year's training by an uncle in the ministry. Nor can we say his style was elaborated through the persistent exercise of self-discipline. He was a born orator. His ideas clothed themselves naturally, and without effort, in elegant language; and amplifications and illustrations came almost unasked. He did not owe his influence to the freshness of the subjects chosen, nor to any unusual depth or originality of thought marking his utterances. His power did not lie in wit, nor in what is called "raciness," but often is *really* vulgarity, if not indecency, nor in clever use of anecdote. Without doubt his peculiar talent lay partly in his wonderful imaginative powers, and partly in his delivery. He kept closely to the familiar, and so most precious truths of the Gospel; but in his mouth the commonest truths found so new and so beautiful an expression that they immediately attained a new force and a new glory for his hearers. He wrote his sermons—every word of them—with the greatest ease, and when he had written them he did not need to commit them to memory, but delivered them without a note, word for word as he had written them, with as little constraint as the most purely extemporaneous orator. His long lectures, lasting nearly two hours, were prepared and delivered in the same way. There is no doubt that he owed much to his marvellous and natural power of impressive delivery. Two things prove it: first, it is difficult for those who only read his lectures or sermons to imagine how they produced so great a sensation; and secondly, he was able to move a large audience to tears by the recitation of some familiar passage from the poets. His voice was vibrant and penetrating, and perfectly under his control, so that, though his delivery was rapid, like a torrent, not a syllable was slurred over, not a word was missed. He was great in description, and greater still in climax. "These climaxes can be traced in most of his sermons and lectures. The calmest reader will find himself drawn into a current whose speed continually increases; there is a movement of quickened thought and heightened feeling that hurries him along; the language grows bolder, more impassioned, more pathetic, until at last it culminates in some paragraph whose subtle modulations 'long drawn out' leave music in the ear and emotion in the heart."

Many will wonder that his immense popularity did not turn the young man's head. But those who get even a glimpse into his family and secret life see how the balance was kept. In regard to himself he early saw the danger of vanity, and prayed and strove against it, and there was given him the "thorn in the flesh." Intellectual doubts he had none; of what we may call "spiritual" doubts many. Especially in earlier years his experience was "fears within." He was inclined to depression of spirits, and a morbid introspection. He lived in the atmosphere of sorrow, and in the frequent experience of bereavement. His heart was very large and very tender; he could and did give many a very warm place there, and as one by one they were called away his heart received ever fresh, deep wounds. He lost his mother at fourteen, his father at sixteen, many uncles and aunts and cousins in subsequent years. During the long illness of his first wife he suffered all the agonies of suspense and alternate hopes and fears. The sudden death of his second wife was a heavy blow to him. The delicate health of his only daughter caused him years of anxiety, and her early death much grief. And, finally, only a few months before his own decease, his eldest son was removed after a lingering illness. He had other and even deeper troubles of which no details can be given. All through life he had an almost morbid fear of death, which he always struggled against, but never finally conquered until the King of Terrors came to summon himself. Then he could say, "Thanks be unto God who giveth us the victory, through our Lord Jesus Christ." The number of his friends, and the keenness with which he felt bereavements, are alike marked by the frequency with which his diary records the deaths of friends, or the anniversary of their decease.

In Methodism in general, and Wesleyan Methodism in particular, he had strong confidence, and an ardent love for it. For his brethren in the ministry he had a large affection and esteem. He tells us that early in his ministerial career he was taught by a painful experience not to speak uncharitably of others. He seems to have learned the lesson well. But his tender conscience makes him several times record in his diary, "Spoke unadvisedly with my lips." His generosity was shown not only by his personal gifts—during the earlier part of his ministry his means must have been very small—but by the labour he spent in raising by lecturing and by personal solicitation, first, a sum

of £1,000 to aid the Spitalfields Circuit to recover a sound financial position, and, secondly, a sum of £10,000 for the establishment of new Wesleyan chapels at watering-places. The work entailed by raising these funds, and by lecturing and preaching perpetually in all parts of the country, in addition to his regular circuit work, was enormous. There is no doubt that in the earlier years he worked far too hard, and that he reaped the fruit in shattered health during all the later part of his life, which his frequent tours on the Continent were able to relieve, but never to restore. His friends saw him getting visibly weaker. After his last heavy bereavement, the death of his eldest son on January 26th, 1881, he went to the Continent to recuperate; but whilst in Italy he was taken suddenly ill. By easy stages he came home to London; but he came home only to die. On the 13th of April he passed quietly away. His last words were "Christ is to me a bright reality. Jesus! Jesus!" The sad news quickly spread, and whilst many mourned for him as a friend beloved, multitudes felt that a prince had fallen in Israel.

W. R. BOWMAN, B.A.

IN AUSTRALIA.

BY PERIPATETIC.

—
No. V.



WAS anxious to see the capitals, at the very least, of all the five colonies comprised in the great continent of Australia. Notwithstanding this, I think I should have quailed utterly before the prospect of the long railway journey, or trying sea passage, from Sydney to Brisbane, had I not had a relative in the latter city whom I was desirous to see. By rail the distance is some seven hundred miles, and although a railway journey of thirty-six hours is no joke, I preferred it to being tossed about for the same period in a small steamer, having a vivid recollection of the misery I suffered in one of the coasting steamers on the other side of the continent. The seas were not likely to be less disturbed on the eastern side, I knew, and the great Barrier Reef did not add to the safety of the *voyageur*. Besides, through the courtesy of the New

South Wales Government, I was in possession of a free pass over the whole of their railway system, and the expense, consequently, connected with travelling by rail was small, a consideration of no little weight.

This journey gave me an opportunity of seeing something of the physical features of Eastern Australia. The aspect of the country was a decided improvement on that on the other side of the continent. Not very far out of Sydney, perhaps twenty or twenty-five miles, the train drew up beside the Hawkesbury River, and the passengers had to transfer themselves and their belongings to a steamer to be ferried over to a train which was waiting on the opposite shore. The shades of evening were falling as we crossed, and before we reached the landing-place it was nearly dark, so that the traveller had not much opportunity of seeing what the river scenery was like during the quarter of an hour, or thereabouts, which our slow travelling stern-wheel steamer required to reach it. There was light enough, however, to observe that there were lofty hills, heavily clothed with trees, which rose up and seemed at times to enclose us and make the river a lake. The solitude was great and very impressive. Of this river Anthony Trollope has written :—"There is a river, or rather portion of a river, known to very few tourists, which I think beats the Rhine. This is the Upper Mississippi, for about a hundred and fifty miles below St. Paul's. It is not my business here to describe the Mississippi, but I mention it with the object of saying that in my opinion the Hawkesbury beats the Mississippi."

The train to which we were transferred had sleeping cars attached to it, and it was not long before I betook myself to my berth and sought, though with indifferent success, the boon of slumber. Early in the morning the train drew up at a station, whose name I have forgotten, but which proved to be a sort of Swindon on a small scale. Here was a commodious and comfortable refreshment room, where the hungry traveller could obtain a decent breakfast, and—be charged an exorbitant sum for it. Everybody in Australia is in a hurry to make his fortune, and the keepers of railway buffets are no exceptions, as the traveller soon discovers. After stopping for half an hour, our express train started again; but, though express, it seemed exceedingly slow, and was so in fact when climbing up among the mountains on steep gradients which made the engine groan and pant

and labour as though in deep distress. The tediousness of the journey is not diminished, moreover, by the monotony of the landscape. When one has seen a mile or two of Australian bush he has seen the whole of it; at all events, he need not see more in order to carry away with him a fairly accurate idea of it as it appears to the ordinary traveller. The scientific forester and botanist, doubtless, finds it full of interest and abounding with marvels. In places it becomes quite parklike in appearance, the trees standing apart at considerable intervals, enabling one to understand that "a ride through the bush" is a possibility, which, certainly, it does not seem to be to him who thinks only of the dense forest and tangled underwood which, probably, the word "bush" suggests to him.

Agriculture appeared to be neither extensively practised nor in a very flourishing condition. Occasionally one saw a homestead with signs of comfort and prosperity about it, but most of the settlers were living in very wretched-looking huts, curiously constructed of timber and a patchwork of sheet and corrugated iron. Whether with reason or not, the Australian farmer complains as loudly as the farmer at home of the difficulty of making farming pay. I was informed by a gentleman who had spent between thirty and forty years in the Colonies, and who seemed to be an authority on most things Colonial, that farming by itself did not pay—at least, that it was too precarious in consequence of the uncertainty of the seasons to be depended upon alone; and that the farmer found it necessary to supplement his farming by engaging in such other pursuits and means of gain as he found possible. It was noticeable, although so little of the land was under cultivation, that for the most part it was taken up, as was indicated by the barked and decaying trees and the roughly improvised fences. The Government regulations require that within so many years the land which is disposed of to "selectors" shall be fenced in and certain improvements made upon it. These regulations seem to be regarded as met (?) when trees have been so truncated that slow death and decay must ensue, and fences resembling zarebas are made of the branches. Surely the Legislature intended something more than this when it made the regulations; for what could encourage more than very land-grabbing which those regulations were apparently designed to prevent?

At Tenterden we crossed the border. Here we left New South Wales

territory and entered that of Queensland. Consequently we had to change trains. The appointments on the Queensland railways were, I thought, better than on those of New South Wales; the saloon carriages and sleeping cars were certainly superior.

Brisbane made a favourable impression on me, both as I approached it and after I entered it, which I did early in the morning and while the majority of its citizens were still in their beds. It has a clean, thriving, and well-to-do look, which is pleasing. It is situated on the banks of the River Brisbane, which is navigable by large vessels, and will make the city—in fact, has already made it—a considerable port. The wharfage accommodation is extensive and can be easily increased. The thoroughfares of the city are generally of good width, and the roads well made. The chief buildings are, as usual, the Parliament House, the Viceregal Lodge, the Post Office, the Museum, the Law Courts, and the Town Hall. The more wealthy corporations, as well as some of the leading merchants, also occupy large and handsome offices. The total population is about 60,000.

The churches are not prominent features of Brisbane. It is easy to see that the citizens consider their places of business of more importance than their places of worship. The Roman Catholic Cathedral is a good building, and stands in a central and prominent position; and the Presbyterians have recently erected a showy, red-brick building with a spire, on the side of a hill outside the business part of the city; but, for the most part, the churches appear to be hidden away in corners not easily found by the stranger without diligent inquiry and search. There is one fairly large Baptist church, reporting some four hundred members, and several small ones. The Rev. W. Whale, formerly of Middlesborough, is the minister of the first-mentioned, the ministers of the other churches being, I believe, unknown on this side of the globe. On the morning of the one Sunday I spent in the city, I embraced the opportunity of hearing Mr. Whale. It was only, however, to find that the miserable "Down Grade" controversy had penetrated even to Queensland, and was disturbing the peace and menacing the union of the churches there. Mr. Whale, doubtless, is a man of pulpit ability, but he was clearly not at home in his subject that morning. It was manifestly a special attempt, and taxed the preacher considerably. He was constrained in manner, and conveyed the im-

pression that while he had carefully thought out his subject, he was unequal to the extemporaneous discussion of it. His quasi-philosophical discourse on the truth—which was repeated with an iteration of which one got tired—that “Jesus Christ has done for man what no other man could have done, and which the whole race united could not do for itself,” would have been more effective, and, I should think, more acceptable, if it had been committed to writing and read. I feel convinced that Mr. Whale’s usual style of preaching is very different, more free and popular, and less argumentative and controversial. He and a brother minister, I understood, were in the thick of a newspaper controversy on the “Down Grade,” and this, no doubt, had determined his method of handling his subject. The whole discourse was a fresh illustration of what grievous misunderstandings have prevailed. It was a man of straw which the preacher attacked, for none of his brethren in the Baptist ministry would question for a moment the proposition which he set himself to expound and maintain, none would teach that there is “salvation in any other” than Jesus Christ. It was evident throughout that he was labouring under the impression that those who were assailed held views which they vehemently repudiate. The chapel, it may be added, is a very plain structure, and, as it appears to have been enlarged by lengthening it, is very tunnel-like in appearance inside. There was a fairly good attendance, but plenty of room for a better.

One would have thought that in a city which is but the creation of yesterday, and cannot have known anything of the difficulties which beset church building in our old cities at home, the various denominations would have been careful to plant their churches at reasonable intervals apart. Yet this has not been done, for within a stone-throw of each other may be found a Baptist church, a Congregational church, an Episcopal church, a Methodist church, and a Presbyterian church. The two first-mentioned are so near together that the respective congregations can hear each other’s psalmody. This is disturbing; but the more serious aspect of the case is that this juxtaposition must produce injurious competition. Each would stand a better chance of securing a congregation and doing good work if they were located more widely apart.

Of the Australian press I have hitherto said nothing, nor need I say much. Its general character is that of the press at home, though

I thought I noticed among the lower-toned papers an even greater readiness to pander to the worse side of human nature for the sake of gain than is manifested among similar journals in England. In Brisbane I found that the chief proprietor and general manager of the *Brisbane Courier*, the leading daily paper, bore the honoured name of Buzacott, and was a nephew of the distinguished missionary of that name. In New South Wales the leading journal, the *Sydney Morning Herald*, is conducted by a Wesleyan minister. Both these journals are high-toned and able, while, perhaps, still more so, if that be possible, is the *Melbourne Argus*, which is generally regarded, and I think justly, as the premier journal of Australia. In the other two Colonies the *South Australian Advertiser* and the *West Australian* take the lead. All these journals, however, are in their respective Colonies closely followed by others which have no need to apologise for their existence or to be ashamed of their influence. It is a fact, I believe, that the Australians are the greatest newspaper readers in the world, as shown by the number of newspapers they support.

In Queensland I had the honour, or rather the annoyance, of being "interviewed" for the first time in my life. I had not the least idea of what was being done. There was no sign of note-book or of note-taking. I thought I was simply engaged in a friendly talk with a very pleasant Colonial gentleman who by no means agreed with me in all my views. What then was my consternation when I saw in one of the weeklies more than a column devoted to the blazoning forth of the said views to the good Queenslanders, with an extravagantly complimentary introduction respecting my humble self. Verily, some men are born to greatness, and others have greatness thrust upon them!

It would not be right to overlook in these notes on Australia the unfortunate people who formerly were the sole dwellers in the land. The first sight of these wretched objects stirred mingled feelings in my breast, while almost involuntarily there rose to my lips the words: "The Disinherited." I could not help pitying them, even while acknowledging that they had miserably failed in their trust, and deserved to be superseded by more diligent and faithful stewards. They had been in possession of that rich and fair portion of God's earth for no one can say how many centuries. What had they done with it? Nothing. They have never cultivated a rood of it, and

have been content with a life no whit better than brutes. So in accordance with the principle enunciated by Christ, that "to him that hath shall be given and he shall have abundance, but from him that hath not shall be taken away, even that which he hath," their inheritance has been taken from them and given to others. The fate of the Australian aborigines is sealed. As settlement spreads the black man gives place to the white man. It matters not whether he accepts the situation or forcibly resists the white intruder's encroachments, the result is the same. If he attacks the settlers and preys upon their flocks and herds he is shot down, and if he makes friends with the new comers his destruction is none the less certain. It is a singular fact that contact with civilisation seems fatal to the aborigines. They become susceptible to diseases from which, previous to the advent of the white man, they were comparatively, and in the case of one disease which need not be specified, *entirely* free. Lung disease is very fatal among them. A Victorian statistical authority considers that sixty deaths out of a hundred among the blacks are due to this alone. The crime of infanticide, doubtless, has much to do with their diminishing numbers. This crime is said to be very common among them, either because of the difficulty which the parents have in obtaining food for the family, or because of the trouble of removing a number of children from place to place. If room can be found for the new arrival he is spared; if not he is strangled immediately. The little regard, too, which the majority of white settlers in the bush have for the life of a black must be taken into account as a factor in the matter. Remembering that an Episcopal clergyman was not long since prosecuted for libel because of his outspoken utterances on this subject, I must be careful. I will reflect on no Colonial Government and I will indicate no individuals; but I will simply relate an incident. I was conversing with a person one day—never mind in what part of Australia—on the subject of sheep and cattle rearing in the bush. This person had spent much of his life in the bush and had travelled the continent from north to south. A map of the continent was hanging up in the verandah of his house, where we were standing, and going up to it he traced one of his journeys upon it with his finger. "Here," said he, indicating one spot, "I remember we were out one Sunday shooting black fellows." "What," I exclaimed, "shooting black fellows?" in a tone in which

interrogation—as though I had not heard aright—was mingled with horrified astonishment. He saw how I was shocked, and immediately began to explain that they were but making reprisals, as the blacks had, in the first place, molested them. It was easy, however, to see that, in his estimation, to go black-shooting was much about the same thing as to go duck-shooting. *Ex uno disce omnes*; this, I think, may certainly be said of the thorough bushman, and it is such men who come chiefly into contact with the blacks. The blacks may be treacherous, and may sometimes slay the white in a spirit of cruelty and bloodthirstiness, and without provocation, but too often they have bitter wrongs to resent, as when their women are kidnapped or their friends and relatives wantonly shot down. Miserable creatures! Their lot is about as wretched as can be conceived, in spite of efforts on the part of some good men to alleviate it.

A word about the names of places in Australia. Some of these names are very odd. What can be said for such atrocities as Trunkey Creek, said to have been suggested by æsthetic association with an abnormally-nosed shepherd; Tom Ugly's Point; Devil's Pinches; Pinch-Guts; Dirty Butter Tracks; Dough-Boy Hollows; Snaphook; Keepit; Puddledock; and Hell Hole? Doubtless, most of these places had native names which the settlers would have done well to retain in preference to any they could bestow themselves. But the Colonial treatment of native names has been very much like the Colonial treatment of the natives themselves. The selectors and squatters have been too intent on the work of their own settlement to spare either appreciation or human feeling for the poor aborigines. Yet many of their names are very sweet in sound and beautiful in form. It would be next to impossible to improve upon such names as Illawarra, Wetella, Arawatta, Tamaree, Kiama, and Killara. The euphony of native names, indeed, has in some cases been recognised by the settlers, and names of their own choosing have been deliberately discarded and the native names substituted for them. It must be said, too, that when the Colonists have thought fit to bestow the names of men eminent among themselves, or at home, upon their towns they have usually shown discrimination and good sense; as also where they have named their towns after places in the old land. As to the atrocious misnominations which I have quoted, doubtless they will give way to names in better taste in course of time.

A SKETCH OF THE HISTORY OF BIBLICAL RATIONALISM IN GERMANY.

II.

FIRST BLOWS IN THE WAR AGAINST THE BIBLE—THE FRAGMENTS OF WOLFENBÜTTEL.



UCH was the general condition of thought in Germany when the "Fragments of Wolfenbüttel" made their appearance. There are moments in the history of peoples when a book—a word—suddenly throws a vivid and sometimes sinister gleam on an entire situation; it dissipates the obscurity in which the scene was plunged. The evil, at first concealed, appeared clearly to every eye, and the public conscience stood affrighted at itself. What gave power to the voice which then made itself heard was the fact that it was only an echo, but an echo which gave definite expression to a sentiment till then vague and confused. If the "Génie du Christianisme" exercised on its readers a profound influence at the beginning of this century, it was because it revealed to them that they were more Christian than they had imagined. If the "Fragments of Wolfenbüttel" gave birth to violent storms among the Protestants of Germany, it was because it discovered to them that they were less Christian than they were willing to believe.

The first part of the celebrated "Fragments" was published in 1774. This date, which carries us back a century, is that of the birth of the serious and studious attacks of German criticism against the Bible. The man who then began the work, which Strauss was to complete, was Lessing.

Lessing in his own country enjoyed a great reputation, the fruit of those literary talents and of that living impulse which he had given to the national literature. He exercised an important influence upon the intellect of his time. His philosophical ideas were far from sound; his religious ideas were Christian only in name. Spinoza, according to his own expression, was "his man." He had adopted a considerable part of Spinoza's opinions. He believed that Christianity was independent of the Bible, and maintained that the authority of the book could be denied without rejecting its foundations. Never-

theless he had deemed it advisable not to make any public declaration of his theological sentiments. A fortunate circumstance permitted him to bring them to light under an unknown name.

In 1768 a professor of philosophy named Samuel Reimarus died at Hamburg. He left among his papers a manuscript, entitled "An Apology for the Worshippers of God according to Reason." His heirs communicated a copy of it to Lessing, at that time librarian to the Duke of Brunswick at Wolfenbüttel. He, on his part, published, in his "Documents for History and Literature," a first extract from it in 1774 under the title of "Fragments by an Unknown Man." Five new extracts appeared in 1777, and, finally, a last one in 1778. They bear in history the name of "The Wolfenbüttel Fragments."

The publication of Lessing fell upon Germany like a thunderbolt. It was an open rupture with the Bible. "Luther has delivered us from the yoke of tradition," Lessing himself wrote in reply to Götze; "who shall deliver us from the still more insupportable yoke of the letter?" He judged that he would labour most efficaciously in this work of emancipation by becoming the editor of Samuel Reimarus. He did not deceive himself.

The extracts which he made from the "Apology" were in every case chosen with much skill, and he followed in their publication a wise gradation. He began in 1774 by entreating tolerance for the deists, without, as yet, directly attacking revealed religion. Afterwards, in 1777, he found fault, at first with revelation in general, then with the Old Testament. He advanced, only at the last, to the struggle against the New Testament. The first "Fragment" produced at the time, a lively emotion. But indignation knew no bounds when people read the accumulated objections against revelation, and against the resurrection of Jesus Christ. There was throughout all the German-speaking countries an outbreak, of which the emotion produced among ourselves by the publication of M. Renan's "Life of Jesus" can scarcely give us a faint conception. Just as if he wished to throw oil upon the fire, Lessing published, amidst the universal agitation, the seventh and last "Fragment," the most violent of the whole, on "The Plan of Jesus and of his Disciples."

Not content with having treated Moses as an impostor, "The Unknown," whom most people believed to be Lessing himself, did not blush to bring the same accusation against our Lord Jesus Christ.

He strongly maintained, as the majority of German rationalists have since done, that he had not ceased to be a Christian. To listen to him, he alone was the true Christian! It is not for rationalists to leave the Church; it is for the members of the Church to become rationalists. Notwithstanding his thus proclaiming himself a votary of Christ, he reduces his Master to the proportions of a patriot, who had not recoiled from knavery in order to reach his ends. The intention of Jesus was noble and generous. He desired to animate the Jewish people with a new life, and to restore to the old theocracy its ancient splendour. In order to succeed all means seemed to Him good. He had an understanding with John the Baptist, who became His accomplice. They mutually agreed to commend each other, and thus to double, while they enjoyed in common, their popularity and their influence upon the masses. The moment fixed for giving effect to the plan of Jesus was the feast of the Passover. On the day which we call Palm Sunday, the Reformer, by his Revolutionary entry into the capital of Judea, excited the multitude against the chief priests and the leaders of the nation. Then, by an act of unheard-of temerity and hardihood, He violated the majesty of the Temple. It was too much to attempt all at once. His ardour had carried him beyond bounds. He was arrested, condemned, executed. All those magnificent projects for the social regeneration of the Jewish people thus dashed themselves against an obstacle which he had not foreseen—the cross. He then repented of his enterprise, and expired complaining that He was forsaken by God. The apostles extricated themselves from the critical situation into which His punishment had thrown them only by inventing the story of the resurrection, and by spiritualising his doctrine of the Kingdom of God.

It was impossible, as all will see, to deny with more effrontery the authority of the Holy Scriptures and the faith which is due to them. To push his boldness so far as to deny the sincerity of Jesus Christ was to pass all limits. People in Germany were not yet accustomed to listen to such blasphemies. The profound respect which, till then, had been entertained for the Word of God made the scandal the greater especially as coming from such a celebrated man as Lessing. Never since the establishment of Christianity had religion been so grossly attacked and insulted. The reaction was correspondingly violent. On all sides there arose the loudest outcries. The rationalists

themselves, who felt how much the unmeasured language of the Fragmentist was compromising their cause, combatted him with vehemence. Semler, who was regarded as their leader, wrote that Lessing deserved to be shut up in a madhouse.

JOHN URQUHART.

(To be continued.)

THE USE OF SUFFERING.



WHAT is the place which suffering has in the general economy of things? What, according to the Christian view, is its use?

I think we may say that *it has a governmental use.*

It results, in many instances, from the violation by the person who suffers of either the physical, social, or civil laws which environ men. If we violate the laws which relate to the organic conditions of our being we suffer, whether the act of violation is one consciously and wittingly committed or not. Undue exposure, improper food, and unsuitable clothing, whether we know it beforehand or not, will generally induce pain. If we set at naught the laws which govern our social and civil relations, even if those laws be defective or altogether wrong, the probability is that the result to us will be suffering in one form or another. It may be said, then, speaking in general terms, that there is as certain a connection between sin and suffering as between virtue and happiness. For governmental purposes God rewards virtue by its joys, and sin by its miseries.

Then, again, *suffering may be regarded as having an admonitory use.* Considered in this respect, we must look upon it as a merciful provision which God has, more especially, attached to our physical constitution. For example, we are so constructed that we must replenish and sustain our bodies by food at short intervals. If we failed to comply with the necessity which is thus established, we should suffer pain. The urgent, and sometimes painful, clamour of the appetite for food secures attention to the wants of the body, and thereby the preservation of life. Manifestly there is no penalty here; for suffering in this case is not for sin, and is the minister of good. "The

burnt child dreads the fire ;” and it is well that he does. Fire is fascinating, but it is also destructive. But for the warning-off which the pain gives, which is the result of contact with fire, irretrievable mischief might be inflicted before the fact was known. In other ways, also, pain shows itself to be a friendly monitor to man. Even disease is not wholly without its manifest meaning and use. It may be said that the pains of disease fulfil three useful purposes. First, they give the individual notice of the presence of disease, and enable him to fix its locality. Secondly, they thereby furnish him with the knowledge needed in order to take the proper steps for recovery and cure. Thirdly, they impose upon him that quietude and suspense of action which are generally necessary to recovery.

There are *many sufferings*, however, which will not admit of being classed as either governmental or admonitory, but *must be termed disciplinary*. There is a sense, indeed, in which this term may be applied to all suffering. “Whatever is not pleasure,” George Dawson used to say, “is discipline.” Some people are apt to ask, when troubles come upon them, what they have done that God should so afflict them. They cling to the old notion that calamity, necessarily, partakes of the nature of a judgment—a notion condemned by human experience and by Christ. “Master,” said the disciples in reference to the man who was born blind, whose story is given by St. John, “who did sin, this man or his parents, that he was born blind?” Our Lord’s response must, if they pondered it, have given them new ideas on the whole great question of human suffering:—“Neither hath this man sinned, nor his parents ; but that the works of God should be made manifest in him.” The Gospel teaches that God sometimes employs pain, not in any penal way, or even to warn, but for the sake of securing a high moral benefit subjectively. It is related of an excellent Christian woman that she lay on a sick-bed racked with intense pain. She was watched and tended by an affectionate daughter, who one day, as her beloved mother was enduring exceptional agony, dropped tears of tender pity and loving sympathy upon her face. Feeling the warm watery drops fall, the mother, conscious of all that they meant, lifted her eyes to her child, and, with a sweet smile, said : “Patience, darling, patience ; ’tis only the chiselling.” Beautiful idea, and beautiful faith ! It recognised the Divine ideal, and consented to its personal realisation, even though

the process was one of pain unspeakable. The Divine likeness was what the Psalmist anticipated, and expected satisfaction when he realised it. This, the production of His own likeness, is what the Great Artist has in view in the chiselling.

Do not considerations of this kind help us to understand the statement of the writer of the Epistle to the Hebrews: "No chastisement for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby"? And that of the Apostle St. Paul: "We glory in tribulations: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given us"? G. F.

POETRY AND ROBERT BROWNING.*

(Continued from page 362.)



CANNOT leave this general subject of Browning's idealising faculty without fairly considering two objections to my doctrine, one directed against the seriousness, and the other against the healthfulness, of his poetry. I grant that there is at times an apparent levity. This may sometimes be merely a sign that he is consciously master of his theme—so fully master that he can play with it. The cat plays with the mouse she has caught—she does not care to play with the dog. But Browning himself has suggested a deeper and more constant reason than this. He has appropriated as motto for "Ferishtah's Fancies" what Collier, in his edition of Shakespeare, says of that great master: "His genius was jocular, but when disposed he could be very serious." So we may say that it is the nature of Browning's genius to be jocular.

Is Robert Browning's poetry healthful in its influence? We must grant that there is a certain freedom about its treatment of man's physical instincts, which now and then may offend critics of the Tennysonian school. There is no asceticism in Browning. He does not attempt to do without the body, as Shelley did. But neither does he deify the body, as Swinburne does. *Mens sana in corpore sano*, is his motto. He believes in food and drink—but in food and drink mainly as means, not as ends. If he ever speaks of sensuous things with something of Elizabethan frankness, we must remember that there is a mock-modesty more akin to vice than is mere freedom in speech. I find in Browning true sentiment, without a tinge of sentimentality.

John Stuart Mill once defined sentimentality as "a setting of the sympathetic aspect of things above their æsthetic aspect, or above the moral aspect of them—their right or wrong." This was the fault of the early novels, like Richardson's

* Abridged from Dr. A. H. Strong's "Philosophy and Religion."

"Clarissa," which drew such oceans of tears from our great-great-grandmothers, but whose sickly and maudlin sentiment we only make merry over to day. Now, I think it a great tribute to the healthfulness of Robert Browning's poetry, and so to his power of true idealisation, when I say that, as for this mawkish sentimentality, he will have none of it. Wordsworth would have come nearer to being one of the greatest poets if he had not lacked one of his senses—not one of the five senses, but that sixth, most important sense—the sense of the ludicrous. Browning's sense of the ludicrous stands him in good stead. He cannot be commonplace, he cannot be nonsensical, he cannot be affected, he cannot be sentimental. Our young people will get good from reading such poems as "Dis Aliter Visum," because Browning does not believe that true love is an unreasoning impulse, but rather regards it as subject to judgment and conscience.

Passion is not its own justification; the sympathies are under law to reason; feeling should have a basis in fact—these are truths which greatly need to be taught to our easy-going, pleasure-loving time, and no one has taught them so well as Browning. Out of his books there blows a healthy breeze, as from the woods and the hills, to brace up and reinvigorate a literature that was fast becoming finical and *dilettante*. And I think I am not mistaken in saying that much of the modern progress toward direct and sensible speech, both in the pulpit and in the press; much of the new simplicity and vigour which differences our talk from the bookish conversations of Walter Scott's novels; ay, much of the condensation and energy of recent English poetry, as compared with the long-winded wearisomeness of Wordsworth, is to be attributed to the healthful influence of Robert Browning.

Browning is greatest as a creative genius; less great as an idealiser; least great as a literary artist. We have said that poetry is an imaginative reproduction of the universe in its ideal relations, and an expression of these relations in rhythmical literary form. It is this standard of artistic form by which we have still to try our poet. Artistic form is of two sorts, or rather, involves two elements: first, an element of construction; and, secondly, an element of rhythmical and musical expression. In considering the constructive element, we must remember that true poetry, like true science, puts before us, not merely facts, but facts in their relations. In a great poem we want, not the materials of poetry, but an organic structure; not bricks, but a house. It is a serious question whether that can be a great poem which compels the reader to do the poet's work. I do not attempt just here to decide the question; I only suggest it, with the view of adducing an argument or two upon each, and then leaving the reader to judge for himself. For all ordinary purposes, and in all ordinary kinds of writing, the world has come to accept Herbert Spencer's principle of style—a contribution to human knowledge, by the way, of more value and longer to be remembered than all the rest of his philosophy—I mean the principle of "economy of the reader's or hearer's attention." Given in the auditor, for example, a certain amount of intellectual and emotional energy, then the less of this energy expended in grappling with the mere form of an address, the more there will be left to seize upon the substance. Hence the wisdom of making the drapery as thin as possible, that

the real form may be the better seen. Avoid all involution and remote allusion that will hinder the hearer from getting at the sense. Let the phrase of your essay be so simple that he who runs may read. So order your material that it unfolds most easily and naturally, each new sentence adding some point of interest, and all tending to a climax of thought and of expression. This is the art of putting things. The French excel in it. Every great teacher is in this respect a literary artist. He knows how to organise his matter so as to produce the most rapid, comprehensive, and powerful impression. And this is the first thing pointed out in Milton's description of true poetry: "Simple, sensuous, passionate."

Now it is agreed by all that Browning is often obscure, and that this obscurity resides, not alone in the single phrase or verse, but also in the whole arrangement of his material. The reader often begins, as I myself began, with unpossessed and even favourable mind, only to find that unexplained allusions throng upon him; clues are presented which, being tracked out, seem to lead nowhither; in fact, a labyrinth seems to be the only comparison that fits the poem. Sage doubts suggest themselves either of the poet's sanity or of our own. Or, is he trifling with us? The average reader concludes at any rate that what is not worth Mr. Browning's while to make intelligible, it is not worth his own while to read. The very multiplicity of questions that suggest themselves at every turn, and that make so lively the meetings of the Browning clubs, are an offence to the man who does not love to think much, as he reads. I know of no author, ancient or modern, the mention of whose name just now excites more violent dispute. Certain it is that Browning divides the world. There are two hostile camps. If he is not of all poets the best loved by his friends, he is surely the best hated by his foes. Indeed, it is almost amusing to hear one who has been cheered, in beginning "*Sordello*," by the author's assurance: "Who will, may hear *Sordello's* story told," and then has floundered through what he cannot but regard as a mediæval literary morass. I say, it is amusing to hear such a one describe the indignation with which, at the close of the poem, he read the words: "Who would, has *heard Sordello's* story told."

It is only fair, however, to listen to Browning's defence. His method, he would say, is the true method, because it is the method of life. Suppose you go down the street to-morrow morning, and, as you go, perceive in the distance a great crowd stretching from kerb to kerb. There are excitement, and hurried ejaculations, and much rushing to and fro. You draw near, and ask some person upon the periphery of the circle what it is all about. He gives you the curt and fragmentary answer, "*Murder!*" and then turns from you. You press your way inward, questioning others as you can, until gradually there rises in your mind the structure of a story; hints, which at first you could not understand, begin to be interpreted; you modify first impressions by subsequent information; by the time you have reached the centre of the crowd a whole tragedy of love, and jealousy, and crime, and death, has been enacted in your brain. Compare this way of getting at the story with the other way of reading about it all in the evening paper of that same day. Which of these ways most rouses your thinking

powers, most excites your interest and sympathy? Can any one doubt that it is the former? Now this is Browning's method—he thrusts us into the turmoil of life, and compels us to construct the story for ourselves. He gives us facts, but only in a fragmentary way. What is said becomes fully intelligible only in the light of further knowledge. What is the result? Why this: You become a judicial personage, and weigh evidence as the case unfolds before you. You become yourself a poet, a creator; and, when you have done, you feel that the poem is a thing of life, that you have your own hard-earned conception of it, that it is your poem as well as Mr. Browning's.

All this is best illustrated in the case of "The Ring and the Book." As those twenty-two thousand lines pass before your eyes, your first impulse is to give up the investigation—the case is too complicated, and life is short. But keep on, and the story gets a hold upon you; the characters become instinct with life; each new aspect of the case is like a new revelation; the whole poem becomes a mighty living structure, wheel within wheel—the fit type and representative of the life of humanity, moved upon from above by angelic influences, and seized from beneath by the powers of hell. When you have read it you can call it, "A ring without a posy, and that, *mine*." In this very sense of possession, which Browning's poems awaken, I see the secret of the intense interest he excites in those who have the patience and the grace to read him. If we have to eat our bread in the sweat of our brow, Browning would say that this is precisely what he has been aiming at—without exercise we should have no appetite, no enjoyment of our food, no profit from the eating of it.

I confess that this view of the case has much to say for itself. Certainly the best poetry is not that which yields its full meaning at the first cursory reading. If absolute intelligibility to a half-roused mind be the test of poetry, much of what we call the best is no poetry at all. No; a man cannot understand the best poetry without being something of a poet; even as he cannot appreciate Mount Blanc without looking at it from some neighbouring height. The best poetry of Shakespeare, or even of Tennyson, is not mastered except by repeated readings; it takes years, and maturity indeed, before the full glory of some great passages dawns upon us. Browning compels us to work for our intellectual living, more perhaps than any other modern poet; but there is always the comfort of knowing that there is a real bag of gold at the end of this rainbow, and that there is a definite place where the rainbow ends. I do not think that Browning is obscure for the mere sake of obscurity; what obscurity there is, is a part of his art, whether the principle upon which it rests is ill-judged or not. And, with practice, the obscure becomes plain. In fact, I find that the objection upon the score of obscurity is urged less and less as the reader becomes more and more familiar with Browning's method. He expects it, he sees the object of it, he is stimulated by it, he ends by becoming a qualified admirer of it, just as he admires the twilight and the growing splendour of the stars.

Thus I have presented with all fairness the considerations *pro* and *con*, so far as respects the constructive element in Browning's poetry. I wish I could sum up and give the verdict squarely upon the side of the poet. This I fear I cannot

do. I could do so, if I did not recognise certain "unexplored remainders" in his writings, the meaning of which I have some doubt whether even Browning himself ever knew. In "Ferishtah's Fancies" there are certain lines printed in the original Hebrew; this looks to me mischievous, if not malicious. A noted Greek professor said that he could understand Browning's translation of "Agamemnon" if he were only permitted to use the original as a "pony." I have always thought it doubtful whether the Romans understood their own great poets at first reading. I have some sympathy with the man who declared that if the Latins had had to learn their own language, they would have had no time to conquer the world. But there is seldom what you may call wilful and needless obscurity in the classic poets. Their condensed and nervous speech was meant to pack things in for preservation; and it is no wonder that the original package sometimes takes time to untie. So Browning means to pack his thought. Mrs. Orr tells us that it was a reproachful note of Miss Caroline Fox that determined him never more to use an unnecessary word. Would that he had added the determination perfectly to organise his material before he began to write! While I see in Browning an untold wealth of resource, a mind most eager for expression, a power to recognise truth in its secret hiding-places, I see also an occasional lack of judgment as to what is valuable and what is merely curious, and a lack of constructive power to make the most of the matter that is chosen. He seems at times content with first drafts; willing to put down out of a teeming mind what first comes to hand; and ready to say, upon objection made, that, if the reader cannot understand it, so much the worse for the reader. Here he is something less than a great literary artist; for true art is intelligible, and no unintelligible poem can ever become immortal.

I cannot leave this part of my subject without putting something of the poet's least intelligible verse side by side with something of his simplest and best. I know few passages more difficult as to form, yet more noble for depth and insight, than this one from "The Ring and the Book" (1 : 225 *sq.*):

" God breathes, not speaks, his verdicts, felt not heard—
 Passed on successively to each court, I call
 Man's conscience, custom, manners, all that make
 More and more effort to promulgate, mark
 God's verdict in determinable words,
 Till last come human jurists—solidify
 Fluid results,—what's fixable lies forged,
 Statute,—the residue escapes in fume,
 Yet hangs aloft a cloud, as palpable
 To the finer sense as word the legist welds.
 Justinian's Pandects only make precise
 What simply sparkled in men's eyes before,
 Twitched in their brow or quivered on their lip,
 Waited the speech they called, but would not come."

Yet this passage is obscure to many, merely because the thought is profound. To

such let us commend "The Martyr's Epitaph," in which Browning shows himself capable of a simplicity and grandeur unsurpassed in English poetry :

" Sickly I was, and poor, and mean—
 A slave ; no misery could screen
 The holders of the pearl of price
 From Caesar's envy ; therefore twice
 I fought with beasts, and thrice I saw
 My children suffer by his law.
 At length my own release I earned ;
 I was sometime in being burned,
 But at the last a hand came through
 The flame above my head and drew
 My soul to Christ, whom now I see.
 Sergius, a brother, wrote for me
 This testimony on the wall ;
 For me—I have forgot it all."

The truest artistic form requires something more than the constructive element ; it implies also the element of rhythmical and musical expression. The good and true must be married to the beautiful. This marriage certainly seems made in heaven, for nothing more surprises the poet than the leaping, from his brain, of thought and word together—wedded from their birth. In this matter of melodious expression the poets differ more than in almost anything else. We modern and English-speaking people owe, in this respect, a great debt to Shelley. I find in him a "linked sweetness long drawn out," that Milton himself was never master of, and that Swinburne has sought, but with weaker intellectual powers, to copy. It is a wonder that, with Browning's passionate admiration of Shelley, he has in his own writing so little of Shelley's distinguishing excellence. In this mastery of melodious expression, Mrs. Elizabeth Barrett Browning is greatly the superior of her husband. Compare "Lady Geraldine's Courtship" with the "Flight of the Duchess" ; compare "My Kate" with "The Lady of Tripoli" ; and you cannot help seeing that the wife puts into her verse a delicate sweetness and a tremulous emotion which the husband can never equal.

Indeed, for a reason already suggested when I spoke of defects of construction, Robert Browning aims *not* to be an emotional poet. And here let us do him justice, as we can only do by looking at the matter from his peculiar point of view. Browning found the literary world well-nigh enslaved to a poetry in which sense was sacrificed to sound, in which melody of phrase took the place of thought, in which mere sweetness covered a multitude of sins of vagueness, and rhapsody, and inanity. You could read such poetry when half asleep, and you were quite asleep when you were done. Browning thought such writing beneath the dignity of the poet. No "Airy, fairy Lilians" would he write. His poetry should carry no one to heaven on flowery beds of ease. Men's minds should be alert, if they read him at all. Hence his brusque air, his harsh turns, his scorn

for the merely sensuous and quieting, his startling us from dreams into sense. A little poem of his illustrates this :

“ Verse-making was least of my virtues : I viewed with despair
Wealth that never yet was, but might be—all that verse-making were,
If the life would but lengthen to wish, let the mind be laid bare.
So I said, ‘ To do little is bad, to do nothing is worse ’—
And made verse.

Love-making—how simple a matter ! No depths to explore,
No heights in a life to ascend ! No disheartening Before,
No affrighting Hereafter,—love now will be love evermore.
So I felt, ‘ To keep silence were folly—all language above,’
I made love.”

Emotion, music, grace—these are not so native to Robert Browning as thought. The philosopher often overtops the poet. His harshness is not all to be pardoned upon the plea that it is a higher kind of art. Much of it is to be accounted for only upon the ground that “ it is his nature to.” Verse is not quite spontaneous with him. John Stuart Mill’s conception of God is somewhat similar: The imperfections of the universe, he thinks, argue either lack of love or lack of power in the supreme Intelligence ; he prefers to doubt the power, rather than to doubt the love ; God does the best He can, but He has to work with very intractable material. And so Mill speaks of God as if he were some weak old man trudging up-hill with a mighty burden which he cannot easily manage, which, in fact, he is just able to carry—a shocking representation of Him whom we know to be infinite in power as well as infinite in love. I have sometimes thought that the representation was an excellent one of merely earthly creators, and of none more so than of Mr. Browning. His material at times seems too much for him. The metal is not hot enough to run freely into poetic moulds ; the metal is of the best, but the power to shape it into perfect forms—the highest measure of this—is lacking.

In Italy they have a peculiar way of cooking and serving that pretty little bird, the ortolan. It is transixed with a skewer, but upon the skewer are also put a piece of brown toast upon the one side, a sage-leaf upon the other. So come, in thick succession, sage-leaf, ortolan, toast, sage-leaf, ortolan, toast, repeated as many times as need be. Browning likens his writing, very justly, to the combination of these three. The ortolan represents the poetry ; the sage-leaf furnishes piquancy ; the brown toast is nothing but sound sense. I admire his candour—few poets are so frank. My only fear is that at times when ortolans were scarce and thin, Mr. Browning may have made up for their lack by putting two sage-leaves in place of one, and by indefinitely increasing the size and thickness of the brown toast. I would not indulge myself, however, nor would I advise my younger readers to indulge, in the calm superciliousness with which many intelligent people still treat Robert Browning. It is not wise to assume that so steadily growing a fame, and so marked an influence upon current literature, are without any just foundation. It is best to take account of the forces of

our time ; we cannot afford to be ignorant of them. The youth who postponed his crossing of the stream until the water should flow by had to wait for a long time. So, it seems to me, the man who regards what he calls the "Browning-cult" as a mere temporary craze, *expectat, dum defuit amnis*. Those who know most of Browning are rather inclined to say of him as Isocrates said of Heracleitus : "What I know of him is so excellent that I can draw conclusions from it concerning what I cannot understand."

SACRED SONGS OF FOUR CONTINENTS.

No. XI.

FROM THE MALAGASY OF RAMANISA, WHO SUFFERED
MARTYRDOM AT ANTANANARIVO, MADAGASCAR, JULY, 1840.



LOUD to the Lord your voices raise,
Extol His name, exalt His praise ;
Publish the wonders of His hand
O'er all the earth, in every land !

Tell of the pity of the Lord,
Of grace and mercy :—Preach the Word ;
For wonderful to us appears
The love for us He ever bears.

Though guilty, we're with pardon crowned ;
Condemned and lost, we now are found ;
Though dead, new life to us is given,
And everlasting life in heaven.

O God, our God, to Thee we cry ;
Jesus, the Saviour, be Thou nigh ;
O sacred Spirit, hear our prayer,
And save the afflicted from despair !

Scarce can we find a place for rest
Save dens and caves, with hunger pressed ;
Yet Thy compassion is our bliss,
Pilgrims amidst a wilderness.

H. C. LEONARD.

MINISTERIAL REGISTER.

- ATKINSON, H. C., of Shipley, has resigned.
- BATEMAN, F. R., has just commenced his ministry at Twickenham.
- CAMPBELL, J., leaves Old Cumnock, Ayrshire, for Alexandria, Dumbartonshire.
- DAVIES, B., of Manchester College, has accepted pastorate, Bolton Road, Darwen.
- DAVIES, H., of Manchester College, has received an invitation to Weltham, Yorks.
- DEEK, J. H., has become pastor of Norwood Green congregation, Halifax.
- FINDLAY, W. A., of Regent's Park College, has been invited to Carey Street, Reading.
- FISK, E. E., of Wood Street, Walthamstow, has resigned.
- GRIFFITHS, T., of Liverpool (Cottenham Street), leaves for America.
- HARRISON, A., late of Scapegoat Hill, Golcar, has received call to Stanningley.
- HETHERINGTON, W., of Redhill, has resigned.
- HEWLETT, A., is removing from Wick and coming south.
- HOBBY, E. A., of Pastors' College, has accepted the pastorate of Balsall Heath Church, Birmingham.
- HOGBIN, F. A., of Pastors' College, becomes pastor at Southend-on-Sea.
- HOUSTON, J. M., has been recognised first pastor of London Street Church, Southport.
- HUGHES, H., of Sowerby Bridge, has gone to settle in America.
- JOHNSON, C. T., late of Longton, Staffs, has been publicly recognised pastor at Falmouth.
- JONES, D., of Fabius Church, Liverpool, has resigned, to become an agent of the British Society for the Propagation of the Gospel among the Jews.
- JONES, W. L., late of Spratton, Northamptonshire, has settled at Howey, Radnorshire.
- JULYAN, W., has, on account of ill-health, resigned his pastorate at Trowbridge.
- MATTHEWS, A., is leaving Liverpool for Newcastle, to take up Deputation Work for the British Society for the Propagation of the Gospel among the Jews.
- MAYERS, W. J., of City Road, Bristol, has resigned his pastorate to become assistant to Dr. Barnardo.
- PARKER, A., removes from Colne to Harpole, Northampton.
- PEARSON, E. B., has accepted a pastorate at Ryde, Isle of Wight.
- PREECE, H. J., has been publicly recognised pastor at Maidenhead.
- RAWS, J. G., of Manchester (co-pastor with Dr. Maclaren), has accepted a call from Harrogate.
- ROBERTS, S., has entered on pastorate of English Church, Holyhead.
- RUSHDEN, W., has been publicly recognised pastor at Willingham, Cambs.
- RUSSELL, J. R., has been recognised pastor at Union Chapel, High Wycombe.
- SAVILLE, C., removes from Speen to Great Marlow, Bucks.
- SMITH, T. N., of Banbury, is leaving for the United States.
- STUART, D., of Pellon Lane Chapel, Halifax, has resigned.

TURNER, W., of York, has resumed his pastorate by request of the church.

WAINWRIGHT, G., has accepted pastorate of Westbourne, Bournemouth.

WALKER, W., of Pastors' College, has become pastor of a newly-formed church at Rotherhithe.

WILSON, G., has been publicly recognised pastor of Commercial Road Church, Oxford.

GAMBLE, W. H., has deceased at Port of Spain, Trinidad.

HAMILTON, W., of Carrickfergus, has passed away at the ripe age of eighty-seven.

PARKER, J. R., of Longford, near Coventry, has deceased.

ROBERTS, C., of Llanfyllin, has just died of cancer.

REVIEWS.

FRANCIS BACON : His Life and Philosophy. By John Nichol, M.A., LL.D., &c.
Part I. : Bacon's Life. Edinburgh and London : William Blackwood & Sons. 1888.

APART from the mystifications suggested by Mr. Donnelly's "Cryptogram," the life of Francis Bacon presents more perplexing problems than any of his biographers have been able to solve. Montague, Macaulay, and Spedding, Church and Abbott, would probably agree in little else than the belief that Bacon did not write Shakespeare's plays, and so missed, as an American humourist says, the grandest opportunity of his life. He was unquestionably one of the wisest and greatest, some consider him also one of the meanest, of mankind. In reviewing his life it is very difficult to preserve the balance of the judgment. His character was full of contradictions. We are too apt to try him by the standards of a later age, and to forget the noxious Court influences by which he was surrounded. His conduct to Essex has often been condemned with undue severity, and his corruption, though absolutely inexcusable, was, alas! in no sense peculiar. Many of his detractors were greater transgressors than he was. Professor Nichol tells the story of Bacon's life, not only with picturesqueness and force, but with rare impartiality. There is not a dull page in his book. He holds the reader's attention throughout, and when we reach the last page we regret that it is the last, and wish that we could at once secure possession of the second part of the work, which is to deal with Bacon's philosophy. A more able and interesting volume has not been published in the valuable series to which it belongs.

WORDS OF WARNING RESPECTING THE JESUITS. By Henry H. Bourn. London : S. W. Partridge & Co., 9, Paternoster-row.

THE writer of this *brochure* having, through ill-health, been for many years laid aside from active service in the ministry, has, among other things, been consider-

ing in his retirement the religious and political position and outlook in Great Britain and Ireland. He is convinced, he says, that many of the existing evils under which we are suffering must be attributed to the agency of the Jesuits. He, therefore, has felt impelled to set forth, in small compass, the origin, constitution, and mode of operation of the "Society of Jesus," and to warn the public of the dangers to be apprehended from it. There are some who are ready to treat with ridicule and scorn one who ascribes anything of evil which may exist in the body politic to the action of the Jesuits. In their view, the Jesuits are little more than the *bête noire* of fanatical and disordered minds. But the Society of Jesus exists. It is the sworn enemy of Protestantism, and the obedient slave of the Pope. Each member has solemnly renounced allegiance as due to any Protestant king or state, and obedience to any of their inferior magistrates or officers. He has sworn to do his "utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended power, royal or otherwise." The society is large, wealthy, and contains many of the most able men in the service of Rome. Is it to be supposed that its members are idle, or content to be employed simply in the humdrum work of schoolmasters? He must be but little acquainted with history, and must be credulous indeed who can think so. Words of warning are needed, and we hope that these of Mr. Bourn will be extensively read. We do not endorse all the author's views and statements in regard to particular instances of Jesuitical activity in recent times, but we have pleasure in recommending his small work as containing much valuable information, which ought to be disseminated, concerning the formidable instrument of Rome to which it refers.

THE OXFORD BIBLE FOR TEACHERS. London: Henry Froude, Oxford University Press Warehouse. 1888.

If the study of the Sacred Scriptures is not rendered attractive and profitable, the fault must be entirely our own. During recent years the progress we have witnessed in the production of copies of the Scriptures is surprising. All that can be demanded from the printer's and the binder's art seems to have been accomplished, and we are already in possession of the most beautiful and convenient Bibles which, we imagine, can be produced. Genius and skill can no further go. The workmanship of the Oxford University Press is known to be of the highest order, and the "Oxford Teacher's Bible" is deservedly held in general favour. We have not seen all the sizes in which this Bible is issued, but one of the latest forms—the bourgeois 8vo, on India paper, with the following dimensions, 9 $\frac{1}{4}$ by 6 $\frac{1}{2}$ inches, and weighing 32 ounces—is specially useful. The type is large enough for use in the pulpit, and yet the Bible can be carried about with ease. There are in all, as we observe from the prospectus, no less than twelve facsimile editions, the prices ranging from 3s. to 46s. Although we have seen very few of these editions, we have no doubt of their excellence and of their adaptation to all classes of purchasers. The ruby, 16mo, is a convenient size for everyday use. Of course all the editions contain the invaluable "Helps to the Study of the Bible." The amount of information comprised in these "Helps" is such as to render them a

storehouse of accurate and useful knowledge. It should be no impossible thing for any man, of ordinary intelligence and education, so to search the Scriptures as to possess himself of the best that can be learned from them. We sincerely trust that such searching will be greatly increased by the issue of Bibles so admirable in every way as these.

SAMUEL AND SAUL : Their Lives and Times. By Rev. William J. Deane, M.A.
London : James Nisbet & Co. 1888.

WE could not desire a better proof than is furnished by this small volume (one of the "Men of the Bible" series) of the great progress which has been made in Biblical study. Mr. Deane is a careful student of the Hebrew Scriptures, conversant with the best results of philological science and archaeological research, apt in illustrating Biblical history by instances drawn from secular sources, and skilful in depicting character and narrating incident. The charm of Samuel's early devotion and unbroken fidelity on the one hand, and the melancholy results of Saul's self-will, fickleness, and impetuosity on the other, are vividly brought before us, and here, if anywhere, we can learn the great lessons taught by these strangely contrasted careers. This is in every view a welcome book.

THE MORNING PSALMS : Meditations for Every Day in the Year. London : J. Whitaker & Sons, 12, Warwick Lane, Paternoster Row. 1888.

A MANUAL of devotion which can be honestly recommended for its pithy and sententious thought, its general soundness of doctrine, and its Evangelical fervour. It is, of course, specially adapted to the needs of those who follow the system of the ecclesiastical year, but others will find in its use much profit, and it will without doubt be useful to Christians of every section of the Church. Its intellectual, its ethical, and its spiritual tone are alike satisfactory.

A CENTURY OF CHRISTIAN PROGRESS AND ITS LESSONS. By the Rev. James Johnston, F.S.S. London : James Nisbet & Co., 21, Berners Street. 1888.

THERE is considerable danger that a work of this class, based though it be on careful research, and embodying deductions from well-established facts, should receive less attention than its importance demands. The statistics which it embodies are of great moment, and prove beyond dispute the unique power of the Gospel, although they no less prove how far the churches have fallen below the true standard of responsibility. The chapters on "Dangers from Increase of Population" and the "Consecration of Commerce" are specially opportune.

THE CONTEMPORARY PULPIT. Vol. VIII. July—December, 1887. London : Swan Sonnenschein, Lowrey, & Co., Paternoster Square.

WE have before had occasion to commend the *Contemporary Pulpit* as the best and most ably conducted of all the homiletical magazines. It contains full reports of sermons by the foremost preachers of the day, expository outlines, and outlines of sermons for the Church's year. This last section is especially valuable,

as it practically covers the whole range of Christian doctrine and life, and presents masterly summaries of nearly all the great sermons bearing on the several subjects which have been preached and published during recent years, with copious references to other published sermons. The labour bestowed on the production of such a volume as this must be very great, and it cannot fail to be of essential service to ministers of all denominations. We have also been pleased with the "services completely reported," conducted by Mr. Spurgeon, Dr. Parker, Dr. Donald Fraser, Dr. Pulsford, and Rev. G. S. Barrett. These, with sermons by Dean Vaughan, Canon Liddon, Canon Westcott, Dr. Maclaren, and others, make up a work of altogether exceptional value.

THE CONTEMPORARY PULPIT LIBRARY. *Sermons*, by H. P. Liddon, D.D., D.C.L., Canon of St. Paul's. Second Edition. *Sermons*, by the Right Rev. W. C. Magee, D.D., Lord Bishop of Peterborough. London: Swan Sonnenschein & Co., Paternoster Square.

THE "extra" numbers of the *Contemporary Pulpit* form one of its most valuable features. In our opinion Canon Liddon is far and away the finest preacher in the Church of England, and in not one of his previous volumes of sermons has he impressed us as we have been impressed in this. There are fifteen sermons in all. But if the volume contained only those on the Disobedient Prophet, the Premature Judgments of Men, Shadows of Light, the Pharisee and the Publican, it would stamp its author as a man of the highest genius, with a rare gift of spiritual and ethical insight, of piercing judgment, and of a persuasive force which it is difficult to resist. Dr. Liddon embodies in his sermons the very highest fruits of culture and piety. Dr. Magee is not less eloquent and fervid than Canon Liddon, and the study of his sermons is a decided intellectual treat. Those published here are on the Creeds, on the Church's Catechism, and on one or two miscellaneous subjects. With much from which we dissent there is more we heartily endorse. The withholding of such sermons from the press would have been a great loss. They are sure to be widely appreciated.

THE NAMES OF GOD IN HOLY SCRIPTURE; a Revelation of His Nature and Relationships. Notes of a Course of Lectures by Andrew Jukes. London: Longmans, Green, & Co. 1888.

It is impossible for Mr. Jukes to write an uninteresting or uninteresting book. His profound reverence and intense spirituality, combined with a singular aptness to teach, give to all his writings a peculiar charm. He is in some directions mystical here, and then he is led astray by an ingenious fancy, and to the majority of readers he is, perhaps, unintelligible. But so far as the present work is concerned there will be little difficulty in following, and little disposition to dissent from him. He has unfolded with rare grace "the riches of glory" folded up in the various Divine names—God or Elohim, Lord or Jehovah, God Almighty or El Shaddai, Everlasting God or El Olan, Father, Son, and Holy Ghost, &c. Every devout Christian will be edified by these choice and suggestive lectures.

ADDITIONAL SACRED SONGS AND SOLOS, with Standard Hymns. Compiled and Sung by Ira D. Sankey. London: Morgan & Scott, 12, Paternoster Buildings.

A WELCOME addition to the "Songs and Solos," which have already gained an unparalleled popularity. Generally speaking they are of the same character; the words bright, lively, inspiriting, set to simple melodious tunes, which the ear does not willingly let die. Some of them are familiar through use in our own hymn-books; others are new to us. All are good.

CHRISTIANITY IN THE DAILY CONDUCT OF LIFE. Studies of Texts relating to the Principles of Christian Character. London: Hodder & Stoughton.

STUDIES which have probably been previously delivered as sermons, and are well worthy of publication. They are full of sound, earnest, and reverential thought on the more practical aspects of Christian life and duty. Some of the chapters—*e.g.*, those on the Consecration of the Body, on Christian Profession, Christian Honesty, and, above all, that on Christian Giving, False and True—are especially noteworthy, and bring out truths and principles which need always to be strongly emphasised. This is one of the books which can scarcely fail to aid a closer agreement between the ideal and the actual in Christian life and experience. It will well repay careful study.

OLD LETTERS: a Layman's Thoughts on Current Religious Topics, 1860—1884.
By J. B. M. Glasgow: David Bryce & Son. 1888.

It is always stimulating to come in contact with the utterances of a vigorous and devout mind, free from official prejudice and restraint, and anxious to look at things in the naked light of truth. Even where the arguments and conclusions of such a mind cannot be accepted, they tend to clear the air, and bring us face to face with the points at issue. J. B. M. is a close observer of the theological and ecclesiastical movements of our age, and has formed very definite opinions upon them. He touches intelligently on the more prominent controversies of the last thirty years, and gives the views of a liberal, broad-minded thinker upon them. He is an adherent of the new theology, and puts forward as his fundamental position that, as the eye is formed for the discernment of colour and the ear for sound, so the spirit of man is formed for the discernment of the things of the Spirit of God. He ignores the deteriorating effect of sin on the spirit, the power of prejudice, and the strong bias of evil affections. There is such a thing as spiritual colour-blindness. Men may be deaf and hard of hearing, and what then becomes of their spiritual judgment? We allow the force of much that is here urged, but it is not the whole truth.

GREAT THOUGHTS FROM MASTER MINDS. Vol. IX., January to June, 1888.
London: A. W. Hale, 132, Fleet-street, E.C.

DECIDEDLY one of the most successful ventures of our day, and one, moreover, which deserves the warmest commendation. It cannot fail to bring philosophy

down from the clouds, and to place within the range of the poorest the noblest utterances of the human mind. It is not only that we obtain the best poetry and the best prose from such authors as Arnold, Browning, Tennyson, Milton, Newman, Ruskin, Carlyle, Martineau, Maclaren, and Spurgeon, but that we are supplied with interesting sketches of their lives and criticisms of their works. The numerous engravings are also good. We know no better or cheaper treasury than "Great Thoughts." To read it week by week is an education in itself.

THE EMPEROR FREDERICK III. AND THE CROWN PRINCE. By Joseph Lawton. With Illustrations. London: Walter Scott, 24, Warwick-lane. 1888.

ONE of the best popular "Lives" of the late Emperor with which we are acquainted. It was written before his lamented death, to which, however, it alludes in a final note. It is also, to a large extent, a life of the present Emperor, and corrects the popular misconception of his warlike character, and of his supposed antagonism to England.

THAT RADICAL PARSON. By Hydra. London: Walter Scott, Warwick-lane.

A POWERFULLY drawn sketch of a brave and heroic, if in some respects imprudent, career. The Capital and Labour question gives tone and colour to the story, and for the most part is presented in a fair and equitable form. It will not lead to a solution of the difficulties, but it should do much to lessen them. It is a story from which much may be learned.

THE VOICE OF THE YEAR. By Andrew Simon Lamb. London: James Nisbet & Co., 21, Berners Street. 1888.

WE expressed some months ago our approval of the Tercentenary Commemoration of the Defeat of the Spanish Armada and the Bicentenary of the Revolution of 1688. Mr. Lamb's *brochure* is intended as an aid to the profitable observance of the Commemoration. He is a strong anti-Romanist, and points out with unflinching boldness the dangers by which we are beset because of its recent progress in England. He is, however, unreasonably intolerant in his attitude, and fails to see that the application of his principle would, in the old days, have been held to justify the suppression of Protestantism. For our own part we believe in religious liberty and equality. We demand what we are prepared to concede—"a fair field and no favour." There is, therefore, much in Mr. Lamb's treatise from which we dissent, although we have a strong conviction that intelligent, earnest, and Scriptural opposition to the doctrines and practices of Rome was never more imperatively demanded than in this year of grace, 1888.

WE have to acknowledge a new edition of THE ENGLISH IN THE WEST INDIES; or, The Bow of Ulysses, by James Anthony Froude (Longmans, Green, & Co.)—a work which contains more brilliant and effective writing than even Mr. Froude has previously compressed into a single volume. As we read its graphic pages we could believe ourselves to be actually among the scenes which are so power-

fully described. We do not agree with many of Mr. Froude's opinions, but we always find him stimulating and suggestive; nor can any one afford to neglect his warnings as to the relations of England and her Colonies. We all need more of the patriotism whose decay he laments. The map and illustrations, after drawings by the author, add greatly to the value of the work, and are retained in the cheap edition. *ALTORA PETO*, by Laurence Oliphant, has been issued by Messrs. William Blackwood & Sons, of Edinburgh, in a half-crown volume. As the work was stereotyped some years ago, this edition is simply a reprint. It is one of Mr. Oliphant's ablest books, abounding not only in clever plots, but in fine character sketching and in telling epigrams. The vein of mysticism that runs through the volume imparts to it a charm of its own, and although there are things in it which will not "hold water," its general tone is healthy and helpful. *BOYS AND GIRLS WHO HAVE RISEN: a Prize Book for Mission Schools*. Edited by G. Holden Pike. (Passmore & Alabaster.) A series of capital stories from life, vigorously told, useful for the purpose indicated, and invaluable as an aid to Sunday-school teachers and superintendents. *GEORGE SILWOOD*, of Keswick. (Hodder & Stoughton.) A brief memoir of a Christian soldier, with letters, showing how he was perfected through suffering, and how he was of the highest service to others. *ENGLISH PROSE*, from Maundeville to Thackeray. Chosen and edited by Arthur Galton. (London: Walter Scott, 24, Warwick Lane.) Not a mere series of "elegant extracts," but of selections which are really typical, and which illustrate at once the unity in diversity and the growth of English prose. As a study in style, or for the formation of style, no book could have higher worth. *LIFE OF WILLIAM CONGREVE*. By Edmund Gosse, M.A. (London: Walter Scott.) A welcome addition to the "Great Writers." Hitherto, no detailed biography of Congreve has been written. Mr. Gosse has, therefore, rendered a valuable service to students of English literature. His literary and ethical judgments are generally very sound. *ELFIN MUSIC: an Anthology of English Fairy Poetry*. Selected and arranged, with an Introduction, by Arthur Edward Waite. (London: Walter Scott.) A volume which can scarcely fail to transport us into fairyland and to charm us with its quaint and mystic lore. The selection has been skilfully made. *THE BATTLE OF LANGSIDE, and Other Poems*. By Rev. James G. Small. (London: Nisbet & Co., Berners Street.) Pieces contributed to various periodicals, but well worthy of publication in a more permanent form. True poetry, animated by a devout spirit and saturated in Evangelical truth. *CALVINISTIC ELECTION NOT TAUGHT IN THE BIBLE*. By Rev. Robert Wood, Ramsgate. (London: Alexander & Shephard.) Mr. Wood, having suffered greatly from a one-sided interpretation of the statements of Scripture as to Election, and having been led into a more excellent way, is naturally desirous of helping those who are still perplexed by the difficulties at which he stumbled. He does not deny Election, but strenuously contends for it; only it is Election according to Paul, and not according to Calvin. He examines at great length the teaching of Romans ix., and shows that it is in perfect harmony with the free invitations of the Gospel. All believers are the elect of God. To be in Christ is to be elect. Mr. Wood writes with conspicuous

candour, in a spirit of profound reverence and resolute loyalty to truth, with competent knowledge and trenchant logic. His arguments are weighty, and to our thinking conclusive. The Baptist Tract Society has published a paper read at a Sunday-school conference in connection with the Lancashire and Cheshire Association by the Rev. R. Ensoll, of Burnley, on "SUNDAY SCHOLARS WHO NEGLECT RELIGION, AND THE DUTY OF THE CHURCH IN RELATION TO THEM." It is worthy of wide circulation and of the most serious attention. Other pamphlets which deserve our cordial commendation are *THE UNITY OF THE CHURCH*. By the Rev. George Dana Boardman, D.D. (New York: Church and Home Publishing Co.) *THE TRANSMIGRATION OF SOULS: an Essay* read before the Allahabad Missionary Conference, November 14, 1887, by George J. Dann. We are glad to see that our young brother is turning his pen to such good account. This is a decidedly able production. *A BRIEF HISTORY OF THE BAPTIST CHURCH*, Lymington, Hants. Compiled from the Church Documents by the present Pastor, Rev. J. Collins. 1688-1888. (Alexander & Shephard.) A bright and honourable record; one of a class to which we attach the highest importance. *AN OFFICER'S EXPERIENCE OF FOREIGN MISSIONS*. By Major Seton Churchill. (Nisbet & Co.) An admirable antidote to the sneers of superficial observers and sceptical travellers. *OPEN DOORS IN JAPAN: "Who will go?"* By M. McLean. (Passmore & Alabaster.) A brief narrative of a really marvellous work, and a trumpet-call to greater and more devoted service. Let it be read at all our missionary prayer-meetings.

LITERARY NOTES.



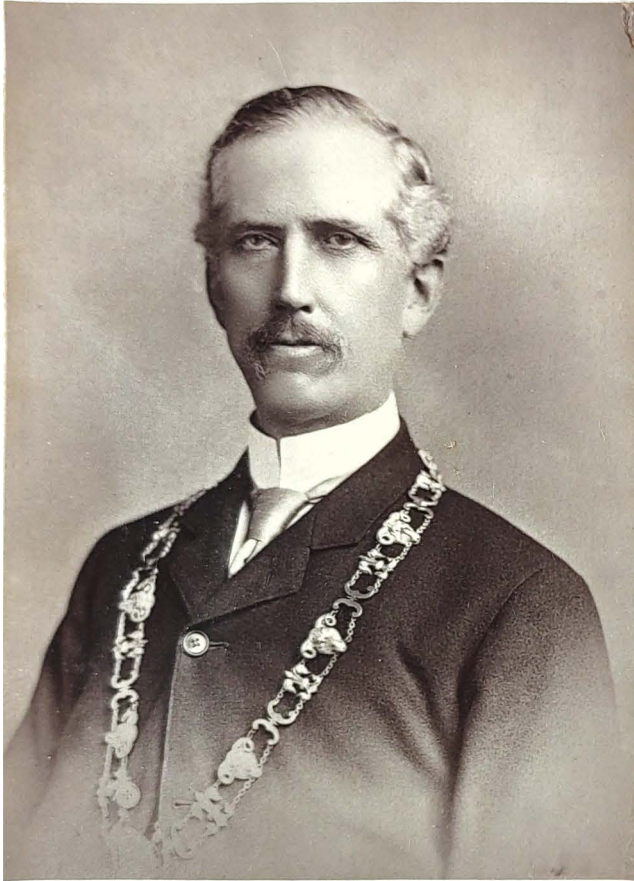
ESSRS. LONGMANS, GREEN, & CO. have wisely resolved to meet the popular demand for good literature by re-issuing their series of "English Worthies" (edited by Andrew Lang) in shilling volumes. The series is one of the best which recent years has called forth, and no intelligent student of English history and literature will be content without it. It comprises, so far, nine volumes: viz., "Charles Darwin," by Grant Allen; "Marlborough," by G. Saintsbury; "Shaftesbury," by H. D. Traill; "Admiral Blake," by David Hannay; "Raleigh," by Edmund Gosse; "Steele," by Austin Dobson; "Ben Johnson," by J. A. Symonds; "George Canning," by Frank H. Hill; and "Claverhouse," by Mowbray Morris. We do not agree with the historical or philosophical views of all the writers. We dissent from the Darwinism of Mr. Grant Allen, and feel no inclination to "hero worship," as does Mr. Mowbray Morris, in the presence of Claverhouse. But even these biographies are valuable, and make no attempt to conceal "the other side." The more purely literary studies, by Mr. Austin Dobson and Mr. J. A. Symonds, are altogether admirable; while Mr. Gosse's "Raleigh," and Mr. Hannay's "Drake" are specially opportune in view of the Armada celebrations, and give a very vivid picture of the greatness and glory of the Elizabethan age.

as well as of its defects and corruptions. We cordially commend the "English Worthies" as being in their own way indispensable.

THE *New Princeton Review* for July has several articles of special merit. Mr. Edmund Gosse not unworthily occupies the place of honour in a survey of "Eighteenth Century Literature." The essay by G. Maspero, on "Egyptian Souls and their Worlds," is full of curious information which in this pleasant form should be generally acceptable. Mr. Ormond's exposure of the so-called religion of humanity is fearless and trenchant, and of course all who are interested in European politics will be eager to read the concluding part of Mr. Eugene Schuyler's "A Political Frankenstein." This shrewd and competent observer has evidently little respect for the tactics of Russia. Mr. Lawrence Hutton's "Poetical Dedications" is an amusing and instructive paper.

AMONG the series of books now being published by Messrs. Macmillan & Co., the "Twelve English Statesmen" is by general consent regarded as, after the "English Men of Letters," the most important. Five volumes have already appeared, viz., "William the Conqueror," by Dr. Freeman; "Henry II.," by Mrs. J. R. Green; "Cardinal Wolsey," by Professor Creighton; "Oliver Cromwell," by Frederic Harrison; and "William III.," by Mr. H. D. Traill. In our present note we can do little more than express our high appreciation of the value of such a series of historical monographs, every one of which is written by an author specially qualified to deal with his special subject. Never before have we had so vivid a conception of, at any rate, William the Conqueror, Henry II., and Cardinal Wolsey. Their personality, their policy, their influence on our national history and development, stand out with bold and memorable distinctness, and the far-away world in which they moved seems to be actually before our eyes. History studied under the guidance of volumes like these becomes a positively fascinating as well as instructive study, and to such books we turn again and again. The "Cromwell" and "William III." are equally well written, though most of us are more familiar with their subjects. We hope, subsequently, to refer to them at greater length.

REV. JAMES J. ELLIS, of Richmond, has published through the Monthly Tract Society a timely pamphlet for the Tercentenary Commemoration: "By the Mighty Hand of God: Three Hundred Years Ago; or, Notes on the Defeat of the Spanish Armada." Much valuable information is compressed into small space. Facts are stated in a lucid form, and Mr. Ellis writes as an intelligent Christian historian should.



« Photographie de M. Formanet (1867) »

Joseph Formanet

THE
BAPTIST MAGAZINE.

OCTOBER, 1888.

MR. JOSEPH BROOKE, J.P., MAYOR OF
HUDDERSFIELD.



ALL our Yorkshire and Lancashire readers, and very many others, will recognise a familiar face in this month's striking and faithful portrait. Mr. Joseph Brooke is well-known in the churches of his native county, and his name has often been mentioned, and always with honour, in Baptist circles in every part of the United Kingdom. The fact that the Baptist Union holds its Autumnal Session in Huddersfield in the early days of October, and that Mr. Brooke is the chairman of the Local Committee, suggested the prefixing of his photograph to this number of the BAPTIST MAGAZINE. A brief outline of the life of our friend—who happily is in the enjoyment of robust health, and may be expected to live through the next quarter of a century—will more than justify the placing of an admirable likeness of Mr. Brooke in our denominational portrait gallery.

Mr. Brooke is one of the thousands of villagers who have sought a home in large towns. We have often had occasion to note that the vast majority of shrewd and sturdy Nonconformists were born in villages, and there trained. The country produces men for the city. In our Baptist churches especially a large proportion of deacons and prominent members, of Sunday-school superintendents and teachers, have come from villages. If the supply is to be kept up—and the future somewhat depends upon the quality of those who migrate from rural to urban districts—our village churches must be sustained and

made efficient. This, however, is a digression. The place of Mr. Brooke's nativity was Chapelfold, a comparatively obscure village situated between the towns of Dewsbury and Heckmondwike, in the county of York. Our friend first saw the light in the year 1830. He was favoured with devout and intelligent and strong-minded parents. His father—a manufacturer and farmer—was a Congregationalist, and attended the Lower Chapel, Heckmondwike, but his mother was a Baptist, and communed with the church of her faith at Chapelfold. Their son Joseph, though he ultimately became a Baptist, was in his early infancy sprinkled by a Pædobaptist. The story of his so-called baptism in infancy is worth repeating.

The mother in this case was a second wife. A child of the first wife was at the time some twelve years of age. The ceremony was arranged to take place in the house of our friend's parents. On the appointed day all interested had assembled, the worthy pastor of the Lower Chapel, Heckmondwike, being there—well, not exactly to admit the lamb to Christ's fold, nor to wash away his sins and to regenerate his soul, but to do what Evangelical Pædobaptists think they do when they sprinkle water on a child's face and pronounce the baptismal formula. In due course the minister took the babe in his arms, and was about to perform the rite, when he discovered that there was no water within reach. The father turned to the mother with the question, "Mary, where is the water?" and with the request, "Get the basin and water." What could the Baptist mother do? She retained her seat, and quietly replied with firmness, "John, there is principle involved." The daughter was then ordered to do what the wife declined, and basin and water were brought and the ceremony completed. But the mother conquered. There were no more such ritual observances in the house. The children who followed were left unbaptized till they sought baptism. Such a mother could not fail to exert a mighty influence on sons and daughters. They believed in her, revered her, loved her, listened to her teaching, followed her example. The father was of the Puritan type—a stalwart, upright, God-fearing, and consistent Christian; a man whose voice was influential in the church of which he was a member, and a citizen who commanded the respect of his neighbours. And yet we suppose the nobleness and tender faithfulness of the mother were even a greater force than were the strength and loyalty of the father in the formation

of the character and the after career of their children. It was so with their first-born son. Joseph became a Baptist.

In 1853 Mr. Joseph Brooke took up his residence in Huddersfield. The young man soon won confidence. His keenness, industry, thorough integrity, and straightforwardness, tempered as it was by self-restraint and courtesy, could not fail to conquer difficulties and achieve success. Mr. Brooke is a merchant, trading in woollens and stuff-goods with the United States of America. Though his principal house of business is in Huddersfield, he has also a house in Bradford. Our friend has been blessed with prosperity. But for some years the state of trade was peculiarly trying. Yorkshire merchants who did business with America found their profits gone. Mr. Brooke, we are thankful to add, weathered the storm; not that he escaped loss, but he held on till the tempest abated and the sea became less boisterous. Since the change for the better in the trade of English-American merchants Mr. Brooke has enjoyed the sunshine. The kind of life he has lived in the busy town of Huddersfield—a life characterised by single-mindedness and whole-souledness, transparent, and full of all sorts of helpfulness—has secured for him a high position among his brother burgesses. He is a power in the Town Council, and worthily fills, to the satisfaction of all concerned, the office of Mayor. In politics he is a Liberal, and a leader in his party. As one of Her Majesty's Justices of the Peace he is as favourably known. If we might so far intrude behind the scene, we should say that Mr. Brooke has found a wife whose "price is far above rubies." "Her husband is known in the gates, when he sitteth among the elders" of Huddersfield.

But our readers are more interested in the denominational than in the municipal. Mr. Brooke connected himself with the Baptists of the town to which he came in 1853. It was not till April 6th, 1862, when he was about thirty-two years of age, that he was baptized and became a member of the church. The brotherhood met in those days in a humble building. Their pastor—the Rev. John Hanson, now of North Bradley, in Wilts—was fighting an uphill battle. Mr. Brooke became one of the most earnest workers in the church; was elected superintendent of the Sunday-school in 1866, and filled the office till 1878; and the church chose him to be a deacon in January, 1867. During the last twenty-six years Mr. Brooke has lived for his church almost as much as for his family. He was one of the few

enterprising and liberal men who devised great things, and resolved to build the large and handsome chapel in New North Road. It must be to him a joy to witness the growth of the church under the pastorate of the Rev. F. J. Benskin, and our prayer is that "the pleasure of the Lord" may continue to prosper, and prosper more and more, in the hands of pastor, and deacons, and their fellow-workers.

This brief and imperfect sketch would be unpardonably incomplete without a reference to the manner in which Mr. Brooke has served the Yorkshire Association of Baptist Churches in the office of Home Mission treasurer, an office to which he was called in 1872. He was in those times a busy man. A rising merchant, a deacon of the church and superintendent of the Sunday-school, and moreover taking part in local and political movements, he might have pleaded that he was too much engaged to do the work of a treasurer. We think that, because he was doing so much, therefore he was the man to do more. According to the *Baptist Handbook* for 1872, the Home Mission expenditure of the Yorkshire Association in 1871 was £418, and the income £715. In 1873 the income rose to £1,096, and in 1880 the amount subscribed for evangelistic work was £1,901. Depression of trade stopped the growth of the income for the Yorkshire Home Mission, and led to a decrease in receipts. We mention these facts to indicate the results of the zeal and industry with which Mr. Brooke performed the duties of his treasurership. Not that he was the only worker. The Revs. W. C. Upton and John Haslam; notably Dr. Parker, now of Manchester College, then of Farsley; and many others wrought well and unselfishly in the good cause. But Mr. Brooke was necessarily their leader. He not only counselled the committee and transacted the business of the Mission; but, along with the above ministers and their brethren, and such good men and true as Mr. Stead, of Harrogate, he visited the aided churches, represented the committee at meetings of the wealthier congregations, and was indefatigable in promoting the extension of the Kingdom of the Redeemer in the county of York.

We have submitted more than enough to interest our readers in Mr. Brooke, and to suggest the wish that God would give to every church such a deacon, and to every association such a Home Mission treasurer, and to every town such a citizen as Mr. Joseph Brooke, J.P., Mayor of Huddersfield.

C. W.

THE LORD'S SUPPER IN THE WRITINGS OF THE APOSTOLIC FATHERS.



IN the number of this magazine for November last appeared a complete account of the references to Baptism in the writings of the Apostolic Fathers, occurring in a period of time comprising the forty-three years immediately following the death of the last of the apostles (A.D. 97—140). Of the nine writers included in the series—viz., Clement, Ignatius, the author of the “Teaching of the Apostles,” Quadratus, Papias, the author of the “Epistle to Diognetus,” Barnabas, Hermas, and Polycarp—it was shown that allusions to Baptism occur in four of them—viz., three in Ignatius, one in Barnabas, three in Hermas, and two in the “Teaching of the Apostles.” In these nine passages it appeared that, with regard to the mode of Christian baptism, immersion was the practice, trine affusion being permitted in cases of necessity. With regard to the subject, Infant Baptism appeared to be unknown, seven passages either describing the Baptism of Repentance and Faith, or seeming to be most in harmony with it, the other two passages affording no light.

It is now proposed to make a similar inquiry regarding the sacrament of the Lord's Supper. It will be found that, of the nine writers, two only make any allusion to it—viz., Ignatius and the author of “The Teaching.” In the Epistles of the former there are four passages, and in the latter treatise two. These will now be given at length:—

I. IGNATIUS.

(1) Epistle to the Ephesians, c. xx. :—“Breaking one and the same bread, which is the medicine of immortality, and the antidote that we should not die, but live ever in Christ Jesus.”

(2) Epistle to the Philadelphians, c. iv. :—“Take ye heed, then, to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup into the unity of His blood.”

(3) Epistle to the Smyræans, c. vii. :—“They (*i.e.*, the heretics) abstain from the Eucharist and from prayer, because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ, which

suffered for our sins, and which the Father, of His goodness, raised up again."

(4) *Ibid.*, c. viii. :—" Let that be deemed a proper Eucharist which is either by the bishop or by one to whom he has entrusted it."

Taking these passages as a whole it cannot be affirmed that the language is more hyperbolic than that used by our Lord and by St. Paul, or that transubstantiation is implied in either of them. In the first of them, that in the Epistle to the Ephesians, we may perhaps see the beginning of confusion between the sign and that which was signified by it. Neander regards these expressions of Ignatius as having been developed by the conflict with Docetism—*i.e.*, the heresy which denied the actuality of the body of Christ—and understands by the phrases, "medicine of immortality," "antidote to death," that Ignatius regarded the body of Christ in the Supper as a "means by which the seed of immortality is deposited in the human body." It may, however, be questioned whether these expressions are other than figurative. In weighing the question we are confronted with a difficulty in interpretation which meets us at every turn in primitive Christian literature—a difficulty which seems, indeed, to be inseparable from the employment of figurative language.

The regulation laid down in the fourth passage, which insists on the propriety of the bishop (or presiding elder) officiating at the Lord's table, "or one to whom he has entrusted it," does not differ from the practice of modern churches generally.

II. THE AUTHOR OF THE "TEACHING OF THE APOSTLES."

Not the least interesting part of the famous treatise recently recovered for the Church by Archbishop Bryennios is that which relates to the sacraments. The ninth and tenth chapters are wholly taken up with the Lord's Supper, and there is a further reference to it in the fourteenth chapter.

(1) Chapters ix. and x.—These form one passage, not too long to quote in full :—

"As regards the Eucharist, give thanks thus :—

"First for the cup—'We thank Thee, our Father, for the holy vine of David Thy servant, which Thou madest known to us by Jesus Thy servant : to Thee be glory for ever.' And for the broken bread—'We thank Thee, our Father, for the life and knowledge which Thou

hast made known to us by Jesus Thy servant ; to Thee be glory for ever. As this broken bread was scattered over the hills, and having been brought together became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom ; for Thine is the glory and the power by Jesus Christ for ever.' But let no one eat or drink of your Eucharist, except those baptized into the name of the Lord ; for respecting this the Lord hath said, 'Give not that which is holy to the dogs.'"

"After being satisfied, give thanks thus—'We thank Thee, holy Father, for Thy holy name, which Thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which Thou madest known to us by Jesus Thy servant ; to Thee be glory for ever. Thou, Almighty Sovereign, didst create all things on account of Thy name, and gavest food and drink to men for enjoyment, that they may give Thee thanks ; but to us Thou didst grant spiritual food and drink and life eternal by Thy servant. Before all things we thank Thee that Thou art mighty ; to Thee be glory for ever. Remember, Lord, Thy Church, to deliver her from every evil, and to perfect her in Thy love, and gather her from the four winds, hallowed for Thy kingdom, which Thou didst prepare for her ; for Thine is the power and the glory for ever. Let grace come, and let this world pass away. Hosanna to the Son of David. If anyone is holy, let him come ; if anyone is not, let him repent. Maranatha. Amen.' But permit the prophets to give thanks as much as they wish."

(2) The other passage, in chapter xiv., is short, but full of interest:—

"On the Lord's Day assemble together, and break bread and give thanks, after having confessed your transgressions in order that your sacrifice may be pure. Let no one that hath a difference with his friend join himself to you until they are reconciled, that your sacrifice may not be profaned. For this is that which was spoken by the Lord, 'At every place and time offer Me a pure sacrifice, for I am a great King, saith the Lord, and My name is wonderful among the Gentiles.'"

In these directions, and in the three previous thanksgivings, several points are worth attention. It will be noticed that the term "Eucharist" is used here as in Ignatius. These are the earliest places in which this term is found. It is simply the noun correspond-

ing to the verb used in each of the four Scriptural accounts of the institution of the Supper. Our Saviour is called once the "Son of David," twice "the Lord," and thrice "Thy servant Jesus." The latter expression is that used by St. Peter in the Acts (iii. 13; iii. 26; iv. 30), as seen in the Revised Version, and should be compared with the usage of the younger Isaiah, in the great Messianic prophecy of the Exile (Isaiah xlii. 1; lii. 13; liii. 11). In this light the expression does not appear necessarily suggestive of Ebionitism, but the notable absence in the thanksgivings of any reference to atonement by the blood of Christ indicates the doctrinal tone of the Hebrew-Christian Church, of which the Epistle of St. James is the canonical example, and the "Testament of the Twelve Patriarchs" the after fruit.

It is worthy of notice that, in the larger and later work known as the "Apostolical Constitutions," and which incorporates much of "The Teaching," this deficiency is corrected. A thanksgiving is inserted, in the prayer before participation, "for the precious blood of Jesus Christ which was shed for us"; and, in the prayer after participation, there is inserted, after the words "Remember, Lord, Thy Church," the words, "which Thou hast purchased with the precious blood of Thy Christ."

The comparison is important to those who desire to estimate the doctrinal position of "The Teaching." The date of the "Constitutions" is probably A.D. 300, that of "The Teaching" perhaps A.D. 115.

The other passage (c. xiv.) is notable for its reference to "the Lord's Day." With it may be compared the still earlier passage in the Epistle of Ignatius to the Magnesians, "After the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection-day, the queen and chief of all the days"—two passages which help to fix the interpretation of Revelation i. 10.

It is of further significance on account of the use of the word "sacrifice." The breaking of bread and giving of thanks is here described as a "sacrifice," to the purity of which two things are necessary—the confession of transgression and the reconciliation of those who have differed; but whether the whole service or the breaking and offering of bread is the sacrifice does not quite distinctly appear.

To conclude: the circumstance that any reference to the Lord's Supper can be found in two only of these writers is itself significant.

It may be compared with the fact that, of the twenty-seven books of the New Testament, five only contain an allusion to this ordinance. If it were true that grace is communicated only or chiefly through these "outward and visible signs," we might expect to find larger attention paid to them, both by the Apostles and the Apostolic Fathers.

From the dim confines of the Apostolic age there come to us these four passages from the fiery martyr of Antioch, and these simple thanksgivings and prayers from the remnant of the Hebrew-Christian Church in its retirement at Pella—a Church destined soon to fade away, while the Church of the Gentiles was proceeding to the conquest of the world.

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THE EVANGELISATION OF THE ROMAN AND INDIAN EMPIRES—COMPARISONS AND CONTRASTS.



UNDRY authors, whom I refuse to advertise by naming, have given out with an air of authority, which is, however, but the temerity of ignorance, that "the failure of missionaries in India is complete." Others, again, who are truly sympathetic with the attempted evangelisation of the country, speak somewhat complainingly of the progress that is being made. On inquiry I am of opinion that the complaint of the one party and the sneer of the other will be found to be equally baseless.

Herbert Spencer, in his work on Sociology, says: "You must compare positions at great distances from one another in time before you can tell rightly whither things are tending." In 1816 Dr. Yates, writing to "Robert Hall," said: "In most things that regard their worship, it is said, they are quite different from what they were one hundred years ago; and this gives me hopes that, through the unremitting exertions of Christian missionaries, in another hundred years they will no longer be what they are now." Seventy-one years have passed—years each of them crowded with mighty changes—changes so great and striking that, when the periods are brought together and

contrasted, we cannot help expressing our surprise that so much that is beneficial should have been crowded into a span so brief.

I fearlessly claim for Christianity all the great, the noble, and beneficent changes and reforms that have been effected in India; for nothing, as far as I know, has sprung from the spontaneous action of the people. In this great result missionaries have borne their part, and effected far more than can be measured by the sum total of converts, the usual, but unsatisfactory, mode of calculating the net result of their work in India. I hope I do not detract from the honour due to those officers of Government who have been conspicuous in effecting reforms and introducing changes when I say that, but for the presence and influence of missionaries, much that has been done would not have been undertaken, while much would have been delayed far beyond the time at which it was accomplished, and that Indian society would not have been in the advanced state we now know it.

Any judgment to be of value in this matter must be based on contrasts. We see what has been done. The India of to-day is not the India of 1816; and, be it remembered, the forces which have effected the vast change have not yet come to a state of equilibrium. India has been roused out of the slumber of ages; society is "living, growing, changing"; we see not the end, but we can mark the direction in which the forces have set. Shall we be considered too bold, then, if we venture to say that our faith looks forward to the time when their unarrested progress shall culminate in a general and universal acceptance of the Christian faith? Foregoing for the moment the indirect results of missionary effort, we ask whether the direct results of the Christian Church of India betokens success or failure.

And here we are met by a difficulty. We cannot measure the success of a religious system as we calculate the success of a merchant. How then are we to estimate it? We are obliged perforce to fall back upon the history of the Church, and seek for the criterion in its epochs of growth and expansion. We select the first period of its history; for, by a general consensus of opinion, it is regarded as a period of successful work, and, having selected it, we make bold to enter upon a comparison.

Christianity had its genesis in Judæa during the supremacy of the

Roman Empire ; and the presence of Roman magistrates in the Holy City itself attested the fact that it, too, had become an integral part of the Empire.* “Beginning at Jerusalem,” it swept outwards in ever enlarging circles over the length and breadth of Roman territory, followed in the wake of its conquests, and proclaimed the Divine message as far as the authority of the Roman army extended. That was no mean field, for Rome was the Colossus among the empires of antiquity. It comprehended more territory, and included more nations, than perhaps any which ever preceded it. The shadow of its greatness still lingers over us vast and imposing, but, like the illusion of the Brocken, an exaggeration of the reality. Comprehending as it did so many nationalities there is the danger, as it recedes into distance, that its greatness may be unduly magnified. This I believe is commonly done. As a matter of fact, however, the Roman Empire, while the Colossus among the empires of antiquity, takes a secondary place when compared with the Indian Empire. I refer not so much to extent of territory as to population. I quote the following from Gibbon’s “Decline and Fall of the Roman Empire” :—“The number of subjects who acknowledged the laws of Rome, of citizens, provincials, and of slaves, cannot now be fixed with such a degree of accuracy as the importance of the object would deserve. We are informed that when the Emperor Claudius exercised the office of censor, he took an account of 6,945,000 Roman citizens, who, with the proportion of women and children, must have amounted to about 20,000,000 of souls. The multitude of subjects of an inferior rank was uncertain and fluctuating. But, after weighing with attention every circumstance which could influence the balance, it seems probable, that there existed in the time of Claudius about twice as many provincials as there were citizens of either sex and every age ; and that the slaves were at least equal in number to the free inhabitants of the Roman world. The total amount of this imperfect calculation would rise to about 120,000,000 of persons ; a degree of

* “At the time of Christ’s birth, Palestine was governed by Herod the Great ; that is, it was nominally an independent kingdom, but under the suzerainty of Rome.” Later, on the deposition of Archelaus, “Judæa was joined to the Roman province of Syria, but with a procurator of its own.”—Dr. Eidersheim’s “Sketches of Jewish Life.”

population which possibly exceeds that of modern Europe, and forms the most numerous society that has ever been united under the same system of Government." *

These figures represent the result of a very imperfect calculation. We must remember this fact when they are put side by side with the carefully prepared census of the Indian Empire taken in 1881. It may, however, be safely said, even with regard to them, that, with all the care exercised by the Indian Government to secure an accurate census of the Empire, the result represents, at the best, but an approximation to the actual population, being more probably an under than an over estimate of the people.

Turning, then, to the census of 1881, we learn that the population of the Indian Empire outnumbers that of Rome by nearly two to one, the population of the Roman Empire being, as we have just seen, 120,000,000, that of the Indian Empire 210,574,000. These figures speak for themselves. They reveal the startling fact that the Church in the 19th century has been called upon to undertake in Asia a work nearly double the magnitude of that which lay before the early Church in Europe. Am I in error when I say that, humanly speaking, the evangelisation of the Indian Empire should occupy nearly twice the time required for the evangelisation of the Roman?

Not only was the Empire much smaller: a great deal of preparatory work had been done to facilitate its spread. Its evangelisation was undertaken, not, as in India, by foreigners, but by its own subjects—by men who had a language common to them and those whom they addressed. We cannot overstate the importance of this fact. Given the subjects they had not to halt and hesitate till they had acquired an acquaintance with the languages spoken among so many peoples; for, in the providence of God, a vehicle of communication had been established in which the educated of the most distant provinces throughout the empire could exchange their thoughts. Ancient Greece, like the Greece of the present day, was greater abroad than at home. The writer of the famous articles which lately appeared in the *Fortnightly Review* on the "Present Position of European Politics," says (p. 493), "There are about two million Greeks in Greece.

* "Decline and Fall of the Roman Empire," Vol. I., p. 47.

There are three millions in the Greater Greece outside, without counting those in Asia Minor, which is fast becoming completely Greek." This would seem to have been the normal condition of that interesting country from very early times. Ancient Greece, too, had its Magna Græcia. Its inhabitants had spread themselves at an early period to the West as far as Marseilles, and to the East as far as Trebizonde; they had flourishing colonies on the Euxine, the Adriatic, the coasts of Africa, and Asia Minor. There was thus a kindred people all along the shores of the Mediterranean, who had a common language by which the communication of ideas was rendered easy. Much as they had done to extend its use, the establishment of the Macedonian Empire and the conquests of Alexander the Great in the 4th century B.C. did even more. Alexandria in Egypt, and Antioch in Syria, the two capitals of the divided empire, became centres from which the language spread throughout the civilised world, and became the means of intercommunication among the cultured. Even when Greece fell before the superior might of Rome, the Greeks still continued to trade along the great Roman roads that issued from the city like the arteries from the heart, and spread themselves to the furthest limits of its dependencies. Their language, despite their subjection, was, Cicero informs us, "universal among all educated people." What advantages! Members of a common empire, speakers of a common language, their way was made ready for the rapid dissemination of the ennobling truths of the divinely inspired Word.

How different the circumstances under which the Church of the 19th century enters upon and pursues the evangelisation of India! We have the initial disadvantage of being foreigners—foreigners not regarded with indifference, but hatred, because, by the skilful use of power and the subtle use of diplomacy, we have seized the reins of government, and brought the conflicting races into subjection to our rule.

Nor is this all. We labour under the further disadvantage of having to acquire a perfect Babel of languages, and translate the Bible into each of them before we can even attempt to enter upon the Church's mighty enterprise. What the translation of the Scriptures has meant to the Church, and still means, let the following quotation from a letter of Dr. Carey's, dated

May 17th, 1815, about twenty-two years after his arrival in the country, testify:—"At the present time," he writes, "my labour is greater than at any former period. We have now translations of the Bible going forward in twenty-seven languages." Let anyone who has attempted to see even a small work through the press endeavour merely to estimate the labour of correcting and revising this mass of work, all of which, in addition to much of the translation, devolved entirely upon the Doctor. These translations were the work of a group of eminent scholars who had for their colleagues men of signal ability in every section of the Church; and if we could calculate the labour expended by all combined, the result would amaze the world. It has but recently taken the best scholars of England and America ten years to REVISE our English version in their mother tongue, and *that* has very rightly been considered a great work. Difficulties in regard to translation diminish, but they are not yet ended, as the existence of so many translation committees at the present time continues to demonstrate. They will have an end in time we hope; but as long as the Christian churches of England, America, and Australia continue to respond to the Macedonian cry so long will the difficulty of language bar the path of progress.

I am not forgetful, nor do I in any way seek to minimise the importance of the objection which may be urged that the mass of the people in the first century would only know their own tribal tongue. Granted: even then Divine provision was made for the necessities of the case by the gift of tongues.

This gift, whatever its peculiarities in apostolic times, cannot, of course, be said to be confined to them. It is a gift for which the Church of our day has likewise to be grateful; for no one can doubt that men of humble rank like Carey, the cobbler; Marshman, the bookseller's shop-boy; Dr. Yates, the shoemaker's apprentice; Henry Martyn, the son of a late labourer in the mines of Cornwall, have been endowed with it in a very eminent degree; and, like their prototypes of apostolic days, have been compelled by Divine love to use it in telling to peoples of strange tongues the wonderful words of God. This advantage of the early Church is, therefore, to some extent, neutralised, but not entirely; for no one in modern times has been able to speak in strange tongues without long and patient study.

Among the preparatory work which made ready the highway of the Lord we must include the decay of the heathen religions. They had been tried and found wanting. Scepticism originated with the philosophers, but, as Neander has remarked, "it was at length no longer to be concealed even from those who were no philosophers." The contagion spread till religion became a by-word among all classes. "It may perhaps with reason be doubted," says Dr. Storrs, in his "Lectures on the Divine Origin of Christianity," "whether the vehement satire of Juvenal is to be taken as representing exact lines of historical truth; whether the temper of the man, and his pessimistic tendencies, have not surcharged with lurid tints his picture of the times. But there can hardly be room for doubt that he at least approximated the truth when he said that 'even children had ceased to believe anything about the underworld, and that the priests of august temples could commonly be found in corner taverns among sailors and slaves.'" It is evident that "the ancient rites of worship had become objects of public sarcasm," so that Froude, it would seem, hardly exaggerates when he says that "in the time of Cæsar the Roman people had ceased to believe; the spiritual quality had gone out of them; and the higher society of Rome was simply one of powerful animals."

This dissatisfaction was with the religious system they had, not with religion *per se*; their sarcasms were thrown at the "ignoble crowd of gods which the superstition of ages had brought together"; but they still felt that there might be powers unseen, yet near, that accounted for the universe; they rejected what they had proved false, but their empty hearts craved for a revelation of the true. Did not this state of affairs render easy the first mission of the Church? The pioneer work was done; the way was cleared of obstructions, so that Paul, on Mar's Hill, could say to the Athenians in reference to their altar to the unknown god: "Whom therefore ye ignorantly worship, Him declare I unto you."

Those who know the character of present-day Hinduism, who have witnessed the folly and degradation of its worship, who know anything of its festivals and melas, will not require to be told that this preparation was altogether wanting in India. But those who are acquainted with the Hinduism of the present day only, revolting as it truly is, have but a very faint conception of what it was when the churches of England marched into the field to do battle with the

tyrant and set her captives free. The fanaticism of superstition, like a mighty current, carried all along with it. The ideas of the philosophers, of which we know much at the present day, were then like trade secrets, the property of a few who jealously guarded their possessions. However much they, as a class, disbelieved in the gross physiolatry that reigned around them, they took care not to enlighten the masses; and the latter, favoured, as they fondly imagined, by the intellect of the world, were madly enthusiastic in the revolting rites of their religion. Hinduism is repulsive now; but it bears only the relation grey does to black as compared with the Hinduism of the eighteenth century. Everything has changed, and the Christian churches of England cannot too soon realise that the India of to-day is not the India to which they sent forth their first missionaries. This is a fact far beyond the possibility of dispute. The sketches of eye-witnesses, penned in the early years of the century, have come down to us so full of horrors that our blood curdles in our veins as we read them; and, while they amply prove what I have ventured to assert, they show us, by comparison, results which are prophetic of the final triumph of the Christian faith.

(To be continued.)

JOHN EWEN.

NEGLECTED INCIDENTS AND CHARACTERS OF THE NEW TESTAMENT.

V.—EUTYCHUS.

“And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life is in him.”—Acts xx. 9, 10.



HE Apostle was now in the midst of his third missionary journey. Being driven out of Greece by the bitter hostility of the Jews, he returned through Philippi to Troas, where he had founded a church some years before, and now met with a hearty welcome. Eight fellow-workers accompanied him, and they were busy for seven days con-

firming the Christians in their faith, and preaching the Gospel to the inhabitants. On the Sunday morning their ship set sail; so on Saturday evening (which was the beginning of their first day in the week) the disciples gathered together for a farewell service, to be concluded by the Lord's Supper. They met in a large room on the third story of one of their houses. As is usually the case in the East, the chamber seems to have projected somewhat into the street beyond the rest of the house. The latticed windows were thrown open to admit light and air. The Apostle's address was very long. Night closed about the meeting, and the lamps were lit, but still the stream of eloquence poured on. All eyes were bent upon the veteran hero who stood at the high table telling the wonderful story of his work, and the wonderful doctrines of the Cross. No one noticed the young man who sat upon the window-sill, slumbering soundly, and swaying this way or that. Suddenly there is a noise and a cry as the young man falls backwards into the street. No one is in time to save him, and a ghastly thud is heard as the body strikes the ground. The meeting is thrown into confusion. Some rush to the windows and look out. They see no movement, they hear no moan, and they cry, "He is dead!" Others hurry down the staircase with the lamps. A crowd is quickly grouped around the ill-fated youth. Luke feels his pulse—he is a physician—but there is no sign of life. There is not the slightest twitching in the body. The lifted arm drops like lead. There falls upon all a great horror as the word goes round—dead! Wailing and lamentation break the silence of the night. But Paul approaches, and all make room. He bends over the prostrate body, and, like Elisha, falls flat on the corpse. "Make no ado," he exclaims, "his life is in him." A change takes place in answer to his unuttered prayer. The boy revives; and, sure of his speedy recovery, the Apostle returns with the company to the upper room, leaving the youth in good hands we may be sure. Afterwards we are told that "they brought the lad alive, and were not a little comforted."

The scene is very vivid and real. We have no difficulty in picturing it before the mind. But about the central fact there seems to be some doubt. Was the lad really killed by the fall and restored by a miracle? or, was it only apparent death? and did the Apostle mean that when he said, "His life is in him"? I am disposed to

accept the latter view myself. It is really a choice between accepting literally the words of the narrative, "was taken up dead," or the words of Paul, "His life is in him." It makes but little difference either way, for only the special mercy of God could have spared the lad's life after such a dangerous fall. Still I feel that the supposition of a miraculous raising from the dead is hardly consistent with the way in which the story is told. Surely, in that case, something would have been said of prayer to God and subsequent thanksgiving, and the narrative would have indicated more plainly the nature of the occurrence. Passing this by, however, I desire to call your attention to the long sermon and sleepy hearer of this incident, as suggesting a little plain talk about the pulpit and the pew.

I. A long sermon.

I fear that most modern congregations would be very impatient in similar circumstances to those of Eutychus. The bare idea of a preacher continuing his discourse until midnight would be enough to scare all his hearers. I do not know what would be thought of a religious service lasting until break of day: my imagination is not strong enough to realise such an extravagant supposition. He must be very brave or very obtuse who will venture to detain his audience ten minutes after the hour; even if half of them come late they all expect to leave early; and to keep dinner or supper waiting would be an unpardonable offence. The fact is, modern hearers enjoy so many privileges, that they are inclined to think lightly of them. Fewer sermons would be better appreciated. Plenty begets indifference. Men have not always been so dainty in their spiritual appetites. When John Howe was minister at Torrington, in Devon, public fast days were common, upon which he told a friend, "it was his common way to begin about nine in the morning with a prayer for about a quarter of an hour, in which he begged a blessing on the work of the day. Afterwards he read and expounded a chapter or a psalm, in which he spent about three quarters of an hour; then prayed for about an hour; preached for an hour; and prayed for about half an hour. After this he retired and took some little refreshment for about a quarter of an hour more (the people singing all the while), and then came again into the pulpit; prayed for another hour, and gave them another sermon of about an hour's length; so concluding the service of the day, at about four of the clock in the evening, with

about half an hour or more in prayer." A moment's calculation shows the amazing total of seven unbroken hours of preaching, prayer, and exposition. The only break was of about fifteen minutes, when the minister retired for refreshment, and the long-enduring congregation sang for a change! Long sermons were the fashion then, and the services held by the great divine were by no means exceptional in respect to their length. But I am doubtful whether they ever did much good. The children cannot have been very happy under such ministrations; and perhaps the laxity of the succeeding age was due to the overdose of piety to which they were treated in early days. Now, however, the pendulum has swung to the other extreme. The great characteristic of our age is speed. Everything has to be done with despatch. No one has time for anything lengthy. Modern books are mere pigmies compared with the gigantic folios of earlier times. No poet dare write an epic—it would never be read; if he would win an audience, he must carol briefer snatches of song. Even musicians feel the stress of this influence. An oratorio by one of the old masters must be shortened for a present-day audience, and modern works seldom rival the length of the classical masterpieces. It is not to be wondered at, therefore, that the demand for short sermons has increased in urgency; that whereas our fathers reckoned an hour a moderate length, we are disposed to vote it an unpardonable excess; and that half an hour has come to be regarded as the limit which one may but seldom overpass. I am not disposed to cavil at the change. It seems to me both wholesome for the hearers and welcome to the preacher. Perhaps our sermons would often be shorter than they are if we had time to make them so by revision. But there is danger in laying down rigid rules. We ought to shun formality above everything. And so it is well to note that a long sermon is not always out of place. The ideal of congregational worship will be reached when there is perfect freedom; when a minister may use a liturgy or not; when he may preach for twenty minutes or for an hour. The only constraint should be the need of securing the interest and quickening the devotion of the people. Our Lord does not appear to have been addicted to long sermons, nor do the apostles seem to have been addicted to that vice; but this one instance is recorded, and may indicate some of the reasons which justify a departure from the rule of brevity.

1. Note who was the preacher. He was the greatest missionary of the Early Church. His history had been like a romance. The utmost extremes met in his life. He who had been the arch-persecutor became in turn the persecuted. He had been plotted against, he had been beaten, he had been stoned, he had been in shipwreck, he had been in peril again and again. He came to Troas in hasty flight because of the hostility of the Jews in Greece. And as the intrepid soldier of Christ stood up before the people, with the scars of conflict to be seen in his stooping form and fast-aging appearance, there was power and pathos in his silent presence. One who had borne the burden and heat of the day, one who had done so much for the cause, had a right to transcend ordinary limits. His impassioned devotion could not be restrained within the regular banks; it overflowed them. As Dr. Broadus has said, "Paul felt himself to be a debtor both to Greeks and to barbarians (Rom. i. 14); what he owed to Christ he could only pay by doing good to his fellow-men. He was sometimes consumed with passionate longing for the salvation of the Jews, almost ready to pray that he might be anathema for their sakes (Rom. ix. 3). He felt that there was a woe upon him if he did not preach the Gospel (1 Cor. ix. 16). Such a soul as his would naturally multiply and reduplicate his loving appeals and solemn warnings. When he paused, one or other of the brethren would have a song or a prayer, or all together would chant some Psalm of David, or new Christian hymn, and then the Apostle would begin speaking again."

2. Note also the occasion. "Paul . . . intending to depart on the morrow, . . . prolonged his speech until midnight." Closing words (says an American writer) are not easily closed. Farewells take a long time in saying. When friends come to the time of parting, there is generally much to be said. In this case both the preacher and his hearers had a presentiment that they would never meet again. It was Paul's last visit, and all were anxious to make the most of it. The congregation would have been disappointed if he had contented himself with a short address. They had many questions to ask, many doubts to be solved, many practical difficulties to be met. No one else could speak with Paul's authority, and this was their final opportunity of obtaining his guidance. One cannot wonder at the length of his farewell deliverance.

3. One thing more may be noted. Nothing is said about the

matter of Paul's sermon, but we may safely conclude that its length was justified by fulness and variety of thought. The length of a sermon is not always proportioned to its worth. What the Scotchman said of a prosy preacher may be applied but too often, "He's used up all his tow, and he's spinnin' awa' yet." But it ought also to be said that many a preacher is cramped and fettered in his treatment of a subject by the limitation of time. Our customs are too inelastic. Henry Ward Beecher said of the length of sermons, "that men should not be determined by the clock, but upon broader considerations—short sermons for small subjects, and long sermons for large subjects. . . . The object of preaching is not to let men out of church at a given time. The length and quality of a sermon must be determined by the objects which it has in view. Now you cannot discuss great themes in a short compass, nor can you by driblets—by sermons of ten or twenty minutes—train an audience to the broad consideration of high themes." There is no little danger in the modern passion for brevity. Carried to extremes, it will exclude all high and lofty subjects from the pulpit, and restrict the preacher to scrappy exhortation. When a man has much to say, he should be allowed ample scope for saying it. Long sermons should not always be voted a bore.

II. A sleepy hearer.

There may have been more than one. Perhaps the number was by no means inconsiderable. The lateness of the hour and the closeness of the atmosphere cannot have been conducive to the attention of the audience. The narrative tells us that "there were many lights in the upper chamber." Now the Eastern lamps were, and are still, "shallow oblong vessels of clay, containing oil, with a handle at one end, and a lip for the wick to rest upon at the other." They give but little light, whence the need of many to illuminate the room; and they emit a strong smell, which is not the most refreshing. It is by no means wonderful that drowsiness overcame the young man as he listened to the Apostle's long sermon. But the incident is suggestive of a twofold lesson for preachers and hearers, upon which I will venture to touch with brevity.

1. To preachers. The story has been a favourite with me since I began my ministry. It is consoling to remember sometimes that even Paul had his sleepy hearer. Great as was his genius, and impassioned

as was his eloquence, he did not always rivet attention. This is cheering to a preacher or teacher in those dull hours when he sees his audience nodding, and is tempted to despair by his failure. It shows that inattention may sometimes result from no fault in the sermon, but from causes quite independent of the preacher's control. The name of Isaac Barrow is one of the most illustrious in the annals of the pulpit. "He emerges from every sermon," says Prebendary Wace, "a victor over some form of sin or error with which he has been in mortal conflict." His volumes have been a perfect storehouse for preachers since his day. And yet, when he preached in London, the congregation gradually dwindled until only the sexton was left; and as the absorbed orator seemed unlikely to stop for some time, he marched up the pulpit stairs, placed the keys on the desk, and asked the preacher to be so good as to lock up when he had done. Two men who did more than most to shape the religious thought of their times were John Foster and Thomas Toke Lynch. Foster was a strong and original thinker; every sentence he wrote was a nugget of gold. Lynch was a poet, gifted with delicate insight and musical speech, whose books are full of beauty and charm. Yet Lynch ministered in a small iron chapel to a mere handful of people; and Foster was so little appreciated by his audiences, that when William Jay asked him to preach at Bath, he replied, "I should much prefer not to do so. I like to feel that there is *one* pulpit in England where I could preach if I wished. If I once came to Bath, you would never want me again, and that consolation would be gone." Such instances may seem, not indeed to encourage laziness or cheer incompetence, but to raise the spirits of those who may be sorrowful at heart and distressed by temporary failure. The best of sermons may sometimes win very indifferent attention. More depends upon the condition of the hearer than we generally think. Horace Bushnell returned from service one wet wintry Sunday morning and took his manuscript from his pocket. "I should burn that sermon if I were you," said his wife. "Why so?" he replied; "it is as good as my average." A year or so afterwards he repeated his discourse one fine May day. "You must publish this morning's sermon in your next volume," said his wife when they reached home; "it is one of your best." One is glad to recall such instances for the sake of encouragement and cheer.

2. To hearers. Dean Swift once commenced a sermon upon this subject with the sarcastic remark, "I have chosen these words with design, if possible, to disturb some part in this audience of half an hour's sleep, for the convenience and exercise whereof this place at this season of the day is very much celebrated." Then he proceeds to remark: "The preachers now in the world, however much they may exceed St. Paul in the art of setting men to sleep, do extremely fall short of him in the power of working miracles; therefore hearers are become more cautious, so as to choose more safe and convenient stations and postures for their repose, without hazard of their persons; and upon the whole matter choose rather to trust their destruction than their safety to a miracle." Now it is a matter of history that since his day the manners of the religious world have changed for the better in this respect. The ancient spirit is not dead even yet. Not a few are still to be found like the old countryman who was so regular at church, and explained to the parson that he very much enjoyed going, because "ye see I be mane toired wi' my work all the week, but o' Sundays I just goes to church, and sits back, and lifts my leg on the seat, and thinks o' nothing." And though sleepers may not be so common, inattentive hearers are as plentiful as of yore. The late hour and the stifling air were some excuse for Eutychus, but can seldom be pleaded by modern slumberers. Nor can the tedium of the sermon justify careless hearers; it is never *very* long nowadays; and, as George Herbert says, "Do not grudge to pick art treasures from an earthen pot. The worst speak something good: if all want sense, God takes a text and preaches patience." The great thing is to listen and be on the look out, not for novelties of thought, or surprises of expression, or elegance of imagery, or any of the other merely intellectual features of pulpit discourse, but to ask continually, "What light does this throw upon the Word of God and upon my daily path?" They who come in that spirit will never be utterly disappointed or go empty away. But there must be reciprocity—give and take—between the pulpit and the pew if we are to get the benefit we might from our mutual relations. One of the mediæval legends tells how

"The monk was preaching, strong his earnest word,
From the abundance of his heart he spake;
And the flame spread; in every heart that heard
Sorrow, and love, and good resolve awoke.

The poor lay brother, ignorant and old,
 Thanked God that he had heard such words of gold.
 'Still let the glory, Lord, be Thine alone'—
 So prayed the monk, his soul absorbed in praise—
 'Thine be the glory! If my hands have sown,
 The harvest ripened in Thy mercy's rays :
 It was Thy blessing, Lord, that made my word
 Bring light and love to every soul that heard.'
 So prayed the monk ; when suddenly he heard
 An angel speaking thus : ' Know, O my son,
 Thy words had all been vain : but hearts were stirred,
 And saints were edified, and sinners won
 By his, the poor lay brother's, humble aid,
 Who sat upon the pulpit stairs and prayed."

No words are needed to point the lesson of so sweet a poem. It is when the preacher brings his sermon, and the people bring their prayers, *and only then*, that the true power of the pulpit is made manifest.

G. HOWARD JAMES.

DR. G. DUFFIELD—THE AUTHOR OF "STAND UP FOR JESUS!"



EV. GEORGE DUFFIELD, D.D., has been widely known in America as an earnest and successful minister of the Gospel, and as an evangelist of no common order. In this country he is best known by his most popular hymn, "Stand up for Jesus!" He has quite recently passed away from his work to his reward.

Dr. Duffield was born at Carlisle, Pennsylvania, September 12th, 1818. His ancestors were men of God. His great-grandfather, George Duffield, D.D., was pastor of the Pine Street Church, Philadelphia, during the revolutionary period, and was as earnest in his ministry as he was ardent in his patriotism. He was one of the first Chaplains of Congress. The British and the Tories (the latter term being applied to persons who opposed Independence) set a high price on his head on account of his impassioned utterances in the interests of Colonial liberty. His maternal great-grandmother was Isabella Graham, of New York, a woman of saintly renown. Divie

Bethune, his maternal grandfather, was a cousin of Mary Gladstone, the mother of William Ewart Gladstone, whom Americans regard as the world's greatest statesman and one of the finest and most cultured characters of this century.

At the age of nineteen George Duffield entered Yale College, and afterwards studied theology in Union Seminary, New York. He began to preach at the age of twenty. His first settlement was at Brooklyn, where he married Miss Augusta Willoughby, October 22nd, 1840. He held pastorates in many places during his ministry of half a century, including Brooklyn, New York; Bloomfield, New Jersey; Philadelphia; Adrian, Michigan; Galesburg, Illinois; Saginaw and Lansing, Michigan. His father had been known as "The Patriot of Michigan."

Mr. Duffield was favoured by Providence in the enjoyment of a private income; and, following his inclination as well as his general adaptability, he chose to be an evangelist rather than a pastor. He preferred to go to a weak, or infant cause, and continue with it, until by the Divine blessing on his labour, it attained strength and self-supporting resources. In this way he established many flourishing churches. His preaching was thoroughly Evangelical, and of a very rousing character. His stature, his commanding look, his imposing presence, and his voice of sympathetic power and sweetness, all told to arrest and hold attention, while his arguments went home and produced conviction.

In the great awakening in Philadelphia, in 1857-8, he was largely useful. With Dr. Albert Barnes, and Dudley A. Tyng, and others of kindred spirit, he laboured with large and far-reaching results. In a very remarkable way the Holy Spirit accompanied the preaching of the Gospel with the power that saves men.

It was in the midst of these blessed revival scenes that one of the active workers, Rev. Dudley A. Tyng, was unexpectedly called from his work to his reward. In watching the operations of an agricultural machine, his sleeve was caught, and one arm wrenched from his body. Loss of blood and other consequences resulted in a speedy death. But though speedy it was peaceful. He knew in whom he had believed. His sun set before noon, but he was ready. Dr. Duffield was among the brethren who visited him, and he composed the fine hymn, now almost classic ("Stand up for Jesus!"), which he

repeated at the close of the funeral sermon he preached for the beloved Tyng. If we read the hymn through carefully before we go further, or, at least, at the first opportunity, it will help us to realise the scene, and will give added force and point to the lines. We need not give them here. The original contains seven verses.

Mr. Tyng was rector of the Church of the Covenant, Philadelphia. His father, Dr. Tyng, who was rector of St. George's Church, New York, has given us some pleasing and affecting details of his son's closing hours. He was anxious to be useful to the last. On Sunday evening he had preached to five thousand people, a large number of whom were deeply impressed, and on Monday the Master's call came. Shortly before his death, when his physician, an esteemed and beloved friend, not then, however, an avowed believer, returned after a short absence, the dying man said, "Doctor, my friends have given me up; they say I am dying; is that your opinion?"

After a brief examination, the doctor replied in the affirmative.

"Doctor," he replied, "I have loved you much as a friend; I long to love you as a brother in Christ Jesus. I cannot repay the obligations I am under to you unless I am permitted to bring you to the Saviour's feet. Let me entreat you now to come to Jesus, that you may be to me for ever a dear brother in Christ, that you may be far more useful than I have ever been."

He was presently asked if he had any messages to send to his brethren in the ministry, or to his congregation. He answered, "Not now, I am too much exhausted."

After a brief repose, he opened his eyes, and said with a voice loud and distinct, and with a very elevated expression of countenance, "I am ready now; tell them, let us all *stand up for Jesus*—accepted in Christ, having no other claims than His righteousness—that Christ may be glorified for ever."

Then sinking again into repose, he presently roused himself, and with elevated eyes and voice, and equal distinctness, said, "Now, father, I want to send a message to my Church. I love that Church; I love the principles on which it has been founded. I want to see those principles established in the Church. I want to see men gathered into the Church on those principles such as shall be saved. I wish my people to go on vigorously and unitedly, and establish that Church for the glory of Christ for ever."

Much exhausted by this effort, he sank again into perfect quietness, and then again he suddenly roused up, and, "Sing! sing! can you not sing?" It was felt to be almost too much to attempt, when he himself struck up the hymn:—

"Rock of Ages, cleft for me,
Let me hide myself in Thee!"

The family and attendants followed him, and they sang together the first two verses of that hymn, and then neither he nor they could sing more. Sorrow drowned every voice.

Then came his farewell address to his wife and little children, and other members of the family present. His children were brought to him one after another, and received a dying father's kiss and blessing. The sight was deeply affecting, while his words were, "All so spiritual, so sweet, so solemn, that they can never be effaced from the memory of those who heard them and beheld the touching scene."

But life was fast ebbing now, and he soon became unconscious of the presence of his friends.

"Do you see me, my dear son?" asked his father.

"No."

"Do you hear me?"

"No."

"Do you not know your father's voice?"

"No."

His wife made similar attempts, but with the same result. Then said his father:—

"My darling son, do you know Jesus?"

"Oh, yes," he replied, with a strong voice deliberately, "*Oh, yes! I know Jesus*, I have a steadfast trust in Jesus—a calm and steadfast trust."

This was within an hour of the end, and after this he said very little connectedly. Half an hour onward his father asked:—

"Are you happy, my dear son?"

Very distinctly he answered:—

"Oh, perfectly, perfectly!"

"From that moment he gently sobbed away his life, like an infant who had fallen asleep in crying." His sobs became fainter and still fainter, and then all was quietness and rest. He was at home.

The reproduction of this affecting scene, it is hoped, will give renewed inspirations to the now world-famous hymn, help to make the singing of it more intelligent and truly devotional, and help, too, to bring some hesitating souls to a thorough decision, and strengthen all to "Stand up for Jesus!"

Dr. Duffield's last engagement was at Detroit, where he started a mission, entering upon it with promise of success, and with all the energy of youth, though he was verging on three score and ten. From this work he was called by the alarming illness of his son, Rev. S. W. Duffield, author of "English Hymns, their Authors and History,"* who died at Bloomfield, New Jersey, almost as soon as his valuable book on Hymnology was completed.

Dr. Duffield was actively associated with the Temperance movement in both the Eastern and Western States, and threw all the force of his character and eloquence into the crusade against the liquor traffic. Nor was he less a patriot than his distinguished ancestors. Detesting slavery as an institution, he laboured against its extension, and stood prominently by the Government in its resistance of the arrogant claims of the Southern Confederacy. Next to the service of the Church, he felt it his duty to do all that lay in his power to aid the State in its war against oppression and wrong.

Education, too, secured his earnest efforts, especially in connection with the University of Michigan, where, in succession to his father, who died in 1868, he was Regent and Chairman of the Board. The Young Men's Christian Association owes its commanding position in the University very much to his influence.

Dr. Duffield was a man of strong convictions, and he had the courage to state them forcibly and fearlessly, though never rancorously. He had the grace and the tact to engage, as he sometimes did, in warm controversy, without giving offence, using strong argument, but kind words.

Dr. Duffield was greatly blessed in his family and social surroundings. He attracted to himself many friends of all denominations, even Romanists respecting him. The congregation, too, to which he had ministered, held him in great esteem and affection. Thus all went

* Funk & Wagnall, 44, Fleet Street, London. 1886.

brightly and pleasantly until the last eight years of his life. Then afflictions came in close succession, and his sorrows were as a flood.

First of all, the wife of his youth was taken from him, with whom he had lived in the utmost harmony for forty years. Then his two sons were called hence, the latter being the highly gifted and scholarly hymnologist, Rev. S. W. Duffield, who will be widely known for many long years as the author of the most complete American book on English hymns. Long in the enjoyment of robust health he was disabled in a moment, by the defective action of a valve of the heart, in June, 1886. After lingering at a "dying rate" for a year, he passed away. The pride and the hope of his father, his death dealt him such a blow that he never rallied from it. It broke him down finally; and, to add to his distress, while he himself was on his dying bed, he heard of the death of his only sister, as the result of a surgical operation. But he was patient and resigned. He had entered public life by the South gate, and if God willed that he should leave it by the North, who was he that he shall murmur against infinite goodness? "Shall we receive good at the hand of the Lord, and shall we not receive evil?" He died at Bloomfield, New Jersey, 6th July, 1888, amid many of his old friends, and on the following Tuesday the body was laid in the beautiful cemetery of Detroit, where so many of his beloved sleep. To the last his faith was firm and his hope steadfast, and as in life he taught, so in death he exemplified, the blessedness of standing up for Jesus.

"Stand up! stand up for Jesus!
The strife will not be long;
This day the noise of battle,
The next the victor's song.
To him that overcometh
A crown of life shall be;
He with the King of glory
Shall reign eternally."

ROBERT SHINDLER.

THE BAPTISTS OF HENLEY-IN-ARDEN.



THE bicentenary of the Baptist church at Henley-in-Arden, which was commemorated on the twentieth day of June last, must not be regarded as indicating the earliest date which it is possible to give of the establishment of our denominational principles in that place. Students of our denominational history and literature will agree that we are far more indebted to the opponents of our faith for what we know of our forefathers and their work than to any who have written in our favour. The early opponents of our faith resorted to all sorts of means for our utter extinction. Daniel Featley “ducked and plunged us all over head and ears in a public disputation at Southwark,” thinking to entirely annihilate us by an ablution in words without wisdom, and bitterness without stint. The excellent Richard Baxter sought our destruction, and left no stone unturned for the accomplishment of his purpose. An exhibition of this good man’s feebleness could not be seen to greater effect than in his “Plain Scripture Proof of Infant Church Membership,” wherein he seeks to prove that the practice of adult believers’ baptism leads (amongst other things) to adultery and murder.

Space forbids our enlargement upon the foibles of our old antagonists; suffice it to say that, despite all the hatred, malice, and unreason of the learned reasoners who have arrayed themselves against us, we lived; and, as Baptists, here we are to-day, signal monuments of the preserving mercies of God.

In the year 1651 a tract was published, entitled “The Pulpit Guarded with XVII Arguments Proving the Unlawfulness, Sinfulness, and Danger of suffering Private Persons to take upon them Publick Preaching, and expounding the Scriptures without A Call,” &c., “Occasioned by a Dispute at Henley-In-Arden in Warwickshire, Aug. 20, 1650.

Against	{	Lawrence Williams, a Nailor—Publick-Preacher.
		Tho. Palmer, a Baker—Preacher.
		Tho. Hinde, a Plough-Wright—Publick-Preacher.
		Henry Oakes, a Weaver—Preacher.
		Hum. Rogers, (lately) a Baker’s-boy—Publick-Preacher.

Composed and Compiled by a friend of Truth and Peace.”

This "friend of truth and peace" was "Thomas Hall," and he in his epistle to his "beloved Parishioners, and approved friends," addresses them "from my study in Kings Norton."

The writer of the aforesaid tract is certainly one of the more moderate writers of the times in which he lived, for throughout his tract he is less virulent and splenetic than the majority of our opponents of that period. In his prefatory epistle "to the lay Preachers at Henley, Warwick, Alcester, &c.," he commences: "Brethren, for so in the judgment of charity I cannot but call you, though I must tell you you are erring Brethren, and such as are troubled with the falling-sickness; a disease very common in these last and worst times." Then he proceeds to tell them they have "faln backward into one of the most dangerous paths that men can fall into; viz., the way of the Anabaptists;" and after a little more in the same strain, he says: "That the world may see I do them no wrong, I shall present you with a looking-glass (collected out of approved authors) wherein you may clearly see the wrinkles and deformities, the deliriums and delusions, of that deluded sect; that by their fall we may learn to tremble, and fear, lest we also be tempted, and led away with the errors of the wicked." After which follows, "A Looking-Glass for Anabaptists." This "Looking-Glass" represents the "Anabaptists" as guilty of heterodoxy in thirty particulars, some of which we endorse, and hold to be true alike to Scripture and common sense; but others we repudiate as having ever been held by the English Baptists either of earlier or later times. The reflection from this "Looking-Glass" says:—

"1. Their first tenent is, that Infant-Baptism is a childish, needless thing; and that none must be baptized til he come to a perfect age, and can make a confession of his faith. That Infant Baptism came from the Pope and the Devil."

"27. We may dissemble our religion, deny Christ before men, so we keep the truth in our hearts. God delights not in our blood, nor requires that we die for the truth."

I only quote two reflections to illustrate how far the "looking-glass" is to be relied upon as a faithful reflector. Where is the Baptist who would not subscribe to the first and defend its principles with the uttermost earnestness? Further, where is the Baptist who would not repudiate the twenty-seventh as a vile calumny? Had

that article been true, John Bunyan would have escaped the jail, and Benjamin Keach the pillory.

The writer proceeds, after holding up his mirror: "Thus you have a taste out of a full sea, whereby you may see that Anabaptists are no such harmless creatures as some imagine. How needful it is both for Church and Commonwealth to join the labour of the Universities with that of the Church, for the confutation of Anabaptists. . . . How many horrible and pernicious Tenents, and how hurtful both to publike and private quietness, lie hid as it were behind a curtain, under this simple name of Anabaptist." Persecution he by no means advocates as a proper means for the extirpation of error. On this point he says: "Neither go we about to stir up the magistrate against these men, nor would we have any force offered to their consciences; but think those means onely ought to be used which may conduce to the information of those that erre, the reprovng of their errors, and confirmation of the truth, so far as it may stand with Christian prudence and charity."

His conscioussness of the usual hard treatment which the Anabaptists received generally causes him to exult in the more moderate methods he himself recommends. He says: "I have forborn all gall and bitterness, and have tempered my sharpest reproofs with love and meekness; all my pills I have rowled in sugar, that they might go down the better. I might justly have come with the rod of sharpness, considering the pride, censoriousness, ignorance, and untruth that I met with from you; for though you want the Latin, yet some of you want not a lying tongue, witness he that openly affirmed, Melanthon, Calvin, Bucer, Beza, approved of lay-preachers. Yet I pittty and spare you, and have dipt all my nails in oil, that they might drive the better; and have driven them up to the head, and clencht them with arguments, that they might not stir; and steeled them with Scripture, that they might last; and have used variety of nails, that if some should chance to go awry, to blunt, or turn crooked, yet others might hold; and O that they might be as nails fastened by the Master of the Assembly, to keep us steadfast and unmovable in the truth." Fear of loss of office is out of the question, for he continues: "Nor do we fear the loss of our employment; the Foyl sets off the Jewel; and Bunglers make Workmen more esteemed; and when I speak against Preaching-Artificers, yet I speak

not against their arts, but against their usurpation of another's office." Whether the undermentioned lay-preacher was a "Foyl," or a "Bungler" we are not informed; but according to Mr. Hall's views he was the very embodiment of error and false doctrine. "I never heard," he says, "but one of this new Tribe of Gad, and that was a souldier, Lieutenant Phelps (as I remember he call'd himself), a Dipper, &c. (for I never yet knew the man that had but one error). His sermon was as Full of Errors as a Dog is full of Fleas; Universal-Redemption, Free-Will, Dipping, Against Baptizing, &c."

The following comment upon the Apostle's words (1 Thess. iv. 11), "*Study to be quiet, and to do your own business, and to work with your own hands, as we commanded you,*" is very amusing: "How shall we attain this?" our author asks; and then replies, "By doing our own things, *i.e.*, that which comes within the compas of our general or particular calling. Hence the apostle condemns such as are busy-bodies in another man's diocess. 1 Pet. iv. 15: *Let no man suffer as a busy-body.* Let the Naylor keep to his Hammer, the Husbandman to his Plough, the Taylor to his Shears, the Baker to his Kneading-trough, the Milner to his Toll, the Tanner to his Hides, and the Souldier to his Arms, &c. They must not leap from the Shop to the Pulpit, from the Army to the Ministry, from the Blue Apron to the Black Gown, &c. But if ever men would have comfort, let them keep the bounds and limits of their particular calling."

That the Baptists existed at Henley-in-Arden thirty-eight years before the time stated as that when a church was established there, there can be no doubt; and the author of "The Pulpit Guarded," in his preface (written 1650), in proof of the timeliness of his tract, says "the sore is ripe," and "the disease is epidemical," which we may honestly interpret to mean—the Baptists are here, and—their principles are spreading.

THOMAS KENNARD.

Leamington Spa.

POUNDSFORD LETTERS.

No. V.

ANOTHER NOBLE LADY.



DIANA, BARONESS BARHAM, was the daughter of Sir Charles Middleton, who for his various services to his country was created Baron Barham, and became First Lord of the Admiralty in the reign of George III. Having no son, the title was allowed by patent to descend to his only daughter, Diana. In 1780 she married Gerard Noel Edwards, Esq., who in 1798 took the family name of Noel, and in 1813, on the death of Lord Barham, he became Sir Gerard Noel, Bart., and his wife became Lady Barham. She was thus successively Miss Middleton, Mrs. Edwards, the Honourable Mrs. Noel, and Lady Barham. These data are given to explain the directions on subsequent letters.

Lady Barham was a woman of eminent piety, warm affections, and tender sympathies; lovely, attractive, and accomplished. She had sixteen children who lived to years of maturity, and by whom she was regarded with almost passionate love and admiration. She instructed them in the Scriptures, prayed for and with them, encouraged them to pray with her, and most carefully and unceasingly fostered their spiritual progress. To a large proportion of them her labours were blessed, and four of them became devoted clergymen of the Church of England. Their names were well-known to the generation recently passed away, as the Honourable and Reverends Gerard Noel, Francis, Leland, and Baptist, the last-named being for many years almost idolised in the churches. A simple, tender letter from her daughter Charlotte, then Mrs. Welman, of Poundsford Park, may be given as a specimen of the strain in which all her sons and daughters addressed her. It commences thus:—

“Poundsford, May 6th, 1816.

“MY OWN BELOVED MOTHER,—

“This day twenty-four years ago I first breathed the vital air. Oh! how many days, weeks, months, and years of care, anxiety, and watchfulness have I cost you. Never can I repay you for what you have done for me, or show enough gratitude and affection to the

most beloved of mothers. It was by thy instruction and example and many prayers for me that I was brought to the knowledge of the truth." . . . "My own beloved Mother, I trust the seed you have sown in my heart has been watered by the Lord, and is springing up. When my more than mother shall behold her children around the throne, then, and not till then, can she be repaid for the care she has taken of them."

After coming to the title on the death of her father in 1813, Lady Barham resided for a while at Barham Court, and her children having grown up, she devoted her efforts to her servants and dependents, and the poor around her. Writing from there to her daughter Mrs. Welman, she says, "My child, how will your dear heart glow with delight when I tell you *a little* of what our precious Lord has seen fit in His infinite condescension to do for me." She then speaks of the conversion of a young woman in consumption whom she has visited, of her cook, her nurse, "a poor cowboy, a poor charwoman and her daughter, and my sweep, blessed be God, advancing in love to our Lord and holiness of life, its consequent effect. Oh! my child, will you not praise the Lord for your poor weather-beaten mother that thus in my later days He should so honour ME? I am quite amazed, and often as I am walking through the dirty alleys in search of these poor sheep, am constrained to cry out, Why me, Lord! Why me!"

Lady Barham travelled much for the benefit of her health, generally accompanied by one or two of her daughters, and carrying blessings with her. In the course of her later travels she visited the promontory of Gower, near Swansea. It had been peopled by a colony of Flemings, who had learned not the Welsh, but the English language, and had no places of worship, the chapels all being Welsh. Lady Barham liked the beauty and seclusion of the district, as well as the pure and genial air. She bought a house a few miles from the Mumbles, called Fairy Hill, and set herself to the task of providing spiritual instruction for the neglected people of Gower. She built or fitted-up five chapels, and placed preachers in them, and thus writes to her daughter:—

"MY DARLING CHILD,—

"Fairy Hill.

"I am more fully employed than ever before, I think, for all day long I am either called upon for sick bodies or souls. The Lord

has sent the measles into Gower this year as it appears in order to give me influence with the people, and is now filling the house of His mercy, 'Bethesda Chapel,' with hearers, so that we have scarcely room to put out our knees, and the school with dear attentive scholars."

"Fairy Hill, May 6th, 1822.

"MY BELOVED CHILD,—

"We had a very delightful meeting on the 25th.* We had twenty ministers, all Independents, except Lady Huntingdon's minister, at Swansea, and I dined with them in the little alehouse just by the chapel. The little court was quite filled, as well as the chapel itself, and I am very thankful to hear that on the Sabbath after it was equally crowded. Immanuel Chapel too goes on well."

"Fairy Hill, December 11th, 1822.

"MY EVER BELOVED CHARLOTTE,—

"Since I returned home my time has been more than filled up with new furnishing the chapel, which, by contriving myself, has saved many pounds for the Lord's cause, but it has very greatly fatigued me. Then, my child, can I think £20 'a trifle' to be spent in recording the features of such a poor worthless old Tabernacle as I am! Do consider the numbers to whom the £20 would be a treasure! I know many Independent ministers in Wales, excellent, godly, devoted men, that with large families have only £50 per annum, and two or three only £30, and shall £20 be spent for a picture of ME? We do not quite agree upon this head, though I hope and trust we do upon almost every other.

"I know you will praise our gracious God for at length sending me a minister, I trust and believe after His own heart. He is I think every way suited to the place, and seems each week to develop new qualifications for a labourer in Gower.

"Have I told you that I have taken Providence Chapel, an old Independent one near the Mumbles, under my care? Will dear Mr. Welman give me something towards it?"

The foregoing letter dates from Fairy Hill four months before her death. Her house was contiguous to the chapel, and she had much comfort in the services as her strength declined. She did not live to

* Supposed to have been at the Mumbles.

yield to the desire of her children for her portrait, but died at Fairy Hill, April 12th, 1823, before she had reached old age. No later letter has fallen into our hands, unless the detached close of another, which is touching in the intensity of its affection, was her written farewell:—

“ My precious child, my heart kisses you, and my tenderest love is yours. I am, with more than a mother’s affection, because a spiritual one,

“ Your fondly affectionate mother and friend,

“ BARHAM.”

We cannot ask further details from her children, for the last survivor has followed her, and the meeting which her daughter Charlotte fondly pictured has been realised.

J. L.

“ WAIT.”

“ Wait, I say, on the Lord.”



WHEN you go to God and pray,
Should He happen to delay
Granting what you ask to-day ;
For the answer wait.

If, according to His mind,
Seeking, you shall surely find ;
His delay is always kind,
And His wisdom great.

When you labour for the Lord,
Toiling earnestly and hard,
And you reap but scant reward ;
For the harvest wait.
What you do is not unblest ;
Work on still and leave the rest ;
God will give when He sees best,
Either soon or late.

When in bitterness you sigh,
On a couch of sickness lie,
And you cannot tell the why ;
For the reason wait.

You shall see that, not in vain,
 God has sent you grief and pain ;
 That His end has been your gain,
 And your good estate.

When your path is dark and drear,
 And your course is aught but clear,
 And you take each step in fear ;
 Then for guidance wait.
 God will show you the right way,
 And, if you His Word obey,
 He will make your darkness day,
 And your goings straight.

On the Lord then wait, O wait !
 Let not faith and hope abate,
 Do not fix for Him the date,
 Leave all to His will.
 Wait for Him, He answers prayer,
 Blesses work and lightens care,
 Guides His children everywhere ;
 Wait, and so be still.

J. FRANCIS SMYTHE.

BRIEF NOTES.



THE Baptist Union will commence its autumnal session in the town of Huddersfield soon after the appearance of the present number of the BAPTIST MAGAZINE. Only second in importance to the President himself, at least *pro tempore*, must be considered the chairman of the local committee, especially when, as happens in the present case, he is also the mayor of the town. This gentleman is Mr. Joseph Brooke, J.P., whose portrait we have pleasure in presenting to our readers this month. Yorkshire Baptists in particular—among whom Mr. Brooke is deservedly popular—will be pleased to be in possession of this very faithful likeness.

THE "Glorious Dreamer" whom Baptists are pardonably proud to claim as one who held the principles which they so earnestly believe in and defend, died on the 31st of August, 1688. On the two-hundredth anniversary of his death a stream of pilgrims, among whom were many Americans and Colonials, set in the direction of Bunhill Fields Burial Ground, where reposes his hallowed dust. With this kind of devotion, and this way of showing veneration for the memory of a good and great man, to whom the world owes so much, it is impossible not to sympathise, though, no doubt, it was in similar visits of honour to the shrines of

saints that the superstitious and idolatrous "pilgrimages" of the Romish church arose. The tendency of Nonconformist piety, however, in the present day, is certainly not in the direction of superstition.

WE have received from the Rev. John Burnham an appeal in behalf of the "Hop-pickers' Mission" conducted by him and others at this season of the year. The appeal, we regret to say, came to hand too late to appear in our last number, but it is not too late, doubtless, for contributions to be sent. Our correspondent says: "As many of our noble helpers of former years have 'gone home,' we urgently appeal for others in their places." Contributions of money may be sent to Rev. C. H. Spurgeon, or to Mr. Burnham, Brentford; contributions of tracts or clothing to Rev. J. J. Kendon, Goudhurst, Kent.

THE London correspondent—usually well informed—of one of our most important provincial newspapers, referring to Mr. Gladstone's speech at Wrexham, says: "I have reason to believe that if he had spoken out all that was in his mind, he would have nearly avowed his purpose to make his next Home Rule Bill a measure of devolution upon the Federal basis. He has not been brought over to this view so much by abstract argument as from his growing conception that this final concession is inevitable." Scotland and Wales, it is said, are to be included, and measures at the same time taken for "securing, not only the unity, but the effective sovereignty of the Imperial Parliament." If this is true, then Mr. Gladstone will at once win back the support of many who at present cannot do other than maintain the attitude of opponents. Two years ago we expressed our conviction that "a large and comprehensive measure of local government by provincial assemblies, applying not only to Ireland, but to each of the three kingdoms and the principality, would meet all that is reasonable in the Irish demands"; and that we shared strongly Mr. Chamberlain's expressed conviction that "the ultimate solution of the difficulty will only be found in Federation."

SHOULD religious newspapers, in discussing political questions, to be partisan in their character? In our view, No. They should care more for principles than for a political party or a particular politician, more for measures than for men. At all events they should seek to be both fair and accurate. Too many of them are neither. It would be easy to fill a whole number of this magazine with examples of their unfairness and inaccuracy within the last few months. One of the most indecent has been the way in which, emulating the partisan secular papers and unprincipled politicians, they have tried to fasten on the Irish Secretary the stain of blood, charging him with having "martyred" Mr. Mandeville, the Irish Nationalist, who, with Mr. O'Brien, M.P., was imprisoned for a short period last year, and whose death has recently been the subject of an inquest. The *Lancet*, a non-political and purely medical and scientific paper, has declared its conviction, after a full consideration of the evidence, that Mr. Mandeville's treatment in prison had nothing to do with his death, and only the most unprincipled partisanship could say that Mr. Balfour had murdered him. It is

true that an Irish jury's verdict might be pleaded in justification, but the verdict was clearly not warranted by the facts; and every one knows that Irish juries cannot be trusted to give an honest verdict in matters of this kind. It is simply notorious, for example, that they have declared to be "not guilty" criminals against whom the clearest evidences of guilt have been brought, and have set murderers free to do again their bloody work. It sickens one when political partisanship is carried to such extremes.

Of the accuracy, or rather, inaccuracy, to which we refer, the following are examples. One paper, with ample means to employ the best and, therefore, most accurate writers, and whose readers are found in every denomination, spoke of Mr. Mandeville as having "died in prison"; whereas he had been liberated several months before he died; and three months after his liberation had declared that he was "never better in his life." Another paper, replying to a *tu quoque* that Mr. Gladstone and his Government had employed coercion, and had even gone the length of arresting men and keeping them in prison for indefinite periods simply on "suspicion," made the statement that these coercive measures were adopted during the panic which ensued on the Phoenix Park murders—a statement grievously inaccurate. The Phoenix Park murders took place in May, while it was in the previous November, at the Lord Mayor's banquet, that Mr. Gladstone gained applause by triumphantly announcing Mr. Parnell's incarceration in Kilmainham. The writer of this paragraph was himself in Dublin in the following month, and remembers well how the words "reasonably suspected" were by-words on everybody's lips. Political feeling does not, for the moment, seem to run so high as it sometimes does, and perhaps a plea for fairness and accuracy, at least on the part of religious newspapers, may have a chance of being heard.

MINISTERIAL REGISTER.

- ALDRIDGE, S. R., of Rochdale, removes to Waterbarn.
 ATKINSON, D. G., formerly of Dunstable, has accepted a call to Sandhurst, Kent.
 AUBREY, E., has accepted a call to the English Baptist Church, Abercarn.
 BRICE, W., of Bramley, Yorks, has accepted a call to Melton Mowbray.
 DOREY, W., has accepted the pastorate at Great Missenden.
 EDWARDS, G., has been recognised pastor of the church at Tintern.
 ELSOM, S. J., has been recognised pastor at Yorkley, Forest of Dean.
 FLATT, F. J., of Bugbrooke, removes to Dunstable, Beds.
 FOOTE, W. E., of Rhyll, has resigned.
 GREEN, C., formerly of St. Helen's, is the new minister of Fabius Chapel, Liverpool.
 HUGHES, D., has undertaken the pastorate of Siloh Church, Holyhead.
 HUGHES, H., of Llanwrst, has become the minister of the churches at Llithfaen and Llanaelhaiarn.

- IBBERSON, W. H., has been publicly recognised as pastor of the church at Oakes, Huddersfield.
- JOHNS, R. D., late of Morlais Chapel, Merthyr Tydvil, has become minister of Zion Chapel in that town.
- JONES, J. H., removes from Sabden to Shore, near Todmorden.
- JONES, J. M., of Haverfordwest College, has received a call to Langham, Essex.
- JONES, W., of Tue Brook, Liverpool, proceeds, for health reasons, to Australia.
- JONES, W. J., of Llangollen College, has been invited to the pastorate, Glanwydden, Conway.
- LEWIS, J., has been recognised pastor of the church, Glascoed, Pontypool.
- MATEER, J. D., is the new minister of Vernon Square, King's Cross.
- MATHAMS, W. J., of Falkirk, has been invited to Wycliffe Church, Birmingham.
- MORGAN, J., of Machen, takes pastoral charge of Morlais Church, Merthyr Tydvil.
- PAYNE, G. E., has preached his farewell sermon as pastor of Emmanuel Church, Burton-on-Trent.
- PHILLIPS, A., of Redruth, removes to the church at Wantage.
- REES, T. L., formerly of Jamaica, assumes the pastorate of the English Church, Ynysybwll.
- ROBERTS, S., of Llangollen College, settles at Rhydwylyan.
- RODWAY, J. D., has taken farewell of the church at South Street, Hull.
- SANDERS, H., Kirton Lindsey, has, by request, withdrawn his resignation.
- GREEN, R., of Morley, formerly of Sheffield, has just passed away.
- LIGHT, C., for many years pastor of the church at Shrewton, has deceased at the great age of eighty-six years.
- PEACOCK, E. J., of Uptontery, Devon, has passed away at the age of seventy-four years.
- PHILLIPS, H., of Rhydney, has died of paralysis.
- RICHARDS, M., missionary on the Congo, has fallen after three years' service.
- THOMAS, W., of Blackwood, Mon., has deceased, after having been in the ministry only eighteen months.

REVIEWS.

THE INSPIRATION OF THE OLD TESTAMENT INDUCTIVELY CONSIDERED. The Seventh Congregational Union Lecture. By Alfred Cave, B.A., Principal of Hackney College. London: Congregational Union of England and Wales, Memorial Hall, Farringdon Street. 1888.

OUR first word in connection with this volume must be a word of congratulation to the Committee of the Congregational Union. They have been especially happy in their choice of a lecturer, and have secured a substantial addition to the treasures of our theological literature. It is a long time since we have received so solid and masterly a discussion of a subject which is universally regarded as of supreme importance among our religious controversies. The book deals with a

theme of urgent moment, and is throughout full of life and vigour, without a dull page or an irrelevant argument. Principal Cave has evidently been possessed by his theme, and has devoted to its elucidation the whole strength of his mind. His methods of investigation are rigidly scientific. But the earnestness with which he conducts his pursuit imparts to the reader an exhilaration which he can but rarely experience, and disposes us to look with greater favour on Lessing's theory that the pursuit of truth is more delightful than its possession. This will surprise no one who is acquainted with the author's previous writings—his "Scriptural Doctrine of Sacrifice," his "Introduction to Theology," and his various articles on Biblical Criticism in British and American Reviews. He is no novice in discussions of this kind, but displays everywhere the skill of a master, and he has once more demonstrated that Christian faith is in no sense incompatible with the keenest intellectual power and the broadest scholarship.

The inspiration of the Old Testament is a subject which is everywhere in the air. We cannot escape from it. Its pressure is continually felt, and to ignore the demands it makes upon us is as suicidal as it is wrong. The question touches in no indirect manner the heart of our faith. We know, of course, that Christ Himself is Christianity, and that belief in Him is the matter of vital moment. But we cannot dissociate Him from the earlier revelation, and from the dispensations which preceded His advent, and were necessary for the accomplishment of His mission. The Old Testament is the necessary foundation of the New, and it is a true instinct which leads Christian apologists to vindicate its authority and its claims. This cannot be done either by mere assertion or by the dogmatic enunciation of our own theories. The case is one which requires, as it will amply repay, quiet and scholarly investigation. Whatever may be our personal attitude towards the Bible, there can be no doubt that the researches of Eichhorn, De Wette, Hupfield, Graf, Keunen, and Wellhausen have raised questions and suggested difficulties which must be solved if we are to hold our own. When even so orthodox a commentator as Delitzsch finds it necessary to revise his beliefs as to the age and authorship of the Pentateuch, we may be sure that the difficulties which confront us are neither imaginary nor slight. They are not all to be pooh-poohed as the result of prejudice and caprice. Principal Cave has in these prelections followed the more excellent way. It is impossible, in the space at our disposal, to present even an intelligible or adequate outline of his argument. At the utmost we can briefly indicate its character. His method is, as we have said, rigidly scientific. He takes nothing for granted, but brings us face to face with indisputable facts of Scripture, and asks what account they have to give of themselves and how they can best be explained or understood. He devotes three lectures to Genesis, dealing in one with Genesis and ethnic tradition, in regard to the flood, *e.g.*, of which there are reminiscences or accounts in all parts of the world; in the second he deals with Genesis and Science, as, *e.g.*, in regard to the unity of the race, the unity of language, the method and order of creation, on all of which points the view of Genesis is being every day illustrated and confirmed; in the third of these lectures he discusses the authorship of Genesis, and by a process of severe logic shows that it must have been the work of Moses, though

Moses doubtless used pre-existing documents, being himself the Jehovist as opposed to the Elohist. He then considers the authorship of *the Law*, and shows that the evolutionary theory, though ingenious, is inadequate and inconsistent, while the journal theory (which attributes the authorship to Moses) is natural and sufficient, presenting no difficulties which may not be removed. In a further lecture he shows that the law must have been in its origin Divine. So, again, prophecy is Divine. Its phenomena, well-established, can be explained on no other supposition. There was, as one element of prophecy, prediction, which must have originated with God. All this is an argument for the inspiration of the Old Testament. Men could not thus have anticipated the results of science, have given us such views of God, of sin, of salvation, or have foretold remote and unlikely events, apart from Divine illumination and guidance. The concluding lecture, in which Principal Cave claims for man the intuitive faculty of knowing God, is especially powerful. God can make Himself known to us. The thought of God postulates not only His being, but His presence and His action, on our minds. Inspiration is therefore possible, and it may be *Hagiographic*—the co-operation of the Holy Spirit with the spirit of man in the assimilation of revelation. It may be *Prophetic*, enabling men to perceive and express Divine revelations. It may be *Transcriptive*, moving men to write, and superintending what they write, so that it is at once faithful and adequate; and, finally, inspiration may be *Canonic*, leading to the collection and preservation of the books written. The facts recorded by revelation are true, but it does not follow that the record is absolutely devoid of mistakes. It is a human record of the Divine, and that it is “substantially true, is veracious, trustworthy, and historical, this whole inquiry has shown.” To have reached this point is a great gain, because it has been reached in full view of the most hostile criticism, by pure induction, and by carefully weighing all that can be said on both sides. Other questions, no doubt, meet us, but Principal Cave has cleared the ground and enabled us to take a position which we believe to be impregnable. A more reassuring, because a more thorough, impartial, and scientific book we have rarely read, and it affords moreover an admirable proof of the manner in which hostile criticism can be made to invest the Bible with new glory. Principal Cave could not have produced so noble and effective a book as this had it not been for the researches of the men to whom he is most widely opposed; nor, but for them, could the strength and grandeur of the Bible have been so fully known.

LIFE OF JOHN BUNYAN. By Edmund Venables, M.A., Precentor and Canon Residentiary of Lincoln Cathedral. London: Walter Scott, 24, Warwick Lane.

CANON VENABLES' "Bunyan" was to have appeared some months ago in Mr. Scott's "Great Writers," but had to be delayed because of his illness. It has come, in a sense, more opportunely, at the time of the Bunyan Bicentenary, and will, we doubt not, be one of the most popular works of the series to which it belongs. In reference to Bunyan's claim to a place in this series, the Canon justly observes:—"If, by a 'Great Writer,' we understand one who combines the power

of expressing thoughts of universal acceptability in a style of the most perfect clearness, with a high degree of imaginative genius and a vivid descriptive faculty, whose works are equally attractive to readers of all ages and every variety of mental culture, which are among the first to be taken up in the nursery and among the last to be laid down when life is closing in on us, which have filled the memory with pictures and peopled it with characters of the most unforgettable reality, which have been probably translated into more languages and attained popularity in more lands than any books ever written, then the claims of the author of 'The Pilgrim's Progress,' 'The Holy War,' and 'Grace Abounding,' to a place, and that a very high one, in the catalogue of 'Great Writers,' is undeniable." As a popular account of Bunyan's life and writings, and of his influence on religious thought, nothing could be more admirable than this monograph. It is clearly and concisely written, it embodies the results of the most recent investigation (as found, *e.g.*, in Dr. Brown's biography), its tone is devout, catholic, and Evangelical, and it has a fine literary finish. The quotations from Southey, Macaulay, Froude, and Green are always apt and luminous, and will be welcome to all classes of readers, while the Bibliography, supplied by Mr. Anderson, of the British Museum, is simply invaluable to students of Bunyan. It forms an interesting study in Bunyan literature, and not only enables us to trace the progress of his influence, but largely to reproduce the conditions under which the progress was ensured. The list of editions mentioned are, we presume, those still to be found in the British Museum. It is not by any means complete, as there are here and there great gaps caused by editions that are lost. There have, moreover, been *re-issues*, which are not named. But apart from the various editions of his complete works, we note that mention is here made of some fifty-four editions of the "Pilgrim's Progress," Part I., of thirty editions of Part II., and of over 230 editions of Parts I. and II. together. The book has, moreover, been translated into upwards of seventy languages and dialects.

A BICENTENARY MEMORIAL OF JOHN BUNYAN. By Charles Williams, of Accrington. London: The Baptist Tract and Book Society, Furnival Street, Holborn.

THE Committee of the Baptist Tract Society were well advised in preparing a memorial volume of this nature for circulation among our churches, nor could the work have been entrusted to wiser hands than those of our friend, Charles Williams. He does not dwell so largely on the literary side of Bunyan's life as Canon Venables has done, but gives greater prominence to its spiritual and evangelical aspects. His aim is more directly religious, and he supplies a decided lack in Canon Venables' book—*viz.*, a discussion of the general condition of the Nonconformists and their relation to the Government of the day. He has, we need not say, a thorough mastery of his subject, and presents it in a pleasing and attractive form. We should have been glad if the chapter on "Bunyan a Baptist" had gone somewhat more fully into the question as raised by Dr. Brown. Dr. Brown does not deny that Bunyan was immersed. He distinctly avows his belief that he was, though there is no record of the fact. "The only difficulty (he says) is

how to reconcile his practice with his declaration ; for he seems to have had three of his children baptized at church in their infancy, as we gather from the register of the parishes of Elstow and St. Cuthbert's." The question turns entirely on the baptism or christening of these three children, and on this point Mr. Williams is silent. Dr. Armitage has gone very carefully into it in his "History of the Baptists" ("Baptists of Great Britain," Chapter IV.), and, to our thinking, successfully refutes Dr. Brown's contention. A brief reference to his arguments will be found in our review of Dr. Armitage's book in the March number of this Magazine (p. 119). In future editions of Mr. Williams's memorial volume we should like to see a brief appendix dealing with this subject.

THE COMPREHENSIVE TEACHER'S BIBLE, containing the Old and New Testaments according to the Authorized Version, together with New and Revised Helps to Bible Study, a New Concordance, and an Indexed Bible Atlas. London : S. Bagster & Sons, Limited.

MESSRS. BAGSTER have long been famed for their editions of the Sacred Scriptures and of books bearing directly on their study. They are not, therefore, likely to be behindhand in the keener competition which now exists among publishers to supply the needs of Sunday-school teachers, members of Bible-classes, and intelligent Christians in general. Their "Comprehensive Teacher's Bible" is in every view admirable. The new and revised "Helps" are of great value, and though they are not in all points so full as those of the "Variorum Teacher's Bible," they have many excellencies of their own, and any teacher who masters them will go to his work well equipped. The section on "Revelation and Inspiration" is timely. It deals wisely with a question of confessedly great difficulty. The distinction it draws by its very title is in many senses important, though it is frequently ignored. The various chronological tables will be found useful, as will the "Harmony of the Four Gospels," in which the events, &c., narrated by the Evangelists are placed in chronological order. Another table of great value is that containing the list of Old Testament Scriptures quoted or alluded to in the New, with their respective places. Intending purchasers of copies of the Scriptures should send for Messrs. Bagster's Catalogue, where they will learn particulars as to the sizes, bindings, and prices of the different editions. They will, whatever their tastes and their means, find what they require.

THE OLD GARDEN, AND OTHER VERSES. By Margaret Deland. London : Longmans, Green, & Co.

MRS. DELAND'S verse is worthy of its unique and beautiful setting. Exquisitely printed poems, in the choicest and most dainty binding, a more attractive volume we could not conceive. Every sincere lover of nature will delight in it. The picture of the old garden, with its memories of a far-off golden time, is one that we would not willingly let die ; while the descriptions of fruit and flower, of meadow and of mountain, of lake and stream, are full of the sweet and healthy aroma of unsophisticated, though cultured, country life. The love poems are the expression of a pure, tender, and graceful affection, but neither weak nor maudlin.

The Poems of Life reveal the writer's deepest and most earnest thought, and are in many ways memorable. Our readers will be glad to make the acquaintance of the two we have transcribed. The first is entitled "Doubt":—

- "O Distant Christ, the crowded darkening years
 Drift slow between Thy gracious face and me ;
 My hungry heart leans back to look for Thee,
 But finds the way thick set with doubts and fears.
- "My groping hands would touch Thy garment's hem,
 Would find some token Thou art walking near ;
 Instead, they clasp but empty darkness drear,
 And no diviner hands reach out to them.
- "Sometimes my listening soul, with bated breath,
 Stands still to catch a footfall by my side,
 Lest haply my earth-blinded eyes but hide
 Thy stately figure leading Life and Death.
- "My straining eyes, O Christ, but long to mark
 A shadow of Thy presence dim and sweet,
 Or far-off light to guide my wandering feet,
 Or hope for hands prayer-beating 'gainst the dark.
- "O Thou ! unseen by me, that, like a child,
 Tries in the night to find its mother's heart ;
 And, weeping, wanders only more apart,
 Not knowing in the darkness that she smiled—
- "Thou, all unseen, dost hear my tired cry,
 As I, in darkness of a half belief,
 Grope for Thy heart in love and doubt and grief :
 O Lord ! speak soon to me—' Lo, here am I.'"

The other is a "Hymn":—

- "O Patient Christ ! when long ago,
 O'er old Judea's rugged hills,
 Thy willing feet went to and fro,
 To find and comfort human ills—
 Did once Thy tender, earnest eyes
 Look down the solemn centuries,
 And see the smallness of our lives ?
- "Souls struggling for the victory,
 And martyrs finding death was gain ;
 Souls turning from the truth and Thee,
 And falling deep in sin and pain—
 Great heights and depths were surely seen ;
 But oh ! the dreary waste between—
 Small lives, not base perhaps, but mean :

“ Their selfish effort for the right,
 Or cowardice that keeps from sin,
 Content to only see the height
 That nobler souls will toil to win !
 Oh, shame ! to think Thine eyes should see
 The souls contented just to be—
 The lives too small to take in Thee.

“ Lord, let this thought awake our shame,
 That blessed shame that stings to life ;
 Rouse us to life for Thy dear name,
 Arm us with courage for the strife.
 O Christ, be patient with us still ;
 Dear Christ, remember Calvary’s hill—
 Our little lives with purpose fill.”

THE NEW PRINCETON REVIEW. September, 1868. London: Hodder & Stoughton.

ANOTHER excellent number of this able review. In a sprightly article, “Literary Anodynes,” Mr. Andrew Lang protests, not too strongly, against the growing fashion of making novels, which, as he contends, are mainly intended to please, the vehicles of grave theological discussions. Prof. Freeman contributes an essay, marked by all his broad knowledge and fine historical insight, on “Irish Home Rome and Its Analogies.” His main design is to clear away misunderstanding, and so secure an intelligent discussion of this confessedly difficult subject. Mr. Randolph’s “Pessimism and Recent Victorian Poetry” is a timely critique on the spirit of the greater part of the poetry of Matthew Arnold and James Thomson, and an exposure of its real weakness. The Creole story, “Camelia Ricardo,” is at once amusing and instructive. It is not only in domestic life that jealousies and strifes originate in pure misunderstandings. Even ecclesiastical leaders sometimes act as absurdly as poor Camelia.

“THE CENTURY” ILLUSTRATED MONTHLY MAGAZINE. September, 1868. London: T. Fisher Unwin.

THE account of Uppingham School tells the story of a brave and noble career. Edward Thring was a second Arnold, and his work at Uppingham ought to be universally known. Mr. Kenman’s exposure of “Exile by Administrative Process” in Russia is a powerful indictment of that cruel and barbarous system. Mr. James Lane Allen’s story, “The White Cow,” is a no less effective exposure of the evils of monasticism, full of strange and tender pathos. Dr. Munger’s article, “The University and the Bible,” is a plea for a thoroughly scientific study of Scripture, and is as applicable to England as to America. There are several other contributions of exceptionally high value.

LITERARY NOTES.

MESSRS. MACMILLAN announce the re-issue, in a cheaper form, of the most popular of the late Charles Kingsley's works, and of the novels of Miss Charlotte M. Yonge. They also propose to permanently enlarge the "English Illustrated Magazine," and to add to it several new and interesting features. The volume for 1888 (our review of which we are compelled to hold over) is so excellent, both in its letterpress and its illustrations, that it is difficult to see how it can be improved otherwise than by enlargement. It must be an universal favourite.

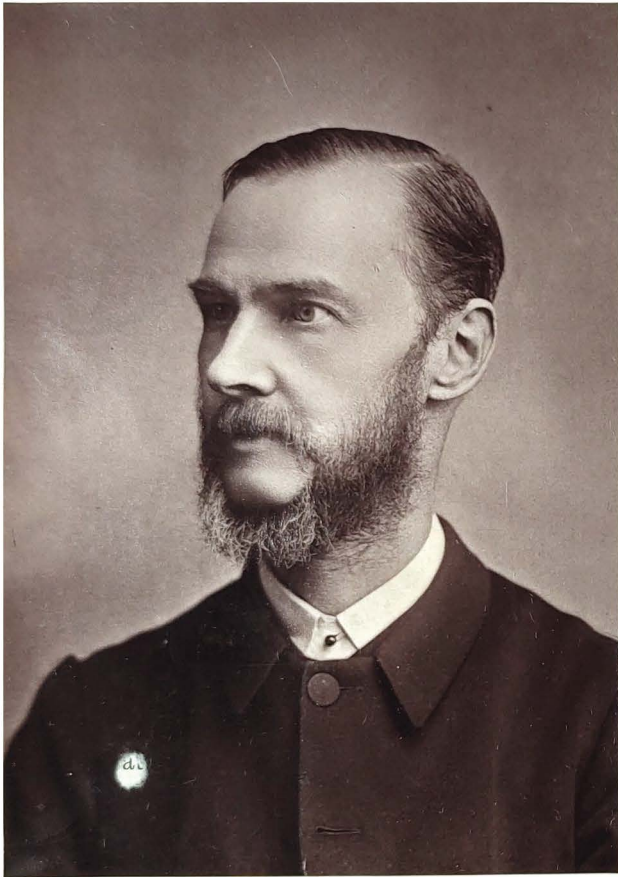
MESSRS. HODDER & STOUGHTON have begun the publication of Dr. Whedon's Popular Commentary on the New Testament in twenty sixpenny parts. It is a capital work for its purpose, although the passages relating to Baptism are, if we remember rightly, utterly unscholarly and untrustworthy.

MESSRS. CASSELL'S "Old Testament Commentary," edited by Bishop Ellicott, has now reached, in the cheap monthly re-issue (part 48), to the end of 2 Chronicles xxvi. We greatly prize this storehouse of Biblical learning.

"THE TREASURY FOR PASTOR AND PEOPLE" (New York: E. B. Treat, 771, Broadway; and London: J. Nisbet & Co., 21, Berners-street, W.) is by a long way the best of the homiletic magazines which reach us from the other side of the Atlantic. Its sermons, dissertations, sketches of preachers, outlines of sermons, hints for workers, are always of the very first order. It is always bright and stimulating.

OFTEN as we have commended Messrs. Cassell's National Library we have never done so with more pleasure than we do at present. The recent issues comprise Sir John Malcolm's "Sketches of Persia," Edmund Spenser's "The Shepherd's Calendar," Shakespeare's "Coriolanus," a section of "The Diary of Samuel Pepys," and Milton's "Areopagitica," &c. Imagine our being able to secure a copy of this celebrated pamphlet—one of the noblest and most impassioned pieces of prose in our language—for the trivial cost of threepence, and along with it the letter on Education, Milton's Sonnets, and his Translations from the Psalms! Poetry and philosophy, history and fiction, are brought in their noblest forms within reach of every cottager in the land.

MESSRS. T. & T. CLARK, of Edinburgh, have issued the second part of Professor Salmon's "Exposition of the Shorter Catechism," containing the summary of Christian Duty, Section I. It belongs to the series of Sixpenny Bible Class Primers. A more lucid and admirable exposition we could not desire.



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THE
BAPTIST MAGAZINE.

NOVEMBER, 1888.

REV. T. G. ROOKE, B.A.



As a denomination the Baptists are indebted for their success, perhaps more than any of their compeers among the hosts of the Lord, to the services of men who have not been born in their ranks, but who have brought the aid of their talents and devotion through the independent quest of truth. This feature of our history as a people is exemplified in the case of the subject of the present sketch, whose portrait adorns this issue of the *MAGAZINE*.

Mr. Thomas James Rooke, of London, was one of those whole-hearted men who brought to the office of deacon in the church qualities of social status and intellectual and moral calibre which we could desire to see more frequently consecrat^d. to this important but sometimes disparaged service. The church at Claremont, Pentonville Road, then under the pastoral care of the Rev. J. Blackburn, and subsequently City Road Congregational Church, were the ones that enjoyed Mr. Rooke's active co-operation. A solicitor in good practice, he did not allow professional or even church affairs, to distract him from a careful oversight of the development of his children's minds, and the formation of their tastes. He directed them in the choice of their books, took part in their religious instruction on Sunday and on week days, encouraged them in the free expression of their views and opinions, often presiding himself over fireside debates, in which the future preacher and professor contended with

his sisters over religious and political themes that too many of their juvenile compeers, merely from the want of early initiation, would have voted dull and prosy.

Nor was it to his father alone that George Rooke owed the quick, keen intelligence, as well as the moral stamina, which are so manifest in him. His mother was the daughter of Ald. Bradley, of Nottingham, a lady who, by her scholarly attainments, ranging as far as Greek and Hebrew, as well as by her devoutness of heart, must have greatly amplified, besides sweetening and adorning the home heritage to which her children were born. Tenderly did this mother of good men and women watch for the signs of God's grace in her children, and it was her happiness to see all of them who survived infancy (nine in number) openly enrolled amongst the disciples of Jesus.

From March 8th, 1837, T. G. Rooke was taught by his parents until the age of ten years, then for some five years he was a pupil at a private school in the neighbourhood of his home. At this period delicate health often interrupted study; but this deficiency was more than compensated for by the special instruction the lad received from one of the assistants—one of those men in whom quickness of wit seems to mock at moral stability.

Before the youth's intellectual expansion had reached its larger proportions his religious nature had found its equilibrium. This was not lightly done. The early yearnings of childhood gave place to much painful agitation as the sombre problems of life forced themselves upon his conscience, and "for a time," he says, "the doctrine of Reprobation cast a deep shadow over me, and it was only through much tribulation that I at last seemed to gain entrance into the Kingdom." Dr. Alliott, Principal of Cheshunt, an intimate friend of his parents, was instrumental in relieving his spirit from what amounted well-nigh to religious despair. The question of believer's baptism was also an occasion of sore exercise; but at length the line of duty appeared plain, and George Rooke was baptized, at the age of fifteen, at Hoxton Tabernacle, by the Rev. Jos. Rothery, then his only acquaintance amongst Baptist ministers. In church fellowship he united with his father, who was then a deacon of the Congregational church, City Road, and, despite ill-health, he worked earnestly in the Sunday-school of that church, and also in a mission which it sustained amongst the bargemen and others to be found on the

wharves of the Regent's Canal. In this work George Rooke made his first effort in public address.

On leaving school, before the course of study above described was accomplished, Mr. Rooke was inducted into the legal profession by his father, to whom he was articled, and in whose office he bade fair to become invaluable; but, after four years of plodding fidelity to what appeared to be his "calling," the old defect of bodily health intervened, and this time so seriously that a winter's residence in Egypt was deemed the only sufficient security against pulmonary decline. The following spring found the young law student sufficiently invigorated to attempt the long desert tour by Mount Sinai and Petra to Palestine. Thus for an entire year Mr. Rooke was unconsciously qualifying himself for the work of the college over which he now presides, acquiring a knowledge of Arabic, and thus of Eastern thought and spirit, as well as familiarising himself with Bible lands and customs. Before setting out on this Eastern journey the thought of devoting himself to the Christian ministry had often asserted itself within him, and had claimed a place amongst his ultimate plans. It is not strange that the accumulation of so much Scriptural illustration, and the vivifying of Bible narratives by observation of their very scenes, should have excited this deferred purpose to press for immediate realisation. His friend, Dr. Alliott, of Cheshunt College, encouraged this disposition; but his father was very strongly opposed to it, partly from his view of the sacrifices involved in the ministerial career generally, and perhaps also from a slight prejudice against the sect with which his son desired to identify himself. He did not, however, interpose any veto upon the application which our brother addressed to the Committee of Regent's Park College, and which was sustained by the recommendations of two Congregationalist ministers. A certain Mr. Maclaren, of Southampton, whose name has since become a household word with us, and who was acquainted with Mr. Rooke's family, joined in thus introducing to the College one who has since proved one of its brightest ornaments. Mr. Rooke matriculated in the London University at the close of the session, securing a higher aggregate of marks at the pass examination than any other candidate, and he took the second place in the separate examination for classical honours.

The subsequent years of Mr. Rooke's college life were of a blither

character. His previous acquaintance with Oriental tongues, coupled with his immense appetite for difficult studies, formed a powerful bond of sympathy between him and Dr. Benjamin Davies, the illustrious disciple of Gesenius, and the editor of the English versions of his famous Grammar and Dictionary. The system of residence to which our Baptist colleges have so generally adhered could hardly be exhibited under more favourable conditions than at this period in the history of Regent's Park College, where the students enjoyed, not only the good fellowship of the common hall, but the gentler and refining influences which the presence of the tutors' families could not fail to exert. Ofttimes would the young juniors look enviously across the table at the men whose seniority of position entitled them to sit by the side of, and, by her graciousness, even to converse, with the winsome Miss Davies. Before his college course was over Mr. Rooke became her accepted lover, and the final successes of his academical career were won under the stimulus of her smiles. How potent that stimulus was may perhaps be judged from the record of Mr. Rooke's University triumphs at the intermediate examination for the B.A. degree. In 1860 he took honours in Latin, French, and German, besides attaining the first place in English—so earning an exhibition, had not the date of his birth disqualified him for enjoying it. Similarly, at the final examination for his degree in 1861, honours in classics and in physiology were awarded him, besides the prize for mental and moral philosophy, of which again the disqualification of age deprived him. It may have been partly out of consideration for these deprivations that the Senate of the University afterwards appointed Mr. Rooke assistant-examiner in English for a term of five years, an appointment which was renewed after an interval, though resigned ultimately on account of its duties interfering with the work which had been undertaken at Rawdon. The winter of 1861-62 found the successful student again in failing health, and he was consequently very ready to embrace an opportunity of foreign travel which offered itself. The son of one of our most honoured and affluent Baptist families needed a guide and companion upon an extended tour, including much of the ground over which Mr. Rooke had previously travelled. Accordingly, he spent the winter in Italy, and the spring and summer which followed in Egypt and Palestine, Asia Minor, Constantinople, Greece, and Central Europe. The autumn of 1862 found him again in England, with

restored strength, and consequently prepared to entertain the call which any pastorate or church might see fit to present to him. In several places Mr. Rooke's services were in request; and at King's Lynn, where Luscombe Hull had recently closed his ministry of rare interest and attractiveness; at Hull and Huntingdon, as well as at Frome, from which Dr. Samuel Manning had just retired to become Secretary of the Religious Tract Society, the way was open for a happy and prosperous settlement. Frome was preferred, partly on the score of salubrity, but more from the force of strong mutual attraction, which subsequent years proved to have been no illusion. The young pastor of Sheppard's Barton Church, Frome, found a stimulus and a resource in the friendship of Mr. John Sheppard, the correspondent, and almost *alter ego*, of John Foster.

Work was commenced in Frome in March, 1863, and in the following summer a bridal party assembled at Regent's Park College, in which one or two students who had lingered behind for some university examinations had the delight of assisting.

Mr. Rooke's individuality soon made itself felt at Frome, and his eager appetite for work of all kinds issued in the establishment of many local institutions of great value. For instance, to him the Young Men's Christian Association of the town, still in vigorous activity, owes its origin. He bore a leading part in the establishment of a cottage hospital; also of a Liberal Working Men's Association. The Town Mission was re-organised and conducted under his direction. The Wilts and East Somerset Association of Baptist Churches soon claimed him as its secretary, and by his zeal and influence its work was largely extended and quickened. At the close of Mr. Rooke's residence at Frome he found himself the responsible officer of no less than seventeen organisations of a social, educational, political, or religious kind. Nor were these multiplied activities allowed in any wise to impair the efficiency of his pulpit and pastoral labours. A volume of sermons, entitled "The Church in the Wilderness," published at the time of his removal to Rawdon, and dedicated to the church at Sheppard's Barton, is sufficient evidence—if any were needed—of the choice fare with which his flock were supplied. These sermons are rich in insight into the hidden wealth of the Bible, and they glow with the bright tints of illustrative material which Eastern travel can alone supply. The joys of such service were sorely

chequered by the strokes of bereavement which repeatedly visited his home. In June, 1870, his only child was taken; and in the following year his wife was called from his side, only three weeks after the sudden illness and death of Mrs. Davies, who had come to Frome to nurse her sick daughter. During the same dark season he had followed his own mother to her last resting-place. Thus the short space of eighteen months saw the sundering of the tenderest and sweetest ties that life can weave. In the June of 1875 the revered Dr. Davies removed to his son-in-law's home, as he himself expressed it, "for his burial," and in July he was laid by the side of his wife and daughter and grandson in the Frome cemetery. In addition to these visitations of sorrow Mr. Rooke had often to struggle with bodily weakness, and on more than one occasion he had to encounter the agitation arising from the overtures of other churches. Thus, both Leicester and Cambridge held out inducements to him; and the Baptist Missionary Society endeavoured to secure him for the headship of Serampore College. His attachment to his flock at Frome proved superior to all these tests, whether painful or pleasing in their approach. Thus, for five years Mr. Rooke continued solitary, until, in the summer of 1876, he again found a helpmeet in the person of Miss Amelia Houston, the second daughter of one of the deacons of Sheppard's Barton—a lady whose bright and sympathetic nature, blended with much tact and discretion, has rendered her not only an exemplary wife, but also a most successful directress of the larger family at the head of which her husband soon placed her; for, though childless, Mr. Rooke has a great deal of fatherhood in him, and, soon after his second marriage, he felt the call of the Committee of Rawdon College, that he should succeed Dr. Green in the direction of that Institution, to be the call of duty; and after a few weeks of experiment as to the conditions of life at Rawdon, the resolve was taken to bid farewell to the loving hearts at Frome, and terminate a pastorate that had been so rich in effort and in results. At a valedictory meeting held in February, 1877, and presided over by a member of the Church of England and magistrate of the borough, Mr. Rooke was presented with a purse of 100 sovereigns and a piece of plate, amidst many very earnest testimonies to his faithfulness and usefulness.

The life at Rawdon must have been an entire revolution to the new Principal and to his wife. That blend of ruggedness with

tenderness, of impressibility with strength, which makes the Yorkshire folk a distinct species amongst us, would make the social environment very different from that enjoyed in the library of John Sheppard. But most of all must the change have made itself felt in the charge which was thrown upon them of the conduct and comfort of a score or so of high-spirited young men, with some of whose cherished "traditions" and long-established "privileges" Mr. Rooke's ideas and methods soon found themselves in rather severe collision. A crisis ensued, which was exceedingly painful to all who knew Mr. Rooke's worth, and the degree in which the prosperity of the Institution was bound up with the maintenance of his position. Thanks to a remarkably forgiving spirit, which has always been one of his characteristics, and also to a measure of firmness exercised by those who rallied round him, the storm was allayed; and even those who at that time regarded the president's notions as unduly "Puritanic," have gladly and generously acknowledged the whole-heartedness and efficiency with which the affairs of the College have been carried on by him from the first.

The resources of the Institution, despite depressed trade and the loss of generous supporters, are ever regulated with marked skill, and large additions have been made to the capital invested. In academical attainments, the status of the College is seen in the series of successes that have been attained by the students in the examinations of the *Senatus Academicus*, an examining body representing nearly all the Nonconformist colleges, in the work of which Mr. Rooke has taken a deep interest; whilst the active piety and evangelistic zeal of the students has been fostered by the planting of a college mission at Guiseley—a populous district within easy reach of Rawdon, where much spiritual good has been reaped from their labours.

Our great denominational gatherings in the spring and autumn do not often include Mr. Rooke amongst their attendants. This is due in part to his close adhesion to the college routine, but not a little is it caused by that persistent frailty of health to which allusion has already been made, and which has seemed, like the dark shading of a picture, to throw into stronger relief the achievements which have so often been snatched, as if in defiance of infirmity and suffering. Still, Mr. Rooke has not confined himself to his tutorial and presidential toils. In 1879 he was called to preach before the Lancashire Associ-

tion, and his discourse upon "Saving Life and losing it," was printed at the request of the brethren. In 1885 he became vice-president of the Yorkshire Association; and, owing to the sudden decease of the president, Alderman Watson, at his entrance upon office, the presidency was virtually devolved upon Mr. Rooke for two years. In 1886 his presidential address on the topic, "Creed and Conduct," produced a deep impression, and was widely circulated.

Thus we take leave of a career which all who have witnessed it will devoutly desire may yet be greatly prolonged, as one fraught with the elements of noble consecration to difficult service and unstinted beneficence of aim and motive.

LOCAL GOVERNMENT.*



HE value of a book is not to be judged by its size. An example of this is afforded by the book before us, which, although it contains fewer than a hundred pages, is more full of useful matter than many a bulky tome. It is a valuable help to the understanding and discussion of a great and important question, and we regret that it was not reproduced earlier in the year, and while as yet the Local Government Act was only the Local Government Bill; not that we have any particular fault to find with the Act, which is good so far as it goes, and must, indeed, be considered as one of the greatest measures which have passed the British Parliament in modern times. Its excellence, if perceived, has, on account of the state of parties, not been sufficiently acknowledged, nor, for the same reason, has a due meed of praise been bestowed on its authors. Although passed by a Conservative Government, Conservatives generally are not greatly enamoured of it, for it interferes too much to please them with the privileges of the county gentry. In consequence, for example, of the transfer of the administrative business of the Quarter Sessions to the County Council, Sir Roger de Coverley and his *confrères*—of course we mean their modern representatives—will lose not a little of their local importance. It has been blessed little, therefore, by them, while by such old-fashioned Tories as are still

* *Local Government in England and Germany.* By the Right Hon. Sir Robert Morier, G.C.B., &c. (Cassell & Co., Limited.)

left it has, we believe, at least in their hearts, been cursed altogether, as well as the perversity of that "Grand Old Man," whose extraordinary right-about-face forced Liberal and Radical Unionists into alliance with Conservatives, and made the Liberal character of the measure a necessity. Essentially a great Liberal measure, it has received scant praise from Liberals, for the simple reason that the party exigencies of the majority of them are such as to require that no praise should be bestowed on anything, however good, which a Conservative Government may do. Happy are they who have not to shape their opinions according to the mandate of a political chief or the exigencies of a political party, but who, knowing nothing of party bondage, are free to judge and speak of both men and measures according to their merits!

While, however, the Local Government Act is good so far as it goes, it is not so good that it could not have been better; and, if this reprint had appeared while it was still *sub judice*, and our legislators had benefited by its perusal, the provisions of the Act, probably, would have been improved thereby. An unmistakeable evidence of the value of Sir R. Morier's small work, we may say in passing, is afforded by the fact that it has been translated into German, and introduced to the German public by so eminent a publicist as Professor Holzendorf. It is admitted by German criticism to contain a correct description of the great measure of Local Government introduced into Eastern Prussia in 1872—a measure in which the attempt was made to combine the ancient principles of English local institutions with modern requirements.

The first part of the book is devoted, on the plan of comparative historical analysis, to a sketch of the main incidents connected with the relations borne by the local institutions to the general institutions of the country, both in Germany and in England. In the second part is given a description of the existing administrative machinery in Prussia, and of the changes brought about by the *Kreis Ordnung* of 1872. Into the first part, deeply interesting as it is—and showing as it does how early in the history of the Teutonic race the spirit of freedom and aptitude for self-government manifested itself and assumed a concrete form—we cannot enter here. For the second part, also, we must refer our readers to the book itself. Our attention must be devoted to what more directly concerns ourselves as inhabitants of

the British Isles, and as having to address ourselves to the task of wisely and safely applying the principle of local self-government to the three kingdoms and principality comprised within them, under one monarch, and one supreme and sovereign Parliament.

According to Sir Robert Morier, there are three systems now striving for mastery in modern society :—The social system, the bureaucratic system, and the system of self-government.

The social system he describes as placing society above the State, and seeking to clothe *public* servants in the livery of social corporations. These corporations represent so-called “interests”—the landed interest, the manufacturing interest, the moneyed interest, the labour interest, and so on. All these interests, looking only to their own prospects, view the State either as a means to their ends, or an impediment in their way, and as such to be thwarted and hindered. “The social system looks upon man, not as the subject or citizen of a particular State, but as a unit of the human race, equipped with certain inalienable congenital rights, and no corresponding duties. Liberty, equality, fraternity. Everybody is free. Everybody is everybody’s equal. Everybody is everybody’s brother. Duties are indeed put forward rhetorically and for decency’s sake, and find their expression in such ludicrous caricatures of public duty as national guards and the like, but they are merely the paint and feathers of the system, not its war weapons. For exercising these rights there is one uniform method—voting. Man comes into the world a higher kind of political marsupial, with a pouch full of blank voting-papers; and his political activity through life consists in filling up these papers. He is to get himself and his interests *represented*, and his representatives are to do *his* work.”

The bureaucratic system, Sir Robert describes as placing the State above society, and looking on itself as the State, while society is the raw material to be administered. “The bureaucratic system is profoundly indifferent about the franchise. It looks on representative law-making bodies as debating clubs, in which a good deal of nonsense is talked by the well-meaning laymen who occupy seats in their own right; while a great deal of wisdom is poured forth by its own representatives, who, though having no seats in such bodies, have the right, as government commissaries, to be respectfully listened to whenever they give the world the benefit of their professional views.

It knows very well that, in the long run, the laws will have to be made on the pattern which it furnishes, because law-making is an art which cannot be practised by *dilettanti*." In this there is evident allusion to the German bureaucratic system, and the hectoring which Prince Bismarck and other Ministers occasionally give the *Reichstag*, in which, as it appears, they have the right to speak, but not to vote.

The self-government system is described as looking upon "Society and the State as one and indivisible, as together constituting one body, only looked at from different sides." The object which it seeks to attain is declared to be "that in some form or other all the governed shall, according to the measure of their ability, take a personal share in the public work (not necessarily in the public talk), and that all the governors shall fall among the ranks of the governed." It is evident that such a system can only work well where political capacity is in a greater or less degree possessed by every member of society; where there is an absence of disaffection, or at least where it does not largely prevail, and where there is the sincere desire on the part of the individual to promote the common good. Our author omits to dwell on this point, but he makes two quotations from Aristotle, which, as they are so pertinent to it, we venture to repeat. The greatest of political thinkers declared, "The virtue of the perfect citizen is this: that he is able both to govern admirably and to be governed admirably"; further, that "they only can govern well who themselves are governed." It would be well if modern politicians would bear these great sayings in mind, being as they are so obviously true and deeply important.

In our author's opinion, the true principles of self-government have been a good deal obscured of recent years in England. An "outside onlooker"—so he describes himself—"living out of England, and necessarily unacquainted with the detailed working of English local institutions," he nevertheless has been able, and perhaps the better able from his aloof position, to observe that there are two important streams of public opinion in England respecting the relations between Society and the State. "The one," he says, "looks upon the State as a necessary evil, to be thrust as much as possible into the background, its wings cut, and its claws trimmed. It pins its faith on voluntaryism, and believes that all that is required for the attainment of the highest social and political ideals is the most absolute *laissez faire*, the most

uncompromising liberty of co-operation and association for every conceivable purpose, whether of a public or a private kind. It ignores the centripetal forces of the State, the incomparably greater reserve forces which the State exercises as the collective *Ego*, than any which can be exercised by even the most powerful associations of individual *Egos*. It only sees in the State a gigantic job-master. The other stream fully recognising the forces inherent in the State, wishes to utilise them to the utmost, and to thrust upon the State the business of Society. It sees in the State an incomparable maid-of-all-work, and wishes to secure her services for the benefit of Society. It strives to harness the State to social interests in exactly the same fashion that the mediæval corporations endeavoured to do in their day." In Sir Robert Morier's view, both these opinions are wrong, as well as determined enemies of self-government of the old English type, for the simple reason that "they start from abstract principles, which stand in diametrical opposition to the concrete historical foundations on which our English Commonwealth has been built up."

Truly, since our author wrote his book, fifteen years ago, events have shown him to be a true prophet. On the one hand, there have been the mad antics of a false liberty, such as prevailed in Israel when "every man did that which was right in his own eyes"; and, on the other hand, have been the encroachments, or the attempted encroachments, of bureaucracy, the one being for the most part the result of the other. It is inevitable, and it is just, that a people who show themselves unworthy of liberty, and so unqualified for self-government, should come under a bureaucracy or any other *Kratos* which will maintain rational law and order.

We know how Dr. Johnson ridiculed the line which Boswell, or some one else, thought so fine—

"Who rules o'er free men should himself be free,"

and said it was just as reasonable to say,

"Who rules o'er fat men should himself be fat."

But the great doctor was apt, sometimes, to be very perverse in his criticisms. In the sense in which, we apprehend, the writer intended the words, nothing could be more true than what they declare. Liberal, that is, "free," institutions are only possible, indeed, among free men. Those who bear rule in a free community should in the

noblest sense be free, not the slaves of passion, prejudice, and selfishness ; but enfranchised of self-control, reasonableness, and a just regard for the rights of others. But every enfranchised man, every member of a self-governed community, bears rule more or less. Therefore the citizen who would be "free" should show himself worthy of freedom—that is, qualified in the most important particular to "govern admirably" by himself "being governed admirably."

The character of our Poor Laws, and the present mode of their administration, are unsparingly criticised. Sir Robert does not deny that when the Reformed Parliament addressed itself to the reform of our Poor Laws, such reform was necessary ; but he condemns the departure on all important points from the principles of self-government, and the adoption of bureaucratic principles, pure and simple, which the manner of the reform exhibited. He would have poor relief less in the hands of paid officials, and more in the hands of the people themselves. An important step would, in his opinion, be taken in the way of returning to the principles of self-government, if the office of relieving officer were decomposed into minute local committees presided over by "substantial householders," the members being in great part taken from the wage-earning classes—that is, from the classes best acquainted with the circumstances and wants of the persons to be relieved.

Our author considers too, that the maintenance of the public peace, as one of the things which used to be most typical of English self-government, has been too much bureaucratised, and he would like to see this great branch of self-government "restored." Clearly he would not agree altogether with our Prime Minister, who, a short time ago, in a speech in the House of Lords, expressed himself as looking forward with approval to the time when the management of the police in England shall be in the hands of the Central Government, and when the system of an Imperial *gendarmerie*, which prevails on the Continent, shall be adopted here. Now, on a first consideration, it might seem that good sense and experience would dictate an agreement—not wholly, perhaps, but more—with the Premier than the Ambassador. It cannot be doubted that our police maintain the public peace in a manner which contrasts strongly with the condition of things under the old "charlies" and "parish-constables" ; and it might seem sound

reasoning to conclude, as Lord Salisbury seems to have done, that if our present police system, being bureaucratic, is so efficient, it would be still more so more completely bureaucratized. But there are many reasons, on a second consideration, why Englishmen should regard with jealousy the still further bureaucratizing of the police. Into these we have no space now to enter, and can only say that Sir Robert Morier's position in this, as well as in other respects, appears to us to be sound. He sees the need for a trained and paid constabulary, and would not return to the petty-constable system of a former age. He considers that the right system consists in a division of labour between a paid constabulary for the ordinary active routine business, and of unpaid petty constables for extraordinary occasions, and for the purposes of preventive police. There is force, undoubtedly, in his contention that the constant presence of such a force as he desiderates, "in those lanes and alleys where wife-kicking and playing at football with the quivering bodies of fellow-citizens is becoming a national pastime," would have a restraining and wholesome effect. "We believe," he says, "that in the worst alleys there are some persons who dislike this kind of thing, and would, with a proper force at their back, be quite ready to interfere. What they require is the *prestige* of a higher kind of public opinion than that present in the 'air' of the alley, and this higher kind of public opinion could not take a better shape than that of a stout truncheon, with the Queen's crown and the lion and unicorn emblazoned upon it. Make these men into officers of the Crown, and we believe that their mere presence would go a long way in preventing those scenes of brutality for its own sake which make us a by-word among the nations." The experiment is worth trying, if only for the sake of the chance of the grievous reproach referred to being removed.

In the latter part of January, 1889, the people of England and Wales will be called upon to elect the members of the new County Councils. These Councils will commence their first session in the following April, and thus will commence a new departure in the history of England, which, according to the direction which it takes, will be fraught with good or evil. In the next session of Parliament a Local Government Bill for Scotland will, probably, be introduced, and soon the question of local government for Ireland must be dealt with. The public mind will, inevitably, be occupied with this great

subject for some time to come. It is important that no mistakes be committed. Hitherto we have proceeded in the main on sound and safe lines; it is important that we continue to proceed upon them; and any man who helps us to do so, who makes a real contribution to the discussion of the subject, and, like Sir Robert Morier, helps to make clear the true principles of self-government, is a public benefactor.

EDITOR.

A SKETCH OF THE HISTORY OF BIBLICAL RATIONALISM IN GERMANY.

III.

THE NATURAL EXPLANATION OF MIRACLES.



HE evil produced by Lessing's publication would, however, have been a small matter if, when the first movement of irritation had calmed down, the rationalists had not believed themselves obliged to make some fatal concessions in order to defend Christianity. Götze, who combatted Lessing, laboured under the misfortune of possessing less humour than his redoubtable antagonist, and of making the public merry at his expense. But he saw clearly when he unmasked the designs of the librarian of Wolfenbüttel, denounced the danger of such attempts, and remarked concerning the rationalists that, if the supernatural were removed from the Bible, there would be little left. No one now seriously disputes that in his contest with Lessing he had reason on his side, and that he had clearly perceived his design. The editor of Reimarus ridiculed him to his readers, pretending that his attacks were beside the mark. The apologue which he published was witty, but the application of it was false. The sentinel who cried "Fire!" because he saw the prince's palace in flames, had not mistaken in his fright an aurora borealis for a conflagration; for this conflagration still endures so long as Lessing and his successors take pains to stir up the fire.

* From *La Bible et les Découvertes Modernes*, par F. Vigoroux.

Nevertheless, those whose faith had been shaken by the reading of deistical books, maintained that one part of the *Unknown's* objections was irrefutable. They were able to save Christianity only by a compromise; by cutting off remorselessly what the progress of criticism would not permit them any longer to preserve; by reducing Christianity, in a word, to a vague sentiment, to an undefinable something without dogma and without serious authority. Religion, it was said, is totally distinct from theology. To attack theology is not to attack religion. In order to be a Christian one is not bound to believe more than what inspires the heart. Everything that makes us better, everything that raises the soul, is the true religion of Christ; He could not have preached any other doctrine than that which tends to our moral amelioration. Everything in the Bible which edifies us is inspired. Edification and inspiration are one and the same thing. That, and that alone, comes from God which makes us virtuous.

In holding language like this, people do not see that they are slaying Christianity under the pretext of saving it. Strauss will, by and by, be able to prove it to these inconsistent sophists. Why should I be obliged to obey the Bible if it is not veritably the Word of God? By a blindness which would be inexplicable if the tendencies, then plainly accused of rationalism, had not made their dupes the unconscious accomplices of Samuel Reimarus, they conceded, while refuting him, that which Lessing regarded as alone fundamental, which entailed the gravest and greatest consequences, and which drew with it the denial of Christianity itself. They admitted that the Bible was a merely human work, and that it ought to be dealt with on the same footing as any other literary production. In this way the distinction, till then recognised, between sacred and profane books was suppressed, and the doctrine of inspiration was abandoned. It was imagined that Christianity could be saved in a way by making it independent of the Scriptures. This was simply Lessing's contention. "The letter is not the spirit," he wrote, "and the Bible is not religion. Consequently, the objections against the letter and against the Bible are not objections against the spirit and against religion. Religion is not true because the evangelists and the apostles have taught it, but they have taught it because it is true. It is its intrinsic

truth which ought to be a guarantee for the written traditions, and the written traditions could never have given to it this truth if it did not already possess it." But if truth depends on one's own internal judgment, it is subject to the arbitrariness and to all the fluctuations of human thought. If the records on which religion rests are not inspired of God, religion ceases to exist.

The denial of the inspiration of the sacred books is the greatest step taken at this epoch in the path of Christian negation. From this time forward the historical authority of the Old and the New Testaments rests no longer on the Divine testimony, but only on the estimation of man.

The rationalists were not slow to feel the grave embarrassment into which they had thus brought themselves. How could they defend the historical character of every portion of the Bible? It is full of miraculous narratives. If God Himself has not guaranteed its veracity, by what means could it be proved? Do not these narratives shock the reason? Are they not contrary to experience? They were forced to abandon miracles as they had abandoned inspiration, and thus to lay unholy hands on everything that is supernatural.

J. Gottfried Eichhorn (1752-1827) was the man who was charged with this work. He has himself described the profound impression which the reading of the "Fragments of Wolfenbüttel" had produced upon his mind. The accusations of imposture brought against the sacred authors were revolting to his common-sense; for where has one ever found a more irresistible accent of sincerity and of honesty? But it appeared to him impossible to admit the direct intervention of God in the History of the Old Testament. Among all ancient peoples, said he, everything which was inexplicable or extraordinary was ascribed to the Divinity. The sages of every land had been in communication with superior beings. We treat as fiction, or as legend, the facts of this nature which are related in the profane writers. Why do we make an exception only in the case of the Hebrews?

If we do make this exception, it is because the books which record those marvels in Israel are not on a level with those beyond its pale. It is because the Hebrew sources are authentic, whereas the others are not. But Eichhorn took no account of this essential difference.

He alleged that justice compelled him to treat the children of Jacob in the same way as the rest of mankind. He was thus led to the denial of miracles. Such was the second step of rationalism as applied to the Bible. After having rejected the inspiration of the sacred books, they equally rejected their miraculous facts. These are the two points with regard to which the rationalists will make no recantation. They will array them henceforth as the two chief dogmas of their negative creed. They will consider them as the immovable foundations of their system, and it will never occur to them that they are even obliged to prove them.

Eichhorn, however, felt how irreconcilable the denial of the supernatural appeared to be with the authenticity of the sacred books. No one dreamed of denying, nor did any one as yet contest, this last truth which Reimarus had not attacked. In rejecting miracles, Eichhorn appeared to surrender to the Fragmentist, and to acknowledge that those who related the miracles were impostors. It seemed to him that the monstrousness of this supposition was sufficient to refute it. One is startled, he says, at such a supposition. What! the greatest men of the first ages, who have exercised so salutary an influence upon their fellows, would all of them have been impostors without their contemporaries suspecting it! No, it is impossible! The Biblical authors have not deceived us. Nevertheless, it is necessary to confess, he added, that we have wrongly understood them. If they had spoken with the philosophic precision of our times, it would be impossible to ignore in their language the affirmation of a real intervention of God, which would be an erroneous inference. But when they tell us of certain things thoroughly marvellous, and attribute all to God, they are speaking innocently, without artifice, without malice, as men conforming to the spirit and to the language of antiquity. We have only to translate into modern speech the language of the primitive ages, and we have no more miracles to wonder at than we have knaveries to unmask.

Semler, without thinking of the application which might one day be made of his theory, had previously prepared the way, in 1760, for this natural explanation of the supernatural. In connection with the case of a poor sick woman in the neighbourhood of Wittenberg, whom many theologians believed to be possessed by a demon, Semler had published a paper, entitled "*De demoniacis quorum in Novo*

Testamento fit mentio." He there maintained that those who are represented to us in the Gospels as demoniacs, or possessed, were merely sick people, epileptic, frantic, deranged. Jesus Christ and the Apostles had treated them as victims of the malice of the devil merely to conform themselves to the language of the times.

Adopting and generalising Semler's principle, Eichhorn explained all the miracles of the Old Testament by metaphors and Oriental forms of speech. The history of the creation of Adam, as it is related in Genesis, is only a coloured picture of the first appearance of man upon the earth. The sacred writer says that Eve was formed from one of the sides of her husband, because Adam had "dreamed" that he had parted into two. The fruit of the tree of the knowledge of good and evil was a slow poison. The voice of God, which terrified our first parents when they had eaten the poisonous fruit, was the noise of the thunder.

Eichhorn explained in a similar way the greater part of the miracles of the Old Testament. A remnant of respect arrested him in the presence of the Gospels. But what he had not ventured to do, others more daring afterwards did without hesitation. The father of the natural explanation of miracles appears to have comprehended at last what, in opposition to the Fragmentist, had been loudly proclaimed by Götze, the most ardent champion of the ancient Protestant conception of the Bible, that if the supernatural is eliminated from the life of Jesus Christ, there is not much left.

But the disciples of Eichhorn did not stop where he did. They embraced the opinions of Lessing. After all, said they with the latter, we have no need of miracles to lead us to believe in Christianity. Men have erred in hitherto making the truth of religion depend upon supernatural facts. We have a direct perception of its truth. And why should we be forced to admit the truth of religion only because certain facts which are connected with it might have to be held as true, when we believe that these facts, at least with the marvellous character which was wrongly attributed to them, are completely useless? They went so far as to maintain that Christianity is independent of the opinions one may profess as to the person of its Founder. "It matters little," they repeated with Herder, whose uncertain and shifting faith contributed not a little to the progress of rationalism—"it matters little to Christ that His

name should be recited in interminable litanies. He who knows how to distinguish the gold from the dross will honour the Hero of humanity, our Benefactor, as He wishes to be honoured—that is to say, by saying nothing about His person, and imitating Him.”

This is in reality the very language which Dr. Eberhard Gottlob Paulus (1761—1850) held regarding the person of Jesus. “Dr. Paulus, the elder,” says Strauss, “ought to have the full glory of an Evemerian* Christian. . . . The close of the last century and the beginning of our own have witnessed the birth of numerous writings propounding the natural explanation of miracles. But the classic monuments of this school are, as we know, the ‘Commentary on the Gospels,’ by Paulus, and the ‘Life of Jesus,’ which the same author, at a later period, has extracted from it.”

Paulus, a disciple of Spinoza and Kant, is still more determinedly hostile to miracles than his predecessor, Eichhorn. It is he who has formulated, so to speak, the theory of the denial of miracles, and given to it that definite form which has since been adopted by Strauss and all contemporary rationalists. According to him every event, the causes of which, whether internal or external, cannot be made to agree with the ordinary laws of history, is of no account and has never happened. The power, the wisdom, and the goodness of God are manifested by the regular order of nature and not by the suspension of its laws. The most inexplicable revocation of the laws of the universe would neither establish nor invalidate any truth whatever. The existence of a dogma cannot be established by a cure, no matter how extraordinary we suppose it to be. “These,” says Strauss, “are the rules laid down and applied by Paulus, and which place his Commentary at the very head of a multitude of other writings of the same kind, not only of his own, but also of after times.”

The leading representative of the natural explanations of miracles denies them, then, *a priori* and without proof, just as Eichhorn had done, as all who have followed him have done: so powerless did both the one and the other feel themselves to produce one solid argument against that belief in the supernatural which is rooted in the depths

* Evemerus, a Greek historian and philosopher, who lived about 300 B.C., may be said to be the father of rationalism, which he applied to the stories regarding the gods (Translator).

of man's heart, and has for its immovable foundation the power of God !

One clearly recognises in Paulus's theory regarding miracles the influence of the ideas of Kant, whose avowed partisan he was. The philosophic systems, the hatching of which Germany has witnessed at the end of the last century and the beginning of the present, have exercised a much greater influence on Biblical criticism than is commonly believed. Both have followed parallel courses. They have mutually inspired and sustained each other. The doubts of Lessing have led to the radical negations of Strauss ; the scepticism of Kant has conducted to the pantheism of Hegel, to the atheism of Feuerbach and of Schopenhauer. The founders of the philosophic schools have looked upon it as important to give explicit expression to their views on religious questions. Kant, among others, has written a book on "Religion within the Limits of Pure Reason." He there maintains that natural religion is the only true, the only universal, faith. The religions which are called revealed are only human attempts, having for their object the establishing of natural religion by an external authority. The study of the historical questions which are connected with a revealed religion, for example, the life of its Founder, the miracles and the prophecies on which it professes to base its authority—this study is utterly useless. The only point which is worth attending to is morality. The philosopher of Königsberg fancies that he suppresses in this way all the difficulties raised by Biblical criticism. This has been called *the moral interpretation of Kant.*

Paulus, while accepting the philosophic ideas of his master regarding miracles, did not believe it possible so to suppress history. He thought that it was necessary to explain naturally the marvellous facts of the New Testament, just as Eichhorn had explained those of the Old. He modified, nevertheless, the method of the latter, and for his *historical interpretation* he substituted the *psychological interpretation*. It was a difficult matter to see in the miracles of the Gospel only metaphors or oriental hyperbole. Paulus believed that he was able to strip them of their supernatural character by placing the supernatural, not in the events of the life of Jesus nor in His deeds, but in the thought or the imagination either of those who had related them or of those who had expounded them. All the actions of the

life of Jesus were natural; but sometimes His historians, sometimes their interpreters, have erroneously given them a marvellous colouring.

The "Commentary" of Paulus and his "Life of Jesus" have little more for their object than the application of this theory. With the resources of an inexhaustible imagination he applies himself to reduce to the mean proportions of common facts all the supernatural facts related by the Evangelists. First of all, to look at things as they really are, says Paulus, the biographers of Jesus relate far fewer miracles than is commonly believed, and it is just those which are most incredible that have been wrongly taken for extraordinary facts. In the narratives in which people believe that they saw the laws of nature violated, the miracle is most frequently an invention of the expositor and not the testimony of the narrators. For example, the commentators on John say that, at the marriage of Cana, Jesus changed water into wine. An error of interpretation! It was customary with the Jews to offer as wedding presents to those who were newly married gifts of wine or of oil. Jesus having brought to Cana, without their having been invited, five new disciples whom He had just attached to His person, anticipated that they would be short of wine, and caused a quantity of it to be brought in. Nevertheless, "in pleasantry," He kept his gift concealed up to the very moment when the wine was wanted. Then for His own amusement He caused the water of one jar to be emptied, but the wine was found in the other jars into which it had been put. The "glory" which He received from it, as John says, was His reputation for good humour. All the Gospel miracles are explained by Paulus in an analogous fashion, whether their marvellous character has been attributed to them by the apostles or by the expositors.

The feebleness of these explanations is evident, and Strauss, who has taken them minutely to pieces in his "Life of Jesus," has done them full and complete justice. In his "New Life of Jesus" he has described it perfectly in one word—the radical defect. "According to Paulus," says Strauss, "criticism has always the right of supposing that that which the documents might have omitted took place of itself. Now that which takes place of itself is natural; that which does not take place of itself is supernatural, which consequently must never be supposed unnecessarily. The vice of this reasoning is

manifest. The Gospel narratives have miracles for their fundamental theme, and, so far from permitting it to be eliminated, the supernatural cause ought to be understood when it is not formally proclaimed."

In spite of the feebleness of the natural explanation of miracles, it presented something so seductive to the imagination that it was accepted in Germany with an eagerness, an infatuation, which does little credit to human reason. The books which it inspired are very numerous. They were published in all parts. Schiller, himself, in his historical course at Jena, boldly adopted it in order to explain to his hearers the mission of Moses; and, although it has long ago succumbed to the shafts of ridicule, it has for certain minds an attraction so irresistible, the application of it is in some respects so convenient, that several critics still recur to it in Germany, as M. Renan has done in France.

JOHN URQUHART.

IN AUSTRALIA.

BY PERIPATETIC.

NO. VI.



IN that book of pleasant reading, "Oceana," Mr. Froude speaks of the way in which the mining business of Australia is everywhere falling into the hands of companies, many of them of the most doubtful character. "It is," says he, "a gigantic gambling system, which, however, the Colony [Victoria] can afford. The community prospers. Individuals who are down to-day are up to-morrow, and the loss when there is loss, is spread over so large an area that it is not seriously felt. Nothing can go seriously wrong when the common labourer's wages are eight shillings a day." That Victoria is a prosperous colony cannot be disputed. There are those, however—the Free Traders—who affirm that Victorian prosperity is a bubble prosperity, and that one of these days the bubble will burst. That is a question which I do not venture to discuss; but I do venture to call in question the distinguished historian's dictum that "nothing can go

seriously wrong when the common labourer's wages are eight shillings a day." Mr. Froude probably penned that sentence while oblivious of one very important fact which directly and seriously affects the question. In New South Wales trade has been very depressed for some time past, and the public finances have been in a very embarrassed state. So grievous was the distress consequent upon lack of employment that the Government started relief works, and at the time I was in the city over a thousand men were employed on these at three shillings a day per man. Yet at that very time wages, in the case of those who had the good fortune to be in work, were higher in Sydney than in Melbourne, in depressed New South Wales than in thriving Victoria. I inquired how this was, and was told that the Trades and Labour Unions would not allow the men to work for less. The truth is that high wages in a country where wages are kept up by arbitrary measures are no criterion whereby to judge whether things are going seriously wrong in that country or not. The opinions of men like Mr. Froude ought to be received with caution. Such men are distinguished men, and when they visit the colonies they are treated with much honour. All the official and wealthy classes rush to receive them. They are fêted, banqueted, and lionised in a hundred ways. Everybody with whom they come into contact is well to do, and they go away in a highly gratified condition of mind. They see, of course, something of the state of society generally, but their view is superficial, and the opinions they form are likely to be misleading. "Property rises fast in value," says Mr. Froude, "and the 'unearned increment' is in no danger from socialistic politicians." Clearly Mr. Froude did not stroll about the streets and parks, and listen to the "socialistic politicians" who preach their anarchical doctrines there. No; he was being champagned in marble halls and gilded saloons, and drawing erroneous conclusions, as he probably now knows, about more things than one.

Not long since Dr. Dale, of Birmingham, visited Australia. When he returned he made a speech somewhere on his Australian experiences in which he declared that "the colonies were the paradise of the working man." This was wired to the Australian papers, and immediately called forth a protest in the *Sydney Morning Herald*. "It is all very well," the writer said, "for a man like Dr. Dale, who, when he was in the colonies, was driven about in

everybody's buggy, but who was only shown one side of things, to so describe the colonies; but would he have found them a paradise had he come out as a working man seeking employment?" It was thought not, and the hundreds of working men who were out of employment at that time in Sydney, or earning no more than three shillings a day on the relief works, would doubtless, had they been canvassed, have thought not, too. But I may be reminded that Sydney is but one of the Australian cities, and New South Wales but one of the colonies. Others might be prosperous while that is depressed. This is true; that is, I admit the possibility, but not the matter of fact. The depression, for example, in South Australia has been notorious; and, although the unemployed may not crowd the streets, as they did two years ago, in the most deplorable distress, still the Colony has by no means recovered itself as yet. In Western Australia the Government is the chief employer of labour, and at the present time it is financially much embarrassed. In order to effect retrenchment public works have been stopped, and thereby scores, perhaps hundreds, of men thrown out of work. I was in Fremantle when the s.s. *Eldersley* arrived with a shipload of emigrants. A few days after landing, these poor people might have been seen standing at the corners of the streets with the most lugubrious of looks. They had discovered that, so far from new comers being required, there was not sufficient employment even for those already in the Colony. Many of them, doubtless, had spent their last pound in paying for their passage, and had but a few shillings between them and starvation. Their despair may, perhaps, be imagined. Tasmania is slowly struggling on, but New Zealand is in straits. Victoria is prosperous, and Queensland is fairly so, though not doing so well, I was told, as it was a year or two ago.

Those who stand the best chance of success in the colonies are those who, being possessed of ability, have also capital. But is it not the same at home? The conditions of success are much the same the whole world over, only they may, from special circumstances, be somewhat more easy in some countries than others, in new countries than in old. One must not, however, forget the element of luck. Some succeed because, in a particular and unusual manner, they are favoured by circumstances. Success comes to meet them, and almost thrusts itself upon them. Others of, perhaps, finer character and greater

ability and merit have been dogged by misfortune, and have lived and died struggling and poor. The history of the development of the colonies abounds with examples. There are hundreds of men in Australia who have had nothing to do but sit still and get rich. The "unearned increment," say on land, of which, perhaps, they became possessed twenty or thirty years ago at a few shillings per acre, has been growing and growing until it has assumed colossal proportions. Their property may now be worth five times as many pounds as they gave shillings for it. "Any fool," remarked to me a reputedly wealthy colonist, who himself was considered by many to have "a shingle loose," "could make money in the colonies twenty or thirty years ago."

As an example of the good fortune which seems to attend some men, I may mention the case of an Irish gentleman who was one of my fellow-passengers on the *Austral* on my return home. Six years ago he was living in Ireland on a small estate which had been left him by his father. He had a large and increasing family, and was suffering from the embarrassment experienced by those who find that while their income is stationary, or, perhaps, decreasing, their expenses rapidly increase. After carefully cogitating on the matter, he determined to gather what capital he could together and try his fortune in the colonies. He was fortunate in his choice of a colony in which to settle, and of a city in which, at least at first, to fix his dwelling. He arrived in the very nick of time. The Corporation wanted certain work done in connection with the sanitary condition of the city, and, although he had had no previous experience in the work, he determined to tender for the contract. He did so, and his tender was accepted. His contract, together with other ventures into which he has gone, particularly buying and selling land, has been as good as a gold mine to him. He has amassed money beyond the wildest hopes he entertained when six years ago he left Ireland. He is now on a visit to the old country. He returns shortly for two years more, and then, he says, fully content with the fortune he has made, he will come home and finally settle down. Although, of course, something of his conspicuous success must be ascribed to his ability and enterprise, more, I think, must be ascribed to good luck, for there are multitudes of men in the colonies with quite as much ability and energy to whom success has never come. As an example of these

latter I may mention a Scotch gentleman, a Christian man although a Plymouth Brother, who gave me one day some particulars of his life. He emigrated from Scotland thirty-five years ago, having previously served an apprenticeship to the drapery trade. Victoria was the colony he elected to try his fortune in. The colony was in its infancy, and great depression prevailed. To obtain employment in his own line of business was, he found, quite impossible; and, having exhausted his little stock of money, he was driven by want to accept the only kind of employment open to him, that of a navvy. For five years he worked at road-making, using pick and shovel. Then came the gold discoveries, and the rush to Ballarat. For nine years he delved for gold, but was not among the fortunate finders of nuggets who made their fortune in a day. He was present when the troops and police stormed the Eureka stockade, on which occasion the Hon. Peter Lalor, late Speaker of the Victorian Legislative Assembly, who also was a digger and the leader of the rebels, lost his arm. When he abandoned the diggings he was still a poor man. Into all his subsequent history I need not enter. At the present time he is a commercial traveller, with a sufficient income to enable him to meet his own and his wife's modest needs, and, perhaps, lay a little by. In no sense can he be said to have been successful; and yet he has displayed ability, energy, and enterprise, and seems to be possessed, as a shrewd and fairly well-educated Scotchman, of most of the qualities which are sometimes supposed to ensure success. He has deserved success even more than many another to whom success has come, but fortune has not been his friend.

These particulars are intended for the benefit of such readers of the BAPTIST MAGAZINE as may be contemplating emigration, or may have friends doing so. The colonies, without doubt, offer advantages to certain classes; but these advantages have frequently been exaggerated and misrepresented by interested persons, and many have broken up their homes in England and gone forth to a distant land only to meet with disappointment.

When I was at Albany there were there two engine-drivers, who had just been induced to come out. They were related to each other by marriage, and had both been drivers on the Midland Railway. One of them had foolishly joined in the strike which took place on that line some time ago, and in consequence had lost his situation.

Being out of employment, he turned his thoughts to Australia. He was told—by a certain person who benefited pecuniarily by every emigrant who went out through his influence and under his auspices—that on the new railway, which was to connect Albany with Perth, there were engines waiting for drivers, and employment was certain as soon as he landed. Influenced by the glowing representations made, the brother-in-law, who was still in the employ of the Midland Company, threw up his employment and determined to go forth to the land of promise too. They went, and might with their families have been seen, not many months ago, in the streets of Albany in much distress and perplexity. On landing they learned the truth. The railway itself had not yet been constructed, and as to employment for engine-drivers, of course there was none. They had not the means to transfer themselves to another colony a thousand or two thousand miles away; there was no relieving officer to apply to, no workhouse to seek as a refuge, for such institutions do not exist in the colonies; and they had to face the alternative of accepting charity, if they were fortunate enough to get it, or starve. It is a pity that those who do not hesitate to subject unsuspecting people to such cruel treatment cannot be brought to book.

Would I, from what I have seen in the colonies, advise emigration, and, if so, whom would I advise to emigrate? Advise emigration I certainly would in certain circumstances. We are getting inconveniently numerous in these islands, increasing as we are at the rate of a thousand a day. A nation whose rate of increase is so great, and whose geographical limits are so small as ours, can well afford to colonise; indeed, colonisation is a necessity for it. The less fortunate of the population—that is, those for the most part who have not been born to a comfortable state of things made ready for them by their fathers, or others who have gone before them—must sometimes find the stress and strain of the “struggle for existence” intolerable in England. Such persons, finding themselves driven to the wall here, would do well to direct their thoughts to the colonies, and transfer themselves there if they can. There is more room there, anyhow; and whatever may be the disadvantages, and in some cases the hardships, of colonial life—life for example, in the bush—these are more endurable than a sickening, hopeless struggle, grinding poverty, and

semi-starvation at home. Fortunes, immense fortunes, have been made in the colonies, and are, doubtless, yet to be made, though perhaps not so easily, or in so many proportional instances, as hitherto; while a competency, it cannot be questioned, can be more readily secured there, by the diligent and thrifty, than in an old country. Those who are doing very well in England I should advise—unless there are special considerations—to “let very well alone.” Those who cannot go farther and fare worse than they are faring at home are likely to go farther and fare better. Young men without family claims, who may find their professions or trades overcrowded in the old land, cannot be running any great risk by trying their fortune in a new. It is the family man who should think, not only twice, but several times, before breaking up his home and going he knows not exactly where or to what.

Our colonies may be regarded as providential outlets for the ever-expanding Anglo-Saxon race. Anyone who has studied the over-population question, and knows anything of the laws the operation of which, with seemingly relentless cruelty, tends to proportion population to the means of subsistence at its command, understands somewhat how much of human misery they have obviated, and how much of human happiness they have produced. None but the politically short-sighted could fail to perceive their value to a people situated as we are, or talk airily about our “cutting the painter” with our colonies, and dissolving the connection which at present exists between them and the motherland. The best men in the colonies are looking wistfully towards Imperial Federation, and our true policy is to do the same, and in the meantime work for it. The Irish question may yet find its solution by this means, and England be saved from ranking with powers like Holland and Spain, whose power and glory are things of the past.

In concluding this series of papers—which might have been indefinitely lengthened, but which, perhaps, have already gone beyond due limits—let me say that none need now set out for any of those far-off lands, owing allegiance to the British Crown, without full and reliable information about them. Acting on the representations of those who know how often emigrants have gone forth with but the scantiest knowledge of the colonies, and of the opportunities which different colonies offer to different classes of persons, and how much

of disappointment and suffering have been the result, the present Government have established an "Emigrants' Information Office," where intending emigrants can obtain the fullest, latest, and most reliable information concerning all the British colonies. None need now go forth deluded by the stories of those who pocket agents' fees for all whom they can secure as settlers in a particular colony, or as passengers for a particular line of ships, inasmuch as guidance of the surest kind can be obtained by applying to the Emigrants' Information Office, 31, Broadway, Westminster, S.W.

THE EVANGELISATION OF THE ROMAN AND INDIAN EMPIRES—COMPARISONS AND CONTRASTS.

(Continued from October number, page 448.)



AS it a mere accident that the Jewish nation, after being made the repository of the Divine revelation, was broken up and its people dispersed among the nations, thus rapidly lapsing into the rankest scepticism? Was it not rather God's way of preparing the highway for the onward march of His Church? Whatever explanations may be offered, there is the significant historical fact that the twelve tribes of the Jewish nation, chastised for their iniquity, were rent from the soil promised to their fathers, and "scattered abroad," as James tersely expressed it.

There were two great branches of the *diaspora*—the Aramaic and the Greek. Of these the Aramaic was the first in time, but it need not occupy our attention, as it went eastward beyond the furthest limits of the Roman Empire. We are more especially interested in the Greek diaspora, of which Alexandria was the capital.

Two hundred and fifty years before the foundation of that city, Egypt had offered an asylum to the Jews who had fled from the vengeance of Nebuchadnezzar after the murder of Gedaliah.* Those who remained

* 2 Kings xxv. 22 ; Jeremiah xl. 7—xli., xlii., xliii.

of the refugees after the incursion of the enraged monarch must have multiplied rapidly, as well as been greatly added to from time to time ; for when Alexander founded the city that was to perpetuate his name, they occupied a position of eminence among its citizens. From Alexandria as a centre, the Greek *diaspora*, tempted by openings suited to their genius, spread forth over the entire Roman Empire. That they were not mere traders we have the testimony of our Lord, who accuses them of compassing sea and land to make a single convert, as well as of contemporary history, which is full of complaints in regard to their progress. They carried with them sublime ideas of the Divine nature that found a place in hearts but lately vacated by heathen superstitions. The revelation they carried with them of the Divine character was suited to popular needs, so that a disposition to embrace Judaism had become so widely extended, particularly in some of the large towns, that, as is well known, the Roman authors in the time of the first emperor often made it a subject of complaint. From among rich and poor they had made a vast number of proselytes, who became centres of light and blessing in the midst of the festering heathenism. It is only necessary to turn to the Acts of the Apostles to discover how effectually they had done the pioneer work, and established centres all over the empire, and how useful these were to the apostles, who everywhere found a synagogue or a "place where prayer was wont to be made," people believing in the God of Israel and cherishing the hope of His people. We cannot possibly overestimate the value of this prolonged preparation for the preaching of the Gospel. Like settlers in a new country, the Jews of the dispersion had removed the obstacles, and laid the foundation upon which the apostles reared the noble edifice of the Church of Christ.

Modern missionaries in India had, alas ! no such basis from which to start ; not that they had no predecessors in the work, but because little or nothing had been done to facilitate their labours. The Syrio-Persian Church on the Malabar coast, which boasts as its founder the apostle St. Thomas, had done nothing. It had not caught his missionary spirit, or if it did it soon lost it, for it was content to vegetate where it might have lived and achieved a noble history. It is sometimes assumed, without question, that the Roman Catholic missions did much to prepare the minds of the people for the reception of modern missions. The less said about them the better. Work

condemned "by the Papal power itself, in the person of Innocent X.," can have little to recommend it, and that Pope condemned "the union of idolatrous rites with Christianity, which had been encouraged by the Jesuits, both in China and Malabar."

Of the Danish missions I know little. That they were successful while they lasted is a fact beyond dispute, for "in 1756, half a century after the founding of the Mission, the missionaries, now increased to eight, on reviewing the mission's history, found that about 11,000 persons in this one Mission had abandoned idolatry and superstition, and embraced the Gospel of Christ." I have no doubt their labours materially assisted the Church of England and Propagation Societies with which this Mission was eventually incorporated, and account for the forward condition of the Madras Presidency as compared with Bombay, Bengal, and other parts of India. Especially would this be true of Tinnevely.

With this exception, modern missions, as far as I know, succeeded to the labours of no others. They had to begin by creating a language to suit Christian ideas; for their teaching was so new that the ordinary language refused to convey or express their thoughts. At the present day, even, Indian missions have to fight with the same difficulties; for there are still many thousands to whom the language of the Christian Scriptures has to be explained and illustrated before its sublime thoughts are even faintly grasped.

Thus far we have been considering the preparatory work done before the establishment of the Kingdom. We have now to consider the circumstances that favoured its progress.

First among these the miraculous powers with which the early Church was invested, or said to be invested, demands our notice.

The apostles appealed to the signs and wonders wrought in the name of Jesus as corroborative of the faith they preached, and the "Fathers, down at least to the middle of the third century, in language which bespeaks the consciousness of truth, and often before the Pagans themselves, appeal to such extraordinary phenomena, as conducing to the spread of the faith. . . . It is, therefore, undeniable that, even subsequently to the apostolic age, the spread of the Gospel was advanced by such means."*

* Neander, Vol. I.

Justin Martyr, who lived in the reign of Antoninus Pius and suffered martyrdom in the reign of Marcus Aurelius, wrote in his second Apology, "But 'Jesus,' His name as man and Saviour has also significance. For He was made man also, as we before said, having been conceived according to the will of God the Father, for the sake of believing men, and for the destruction of demons. And now you can tell this from what is under your own observation. For numberless demoniacs throughout the whole world, and in your city, many of our Christian men exorcising them in the name of Jesus Christ, who was crucified under Pontius Pilate, have healed and do heal, rendering helpless and driving the possessing devils out of the men, though they could not be cured by all the other exorcists and those who used incantations and drugs."

Origen, who is generally supposed to have been born at Alexandria in the year A.D. 185, in his defence of Christianity against the attacks of Celsus, "cites cases from his own experience where he had been an eye-witness of the fact, in which, simply by invocation of the name of God and of Jesus, after the preaching of his history, many were healed of grievous diseases and states of insanity, which neither human skill nor demoniacal influence had been able to relieve." He says, "And some give evidence of their having received through the faith a marvellous power by the cures which they perform, invoking no other name over those who need their help than that of the God of all things, and of Jesus, along with a mention of his history. For by these means we too have seen many persons freed from grievous calamities, and from distraction of mind, and madness, and countless other ills, which could be cured neither by man nor devils."

But I pass to a further circumstance that greatly aided the advance of the early Church—the persecutions to which the primitive Christians were subjected. Strange as it may appear, these must be regarded as greatly accelerating its progress. Leckie observes that "its first introduction into Rome appears to have been altogether unopposed, . . . and that the Christians who had been for many years proselytising without restraint in the Confluence of Nations, and amid the disintegration of old beliefs had become a formidable body" before the outbreak of the Neronian persecution of A.D. 64.

What this normal progress was it is now impossible to say; for, as Dean Milman has truly remarked, "Christianity has ever more faith-

fully recorded her dissensions than her conquests." Whatever it may have been, it is evident, I think, that it was during the persecutions that disgraced the Golden Age (A.D. 96-180) of the Empire that the greatest progress was made. Leckie indeed remarks, "The Church entered the Golden Age considerable as a sect, but not large enough to be reckoned an important power in the Empire. It emerged from it so increased in numbers and so extended in its ramifications that it might fairly defy the most formidable assaults."

Whatever might be the inference *à priori*, it would appear that persecution, instead of checking the progress of the Church, greatly aided its advancement. The Church gratefully recognised the fact at the time; for Tertullian is the author of the oft-quoted remark, "The blood of the martyrs is the seed of the Church." There can be no doubt that the spectacle of men and women dying for their convictions is full of impressiveness. In every age their constancy has weighed, not merely upon the indifferent spectator, but even upon those who were the principal agents of their sufferings. Numerous instances might be cited, but I must confine myself to one only. That is the case of Justin Martyr, who is already quoted in this paper. As a heathen he "was impressed with the extraordinary fearlessness which the Christians displayed in the presence of death." In his Second Apology he says, "For I myself, too, when I was delighting in the doctrines of Plato, and heard the Christians slandered, and saw them fearless of death, and of all other things which are counted fearful, perceived that it was impossible that they could be living in wickedness and pleasure."

Persecution of this character has been impossible, thank God, during the era of modern missions in India. A hundred years ago the battle that decided British supremacy had been fought; the ægis of a Government, which, while it did not favour proselytism, was strong enough to prevent outrage perpetrated in the name of religion, was thrown over the entire community. Missionaries, therefore, have not been called upon to seal their testimony with their blood, nor have their converts had to pass through the fiery trial that tested the genuineness of the early Christians. Persecution is and has been common, but it is of that minor kind that seldom calls for a striking display of heroism. Consequently its moral effect is confined to individuals instead of asserting itself over an entire community.

The absence in India of such persecutions as those to which the early Christians, the Reformers, the first converts in Madagascar and the South Sea Islands, were subjected, has produced impressions very unfavourable to the native Christians of India. They are spoken of as devoid of enthusiasm, and it is even more than whispered that if called upon to pass through like trials the Church of India would disappear. This is altogether a gratuitous assumption. The circumstances have never existed in the history of modern missions in India that called forth the testimony of the martyrs. Many have ventured to say the same of modern England. They have asserted confidently that the martyr spirit is dead, merely because the circumstances of our times are such that an *auto-da-fé* is an impossibility. But the earnest faith that begot martyrs is as prevalent in the England of to-day as at any period of our history. The only difference is that it takes another direction. It seals its testimony, not in the lambent flames, but on the banks of the Congo and the deep mysterious depths of equatorial Africa. The men and women who go forth in such jeopardy are men and women who undeniably inherit the martyr spirit, and who, did the times require it, would seal their testimony with their blood.

The same power rules in India as in England, and it may be confidently asserted that as long as England retains her authority, no one will be required to die for the faith. But that is a very different thing to saying that the martyr spirit is non-existent. Only once since the establishment of British empire in India has martyrdom been possible, and that was during the dark days of 1857. This period, brief as it was, bears its everlasting testimony to the faith of one, and its indirect witness to the sincere faith and probable constancy of very many of the native Christians of India. In that year Wilayat 'Ali boldly professed his faith in Christ, and sealed his testimony with his blood, although he could have saved his life by repeating the Kalima and denying his Lord.

The influence of Christian example is one common to the Christians of both empires, and need not detain us at present. I proceed now to a very brief recital of the circumstances which favour the growth and expansion of the Christian Church in India that were, from the nature of the case, entirely unknown in the evangelisation of the Roman Empire.

The Church of the nineteenth century starts from a broader basis. If members of a common empire with those they sought to evangelise, the apostles were yet despised on account of their rusticity, and their connection with the so-called malefactor. The Cross was not then, as now, the symbol of victory, and only the intensity of their personal convictions and the promised presence of Christ could have enabled them to press forward in opposition to so much contumely. Now the Church of Christ is *the* power in the most civilised and most powerful nations. Kings and emperors join with millions of subordinate rank in the worship of the once-despised Jesus; the wealth of the wealthiest enrich the Church's treasury; while the highest and most cultivated intellects ennoble her literature. The missionary no longer represents a poor despised sect, but millions of adherents collectively unsurpassed in intelligence, while individually many of them are pre-eminent in culture and in wealth, as well as in every virtue. It has a noble history of effort and labour, of self-denial and suffering, to which its workers may triumphantly point as a reflex of its teachings in the character of its members. It claims for itself the doctrine of universal brotherhood, and points to the abolition of slavery, at vast cost to its adherents, as a proof that its doctrine is not merely a convenient theory, but a power over the life and conscience. It claims, as part of its teaching, the duty of loving others as we do ourselves, and points to hospitals, almshouses, asylums, and every variety of kindred institutions supported by voluntary contributions, as a proof of its ennobling, sanctifying character. It can point to progress, intelligence, culture, enterprise, and a world-wide sympathy with the oppressed and afflicted, such as has no place in the annals of other religions. These are not without their influence, for they must help to commend the system, of which they are the admitted outcome, to every thoughtful mind. They are arguments too powerful to be refuted, and might well be made use of far more extensively than they are.

JOHN EWEN.

(To be concluded in our next.)

THE DEATHBED.



H, play no more that lively strain,
 That speaks to me of earthly pleasure ;
 To me earth's pleasures all are vain,
 So play me some sweet, solemn measure :
 Oh, play me softly o'er some sacred hymn,
 Before I go to hear the seraphim.

My heart once joyed to hear the sound
 Of merry music, mirth enhancing ;
 And lightly in the happy round
 My nimble feet kept time in dancing :
 But now your merry music makes me sad,
 My heart grows faint at what once made it glad.

And oh, how many, many times
 I've been enraptured with the singing
 By cherished voice of lover rhymes,
 That seemed all heaven round me bringing ;
 But now to earthly passion I am dead,
 My heart is opening to God's love instead.

I little thought that I should go
 Before him o'er death's dreary river,
 Without one last good-bye below,
 To point him to heaven's high forever ;
 And that I nevermore on earth should hear
 The voice that thrilled me with its tones so dear.

But God has sundered from my heart
 The earthly loves that clung around me,
 And made me willing to depart
 From all that once so firmly bound me :
 I'll have no husband soon, and no dear son ;
 To God I leave them, for my days are done.

So now some sacred music play,
 For I must think of heaven only ;
 From earth my spirit flies away,
 And, without God, the way is lonely.
 God, help me ; O God, help in this hour ;
 I trust Thy love, Thy mercy, and Thy power.

Night closes ; earth is fading fast ;
 But lo, I see heaven's morning breaking ;
 The final sleep will soon be past,
 And, oh, how blest will be my waking.
 Farewell, fair earth ; my home is now above ;
 My soul is launched upon Eternal Love.

WILLIAM A. SLOAN.

Strathaven, Lanarkshire.

BRIEF NOTES.



AMONG the names of Baptist workers of the past who have been well-nigh forgotten except in a very limited circle, but who deserve to be had in everlasting remembrance, must be placed the name of the late Rev. G. C. Smith, well known in his day as "Boatswain Smith." In the most stirring times of Britannia's varied experience afloat, Mr. Smith served under Nelson, the most renowned of British admirals. He was a man of powerful character, and did nothing by halves. Having been a great sinner, on being converted to Christ he became a great saint, and did work which not only extensively blessed his own generation, but lives to-day, and will live and grow, blessing many a generation to come. No man has lived, or is living, perhaps, who more emphatically deserved the title of "The Sailor's Friend" than he. We are glad, therefore, to note that the British and Foreign Sailors' Society, of which Mr. Smith was one of the principal founders, proposes to publish some account of his life and work. To cover the cost they appeal for £100, and propose to devote the proceeds of the sale to the Victoria and Albert Memorial Fund to assist aged sailors' missionaries when past work. Subscriptions should be sent to the Secretary of the Society, Shadwell, London, E.

"THE RIGHT MAN FOR OUR CHURCH." Under this title the *Century Magazine* (T. Fisher Unwin) has an open letter from Mr. Forrest F. Emerson which forcibly calls attention to the absurd expectations cherished by certain congregations as to the qualifications which should be possessed by their ministers. "Manners, dress, voice, elocution, public spirit, magnetic attraction for young people, wife, number of children, extravagance or parsimony in living, interest in education and temperance, gracefulness at weddings, appropriateness of manner and speech at funerals," are said to form important factors in the required pastor. The less intelligent and educated are generally the most difficult to satisfy. We are, indeed, reminded of the saying in regard to an underpaid servant girl, "You can't expect all the Christian virtues for two dollars a week." Mr. Emerson gives a letter (minus dates and proper names) which was written less than five years ago by a member of a Supply Committee appointed to look out for the right man, &c. The following are the principal parts of it :—"We have enjoyed

the opportunity of listening to several fine speakers, but very few of them are considered what is needed—or fitted for this pulpit and people—a defect in voice, or physique, or mannerism. It requires a strong, full-rounded voice. We can seat 1,200. . . . We must have a man who has the make-up ‘temporally and spiritually,’ who will bring in 1,300 and fill us to overflowing. Our membership is 400. We want a membership of not less than 1,200. . . . We need a master workman in the Gospel. . . . Will you please give me the exact measurement of Mr. ———? Is he a man of deep piety? and yet a social and ready man—an original man? In thought and utterances—a real student of God, man, and nature? Are his illustrations forcible and impressive? &c. Does he use a manuscript? What is his salary? How much family? Where did he graduate in theology? How does he stand on the Andover question?” &c. Competitive preaching deserves all the hard things which in this letter are said against it. “To a sensitive man the whole business is repulsive; to a man with a fine moral sense there is a certain feeling of the insincerity of it. It seems to him as much a ‘performance’ as the solo of the gallery singer is sometimes said to be. It is not in this way that a man can give a true impression of himself and his work, and we are glad to know that the practice is becoming extinct. Congregations must learn to moderate their demands, and must not go after impossible and imaginary ministers. They must—as guided by the New Testament and common sense—fix on the things which are essential, and not think of qualifications which no one man ever has or ever will possess.” Brilliant as is the October issue of the *Century*, there is in it nothing of greater and more urgent importance than Mr. Emerson’s powerful letter, and its suggestions apply, if not in an equal degree, yet very largely to the condition of affairs in England. We trust that the *Board of Reference* appointed by the Baptist Union will do something to lessen this grave evil.

THE LATEST WESLEYAN DELIVERANCE ON BAPTISM.—In his exposition of Galatians iii. 25—29, in the “Expositor’s Bible,” which we have noticed elsewhere, the Rev. Professor Findlay deals, on the whole, very candidly with the question of baptism in its relation to faith, though we are at a loss to see how he can reconcile his words, notwithstanding all the qualifying phrases he inserts, with the practice of infant sprinkling. “Every baptized Galatian,” he writes, “was a son of God. Baptism manifestly presupposes faith. To imagine that the *opus operatum*, the mechanical performance of the rite apart from faith, present or anticipated, in the subject ‘clothes us with Christ,’ is to hark back to Judaism. It is to substitute baptism for circumcision—a difference merely of form, so long as the doctrine of ritual regeneration remains the same. This passage is as clear a proof as could well be desired that in the Pauline vocabulary ‘baptized’ is synonymous with ‘believing.’ The baptism of these Galatians solemnized their spiritual union with Christ. It was the public acceptance, in trust and submission, of God’s covenant of grace for their children haply as well as for themselves.” Mr. Findlay clearly sees that the Apostle’s language is inexplicable apart from faith. Why he should say, “faith, present or anticipated, in the

subject," we cannot imagine. The Apostle refers to a rite which had been observed and whose effects had been produced. He alludes to something which then was, not to something which might hereafter be. "Faith anticipated" is, for the purpose of Mr. Findlay's argument against the Sacramentarians, as worthless as no faith at all. And where does he learn that baptism was "the public acceptance on [the part of the Galatians of God's] covenant of grace 'for their children haply'"? Paul neither asserts nor implies this. Does not the whole tenour of his argument as to the power of faith render it impossible?

MR. FINDLAY'S further concession as to the form or mode of baptism cuts the ground from under his feet, as it makes baptism a strictly individual act, and the soul's entrance on a renewed life, which, of course, is inseparable from faith. Here are his words: "By its very form—the normal and most expressive form of primitive baptism—the descent into and rising from the symbolic waters, it pictured the soul's death with Christ, its burial and resurrection in Him, its separation from the life of sin, and entrance upon the new career of a regenerated child of God," &c. Nothing could be clearer, more Scriptural and Evangelical, than this. But to speak of anticipated faith introduces confusion and plays into the hands of the Sacramentarians. "Baptized" is, as Professor Findlay truly asserts, synonymous with "believing," and "believing" describes a fact, not an expectation. The baptismal controversy is carried a step nearer its termination by such concessions as these, and those which Professor Beet recently made in the *British Weekly*. But it will only be closed when Evangelical Pædobaptists accept their own statements without reservation, and eliminate from their practice all that contradicts a sound and trustworthy interpretation of the teaching of Scripture. We are less disposed than ever to narrowness and exclusiveness, and have no sympathy with the spirit that invests any man's *ipse dixit* with authority over his brethren. But does not consistency demand the abandonment of infant sprinkling as a *New Testament ordinance*, as an appointment of Christ and a practice of the Apostles? Dr. Jowett it is who said that "there are ample grounds for infant baptism. The folly is in trying to find them in the New Testament." There, at any rate, we know where we are.

MINISTERIAL REGISTER.

BARKER, H., has settled at Clay Cross.

BLAIKIE, P. H., settles at Wick.

BOWBEER, T., of Hanham, near Bristol, has just closed a twenty-seven years' pastorate.

BROWN, W., has resigned the united churches of Uffculme and Prescot, Devon, to become an evangelist in connection with Forest Gate Mission, London.

BUCKERIDGE, G. E., has been recognised pastor of Manchester Street Church, Oldham.

- COLLETT, J., of Rawdon College, has become assistant minister of King's Heath Church, Birmingham.
- DAVIES, C., of Everton, removes to the Tabernacle Church, Cardiff.
- DAVIES, D., has taken charge of the Mission Church at Buckley.
- DAVIES, D., of Carnarvon, has been recognised pastor of Lane End Church, Buckley.
- DAVIES, J. B., of Mountain Ash, has accepted a call to Bethesda, Briton Ferry.
- FLETCHER, H. A., has resigned his pastorate at Bow Common, London.
- FOOTE, W. E., late of Rhyl, settles at Bridport.
- FRIMSTON, J., of Llangollen College, has received a call from the church at Talysaron, Carnarvonshire.
- HARRIES, H., removes from St. David's, Pem., to Treherbert.
- HARRIS, W., of Sandersfoot, Pem., removes to Maesteg, Glam.
- HUGHES, J. H., of Festiniog, has accepted a call to Bootle.
- JONES, W. S., late of Spratton, has been recognised pastor at Howey, Rad.
- LLOYD, I., has removed from Ryde, I.W., to Maesteg.
- PEDEN, R. J., of the Pastors' College, has been recognised pastor at Foxton, Leicestershire.
- REES, J., late of Merthyr Vale, has commenced his ministry at Coedpoeth.
- ROBERTS, J. C., of Nantyglo, has been recognised pastor of Prince's Street Church, Northampton.
- SMITH, W. H., of Minchinhampton, removes to Haddenham.
- STEVENSON, T. R., late of Derby, has accepted a call to Shanghai.
- THOMAS, W. M., resigns Burnley Road Church, Padiham.
- TOWLER, G., removes from Audlem to Sawley, near Derby.
- WILLIAMS, J. J., has resigned the pastorate at Rhyl.
- WOOD, A. W., has been recognised pastor of the church at Broughton, Hants.
- HOLDING, J., of Ashton-under-Lyne, has deceased at the age of sixty-seven.

REVIEWS.

MESSRS. HODDER & STOUGHTON'S NEW BOOKS.

CHURCH HISTORY. By Professor Kurtz. In three vols. Vol. I. Authorised Translation from the latest Revised Edition, by the Rev. John Macpherson, M.A., appears in the "Foreign Biblical Library." In its earlier form the work has been extensively used in our colleges, and has retained its place in the libraries of our ministers. It is, in our opinion, the best and most comprehensive summary of Church history we possess, and gives a wonderfully clear and vivid idea both of the outward progress of Christianity and of the development of its doctrines. Let any one turn, *e.g.*, to the chapter on the Preparation for Christianity, and he will see how its sentences are literally packed with thought. Mr. Macpherson's translation is a great advance on Dr. Eidersheim's, and the additions made to recent editions by Kurtz are of great value.

THE EPISTLE TO THE GALATIANS, by the Rev. Professor G. G. Findlay, B.A. Headingley College, Leeds, forms the first issue for the second year of "The Expositor's Bible," edited by the Rev. W. Robertson Nicoll, M.A. The high standard already reached is here maintained. Mr. Findlay has entered fully into the spirit of this graphic and picturesque Epistle, and realised the fact that its theology is the reflex of its author's life. "It is" (as he says) "theology alive, trembling with emotion, speaking words like flames, forming dogmas hard as rock, that when you touch them are yet glowing with the heat of those central depths of the human spirit from which they are cast up." He does not enter at length into the critical questions connected with the Epistle, although he demonstrates with sufficient force the absurdity of the rationalistic theory of Paul's conversion, and offers many valuable apologetic remarks. His purpose is expository, and if an evident mastery of the text, a firm grasp of its leading thoughts, both in themselves and their sequences, a luminous style, and a rare power of application constitute an expositor, Mr. Findlay is entitled to all the honour which such a description implies.

THE WOMEN FRIENDS OF JESUS; or, the Lives and Characters of the Holy Women of Gospel History. By Henry C. McCook, D.D. Dr. McCook is one of Messrs. Hodder's happiest discoveries. Their introduction of him to English readers has been a more than ordinary success. His "Gospel in Nature" and "Tenants on an Old Farm" have been widely appreciated; and different as is "The Women Friends of Jesus," it will be not less welcome. He has graphically depicted the character of these holy women, portrayed their domestic and social environment, and supplied us with many admirable tests of Christian womanhood in its varying types and manifold work.

SURE TO SUCCEED. By J. Thain Davidson, D.D. Another of those bright, wise, and manly series of addresses by which the author has won his unique position as a preacher to young men. Evangelical Christianity is here presented as the friend of sound health, pure morality, and commercial prosperity as well as of the salvation of the soul. Its connection with every phase of life is forcibly pointed out. Argument and illustration, the authority of truth and the tenderness of love, are most happily blended.

AN INTRODUCTION TO THE NEW TESTAMENT. By Marcus Dods, D.D. Works dealing with the origin, the authorship, the structure, and contents of Scripture have of late become somewhat numerous; but there is ample room for this, which gives us, in a succinct form, the results of the latest research on all the books of the New Testament. Dr. Dods is a careful and competent workman. His wide reading furnishes him with ample materials for his task, and his artistic skill enables him to fashion them into a solid and graceful structure. A more admirable manual we could not conceive. The student will here find great riches in little room.

THE PEOPLE'S BIBLE: Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. IX., 1 Chronicles; Vol. X., 2 Chronicles xx. The more recent volumes

of Dr. Parker's "People's Bible" prove him to be not only a wise interpreter and a powerful expositor, but a master of the art of condensation. The history over which he here takes us, embracing as it does so large a part of the lives of David and Solomon, possesses a singular fascination, and he is thoroughly *en rapport* with it. His bold realism, his stalwart sense, his delicious humour, and his genuine pathos have rarely been more strikingly displayed. His "Handfuls of Purpose" are full of valuable suggestions, and reveal an almost unique genius for homiletical outlines.

OUTLINES OF SERMONS FOR SPECIAL OCCASIONS, by Eminent Preachers. These outlines are apparently taken, for the most part, from newspaper reports of some of the best sermons which have been preached on "special occasions," such as Christmas, Easter, Harvest, the Lord's Supper, Missions, Opening of Churches, to Young Men, &c. The preachers are men of high repute, and the volume will be among the most useful of "The Clerical Library," to which series it belongs.

BENEATH THE BLUE SKY: Preaching in the Open Air. By Godfrey Holden Pike. Mr. Pike's pen has never been more usefully employed than in the production of this really interesting and useful work. Open-air preaching is a subject that deserves a hundred-fold more attention than it has received, and as a means of evangelisation it will have to be far more widely employed. The instances of open-air preaching, both in ancient and modern times, which Mr. Pike has collected form a noble chapter of Christian history, and bring home the conviction that if the churches of our day are true to their mission some bright pages will yet be added to it. The book is profusely illustrated. Mr. Gawin Kirkham's "Hints for Beginners" are pithy and sensible, and ought to be pondered by all who aspire to excel in this greatly needed branch of Christian service. The notes by Rob Roy (Mr. Macgregor) are also notable. A work like this should be the precursor of a great spiritual revival.

A TRIP ROUND THE WORLD IN 1887-8. By W. S. Caine, M.P. London
George Routledge & Sons.

THIS handsome volume of nearly four hundred pages is a reprint of letters addressed to the leading newspaper of the town which the author represents in Parliament. From this fact may be inferred its style—anything but stiff and stilted—free and easy, confidential and chatty. It is essentially a typical book of ordinary modern travel—that is, the travel of one who seeks to explore neither unknown seas nor the haunts of the savage in dark continents, but who keeps to the well-known highways of civilisation. It is, like most of its class, both entertaining and informing, and has a distinct use, as there are comparatively few who can spare the time or the money required for such a lengthened trip as is here described. It is unquestionably a fact, too, that these books of travel are more useful to those who essay to follow the example of their authors than the ordinary guide books, presenting as they do the actual experience of the travellers, and indicating what steamers, railways, hotels, &c., are most eligible, and what it is best to do and avoid in the various circumstances in which the "globe trotter" may find

himself. To anyone contemplating a "trip round the world" we would say, "Read Mr. Caine's book." The work is profusely illustrated. In his preface the author modestly says, "I trust more to my pictures than to my inexperienced literary powers to make this volume acceptable to the public." Certainly the illustrations, three hundred and ninety-nine in number, greatly add to the value of the book.

THE BOOK LOVER'S ENCHIRIDION: a Treasury of Thoughts on the Solace and Companionship of Books. By Alexander Ireland. London: Simpkin, Marshall, & Co. 1888.

THIS is a book which is sure to be prized by all who care for books. It contains the choicest and best things which have been said about books by all the greatest thinkers of ancient and modern times. It will prove an invaluable companion; and will impart instruction as well as solace, incentive as well as delight. In this fifth edition the work has assumed its final form. It is enriched by many new quotations, *e.g.*, from Frederic Harrison's "Choice of Books," John Morley's "Study of Literature," from Philip G. Hamerton, and Sir George Trevelyan. No book-lover would willingly be without his "Enchiridion."

ORTHODOX. By Dorothea Gerard. Longmans, Green, & Co. 1888.

A POWERFUL and picturesque, though not exactly a pleasant story. It is a study of the social life of the Polish Jews. Ortenegg, the Austrian nobleman who falls in love with Salome, the beautiful Jewess, has not much of the hero in his character. Salome is finely sketched, as is Surchen, her sister, whose mercenariness and greed are appalling. Old Marmorstein's fanaticism is a lurid picture. The story is told with fine artistic power and dramatic skill.

THE ENGLISH ILLUSTRATED MAGAZINE. 1887—1888. London: Macmillan & Co.

THERE is at least one English magazine which can compete with the American for the excellence of its engravings as well as for the worth of its letterpress. Messrs. Macmillan are to be congratulated on the success which has attended their spirited enterprise and on the position which the *English Illustrated* has attained both in the literary and artistic world. The frontispieces to the monthly parts—many of them engraved from paintings of the great masters in the National Gallery—are possessions to be proud of. The gem of the volume is, perhaps, Mr. Outram Tristram's "Coaching Days and Coaching Ways," with illustrations by Herbert Railton and Hugh Thomson. We know not where to look for a clearer insight into phases of life and travel which are no longer existent. The "Glimpses of Old English Homes," by Mrs. Elizabeth Balch, are also full of admirable description, and are enriched with engravings of pictures which have not previously been made public. Mr. Richard Jeffries' "Summer in Somerset" will be read with melancholy interest, now that that charming writer is no longer with us, while the papers on Fowls, Ornithology at South Kensington, Post Office Parcels and Telegraphs, have, for various reasons, a solid, practical value which cannot be overlooked. Miss Gordon Cumming's articles on Pagodas, &c.,

and Mr. Laurence Oliphant's vivid description of the Sea of Galilee, will also be deservedly prized. Professor Minto's powerful and brilliant novel, "The Mediation of Ralph Harelolot," gives us a vivid and accurate impression of the social and religious life of the fourteenth century, the poll-tax and the revolt of Wat Tyler, the Wycliffite Movement, &c. It is altogether a remarkable work. If we were shut up to any single magazine of this class, we should unhesitatingly select the *English Illustrated*.

SELECTIONS FROM THE POEMS OF ROBERT SOUTHEY. Edited, with Biographical and Critical Introduction, by Sidney R. Thompson. London: Walter Scott, 24, Warwick Lane.

SOUTHEY did not possess the genius of his two more distinguished friends, Wordsworth and Coleridge, but his life was itself a grand poem. He steadfastly kept before himself a lofty ideal, and strove to be all that his imagination, in its purest flights, depicted. He has of late years been widely neglected, but we are persuaded that there is still a place for him among the noblest of our singers. This Selection from his voluminous works has been judiciously made, and seems to us exactly the kind of introduction which a reader in our own day needs to him. We have specimens of his longer pieces, such as *Thalaba the Destroyer*, *The Curse of Kehama*, and *Roderick*, as well as a number of shorter poems. Mr. Thompson's Introduction abounds in wise and appreciative criticism, and will afford a general reader the most suitable guidance in the study of Southey. Few volumes in the *Canterbury Poets* have been more welcome than this.

ÆSOP'S FABLES FOR LITTLE READERS. Told by Mrs. Arthur Brookfield. Pictured by Henry J. Ford. London: T. Fisher Unwin, 26, Paternoster Square.

THESE old-world fables, though they do not move in the highest region, are not likely to become obsolete or to fall from the position of favour they have always occupied. They are here told briefly, lucidly, and simply, and the illustrations are a decided help to the text. Little readers will not fail to appreciate so admirable a book.

CHAUCER. Selected and edited by Frederick Noel Paton. LIFE OF GEORGE CRABBE, by T. E. Kebbel, M.A. FAIRY AND FOLK TALES OF THE IRISH PEASANTRY. Selected and edited by U. B. Yeats. London: Walter Scott, 24, Warwick Lane.

MR. PATON'S "Selections from Chaucer" comprise his best and most characteristic work, with the omission of those parts which have in them "a spice of impropriety." The Introduction and the Glossary will prove a great help to ordinary readers. Mr. Kebbel's "Crabbe," as one of the "Great Writers," is a piece of fine literary workmanship; and his estimate of Crabbe is generally valid. He is mistaken in speaking of Cowper's friend as *Lady Unwin*. In Mr. Anderson's admirable Bibliography we find no reference to Mr. Roscoe's essay on Crabbe, which appears in the volume of his "Prose Remains." The Irish Fairy and Folk

Tales in the Camelot Series is one of the most amusing of the class of volumes to which it belongs, and is well edited.

THE DISCIPLES' PRAYER: Being Notes of Sermons on our Lord's Prayer. By Rev. J. M. Gibbon. (London: Elliot Stock.) Mr. Gibbon's "Notes" have in them more substance than many men's most elaborate sermons. He has unfolded the meaning of this ever-memorable prayer with deep spiritual insight, and with an aptness of illustration which has greatly pleased us. THE WEEKLY PULPIT, Vol. IV. (Elliot Stock), is described as a series of suggestive sermons, outlines, critical and homiletical notes, illustrations, addresses, &c. It is, generally speaking, true to its title; and will be prized by those who value works of this class, for which there is apparently a large demand. NOTES FOR BOYS (and their Fathers) on Morals, Mind, and Manners. By an Old Boy. (Elliot Stock.) A cheap edition of one of the best and most sensible books ever published. Its counsels to boys and young men are invaluable, and there are few fathers who would not be greatly the better for refreshing their memory with its wholesome precepts.

"THE QUIVER." An Illustrated Magazine for Sunday and General Reading. New and Enlarged Series. London: Cassell & Co. 1888.

THE publishers must be congratulated on the success with which they have carried out their programme. For general Sunday reading no better magazine could be desired. Sermon, essay, story, and song are happily combined, while the artist has effectively aided preacher, historian, and poet. The result is a volume of exceptional attractiveness and worth, while the announcements for the new year show no sign of falling off.

"THE HERALD OF MERCY." A Monthly Messenger for Humble Homes. London: Morgan & Scott.

AN old favourite, well adapted for usefulness, especially among the unconverted.

PUBLICATIONS OF THE SUNDAY SCHOOL UNION.

ALL who are interested in the intellectual and spiritual welfare of the young should promote the circulation of the literature provided by the Committee of this Union. The list of new works contains volumes of various sizes and prices, which will be eagerly read by our young masters, and in the perusal of which more hours of our own time than it would, perhaps, be prudent to state have been absorbed—some severe critics would, no doubt, say wasted. We have a weakness, which we need not be ashamed to confess, for good juvenile literature, and find it in many ways profitable. *Young England*, with its stories of travel and adventure, and such admirable papers as that of our friend Mr. Ladbrook's on the late Rev. T. J. Comber and the Congo Mission, strikes us as being an ideal boy's magazine; and *The Child's Own* is always a favourite in the nursery. Among the best books of the season are Mr. Crowther's "Across the Channel," or picture stories of foreign lands; "Tom's Nugget," a story of the Australian "gold

fields," by Professor Hodgetts; "Who was Guilty?" the story of a school mystery, by William J. Lacey; and "The Old Lock Farm," a story of canal life, by Annie Gray, with an appendix by George Smith, of Coalville. Mr. Smith's labours for the "canal gipsies" are well known, and the circulation of this impressive story will greatly aid his benevolent designs. Mrs. Muir's "Dulcie Derwent, Artist," Miss Leslie's "Making of a Hero" and "The Magic Runes," and Mr. Darnton's "Lizzie Hurst; or, The Reward of Truth and Goodness," are also worthy of special note. Mr. Nye's "Anecdotes on Bible Texts" (Titus to Revelation) is not less interesting than its predecessors in the same series. Mr. Adeney's "From Constantine to Charles the Great" is a capital manual of the Church history of that interesting period. The "Sunday School Teacher's Pocket Book and Diary" will be very useful. Our friend, Rev. Richard Glover, writes "The New Year and the Children," a New Year's address to scholars. Other addresses are by Revs. C. Berry, J. Monro Gibson, D.D., and the late Robert Robinson. As sources of pleasant instruction and moral incentive nothing could be better than the whole of these publications. For presentation to the young they are admirable, and will, no doubt, be widely used.

LITERARY NOTES.



ESSRS. DEIGHTON, BELL, & CO., of Cambridge, have published in a popular form the "Memorials of the Hon. Ion Keith-Falconer, M.A.," late Lord Almoner's Professor of Arabic in the University of Cambridge, &c. They are the record of a beautiful and saintly life, of the career of a distinguished Christian scholar "too early called to rest." His student life at Cambridge, his evangelistic work in "the East End," and his labours among the Mohammedans, form an entrancing story which will inspire and enrich all who read it. The Memorials are edited by the Rev. R. Sinkler, B.D., Librarian of Trinity College, Cambridge.

THE Society for Promoting Christian Knowledge have issued the late Mrs. Ewing's "Tales in Verse," in three volumes, the principal titles of which are—"A Soldier's Children," and five other tales; "Mother's Birthday Review," and seven other tales; "The Blue Bells on the Lea," and ten other tales in verse. They are all exquisitely illustrated in beautifully-coloured engravings by R. Andre, and the entire get up of the volumes is delightful. What pleasure they will carry into the hearts of the kings and queens of the nursery! The same publishers reprint Mrs. Ewing's "Snap Dragons," a tale of Christmas Eve, from the *Monthly Packet* for 1870, and "Old Father Christmas," from *Little Folks*, the two forming a shilling volume. We like the prose stories better than those in verse, but for years past it has been our custom to purchase all of Mrs. Ewing's that we could, and we should not like to be without anything she wrote.

It is singular that the memoirs of the two late distinguished Principals of St.

Andrews University should appear almost simultaneously. The memoir of Dr. Tulloch, Principal and Primarius Professor of St. Mary's College, by Mrs. Oliphant, has been published by Messrs. W. Blackwood & Sons in a handsome octavo volume, and forms one of the most important of recent contributions to the history of Scottish theological thought and ecclesiastical controversy. The memoir of John Campbell Shairp is to be published immediately by Mr. John Murray, under the title of "Principal Shairp and His Friends," by Professor Knight. Dr. Shairp was Principal of the United College of St. Salvator and St. Leonard. We hope to have an early opportunity of noticing both memoirs.

MR. ELLIOT STOCK has issued a popular half-crown edition of "The Life of George M. Murphy," of the Lambeth Baths, &c. Mr. Murphy was, as he is described, "A Friend of the People," and all ministers who wish to reach the people would do well to read his interesting "Life."

MR. DAVID DOUGLAS, of Edinburgh, has added to his American stories "Fishin' Jimmy," a reprint from the *New Princeton Review*. We have already characterised this story as beautiful and pathetic, abounding in exquisite touches of genius and fine character sketching. Mr. Douglas has also issued the Address delivered at the Church Congress in Manchester by the Right Hon. A. J. Balfour, under the title of "The Religion of Humanity."

THE venerable Dr. M'Cosh—whose work on "The Method of the Divine Government" still retains its popularity—is about to publish a series of "Gospel Sermons."

DEAN BURGON'S two volumes—"The Lives of Twelve Good Men"—are, we believe, to some extent an expansion of articles published many years ago in various magazines, though the greater part of the matter, including several biographies, is new.

WE are sorry to note that Dr. Robert Young, author of the "Analytical Bible-Concordance" and many other Biblical and Oriental works, died at Edinburgh on October 14th.

CANON LIDDON has in the press two volumes of "Advent Sermons," uniform with his "Easter Sermons," preached in St. Paul's Cathedral. Canon Liddon's "Life of Dr. Pusey" is also announced as "in preparation," but we are afraid it is not likely to appear for some time yet.

MR. J. B. FOTHERINGHAM, whose "Studies in Browning" have reached a second edition, is, we understand, a member of a Baptist church, and was formerly a Baptist minister. We do not know the book, but it is said by students of Browning to be one of the most profound and masterly series of studies which has been published on the poems with which it deals.



London Stereoscopic & Photographic Co Ltd (Permanent Prints)

Yours sincerely,
John Brown Myers.

THE
BAPTIST MAGAZINE.

DECEMBER, 1888.

REV. J. B. MYERS,
ASSOCIATION SECRETARY OF THE BAPTIST MISSIONARY SOCIETY.



WE have a special gratification in presenting to our readers the portrait of a man "whose praise is in all our churches," and who is "known by face" to so many of them. Mr. Myers did good work in the Baptist denomination, and had risen to a high position in our ministry long before he became connected with the Foreign Missionary Society. But it is in this connection that he is most widely known, and will be most lovingly remembered. When he was appointed Association Secretary in 1879, his fitness for the appointment was promptly recognised; and to those who knew him intimately, it seemed as if all the associations of his life and all his previous training had been designed to qualify him for his new post.

Mr. Myers was born at Oakham on the 20th April, 1845, sufficiently near the birthplace of our Foreign Mission to be from early life under the influence of its great traditions. The names of Carey and Fuller, of Ryland, Hall, and Knibb, are familiar to him as household words. His parents were members of the Baptist church at Oakham, and for many years his father served as a deacon. His mother—whom we have heard described as one of the best and saintliest of women—was a sister of the Rev. J. T. Brown, of Northampton. She was "early called to rest," and at the age of fourteen Mr. Myers had to mourn the removal of one to whom he

was tenderly attached, and the memory of whose gentle and hallowed life has been one of his most treasured possessions. He also owed much to the influence of the Rev. C. G. Haymes, an Independent minister of the neighbourhood, and an uncle by marriage, in whose school he was educated. Mr. Myers was baptized on a profession of his faith in Christ, in January, 1862, and at that time was regularly engaged in preaching at the village stations connected with the church of which he had become a member. It was evident to his friends that he possessed special qualifications for the work of the ministry. His own desire pointed in the same direction, and his course was clearly marked out for him. Largely by the advice of his uncle, the Rev. J. T. Brown, Mr. Myers sought admission into Bristol College, then under the presidency of the venerable Dr. Gotch, and entered it as a student in September, 1863. His course at Bristol was successful and honourable, and won for him the esteem and affection both of his tutors and fellow students. It had been his intention, after completing his course at Bristol, to go to one of the Scotch Universities; but this intention was set aside in consequence of an invitation which he accepted, from the church at St. Andrew's Street, Cambridge, to assist the Rev. William Robinson, who was then in feeble health; and to his association with Mr. Robinson Mr. Myers looks back with feelings of sincere gratitude. During the time of its continuance he learned much which could not have been learned at college, and which only a man of Mr. Robinson's fine intellectual power and long experience in the ministry, especially in such a place as Cambridge, could impart. After some months Mr. Robinson's health improved, and he was able to resume his full work. Mr. Myers had in the meantime received an invitation to the pastorate of Waterloo Road Church, Wolverhampton. The chapel had been erected during the ministry of the Rev. J. P. Carey, who had laboured in Wolverhampton with unwearied diligence and fidelity for eleven years under exceptionally difficult conditions, and who had the gratification of knowing that when he left Wolverhampton the Baptists stood on a vantage ground such as a few years before would have been classed among the visions of dreamland. Mr. Myers commenced his ministry at Wolverhampton in May, 1868, and thus became the successor of a grandson of the great missionary, William Carey, whilst he had among the members of his church the venerable

Andrew Gunton Fuller, son of the equally great theologian and the first secretary of the Mission; and among his deacons Mr. W. M. Fuller (son of Andrew Gunton), and Mr. J. A. Edmonds, son of the Rev. Thomas Edmonds, of Cambridge, and an intimate friend of Robert Hall, so that his associations were still on the lines of his early memories. This happy and successful pastorate was terminated all too soon by Mr. Myers's ill-health, which compelled him to leave Wolverhampton in February, 1870. After a few months' rest his health was so far re-established that he felt able to resume work, and among several invitations he received and accepted one from Fuller Chapel, Kettering. This course was strongly urged on Mr. Myers by his old friend and tutor, Dr. Gotch, whose early life was spent in Kettering, and whose two brothers were then residing there. The missionary spirit could not fail to be kept alive amid his new surroundings in the successor of men like James Mursell, William Robinson, John Keen Hall, and Andrew Fuller. One pleasing feature of Mr. Myers's life at Kettering was his friendship with the Rev. Thomas Toller, who for fifty-five years was the pastor of the Independent church, as his father had been for forty-five years before him. Every day, when at home and well, Mr. Myers and Mr. Toller had a walk together, and thus helped to perpetuate an institution which had been in existence for fifty years. The friendship of the Congregational and Baptist ministers was proverbial, and had a most healthful influence not only on the two congregations, but on the whole town. Would that their example could be followed more widely!

During his pastorate at Kettering Mr. Myers acted as secretary of the Northamptonshire Association of Baptist Churches, and also of the Northamptonshire Provident Society. In both capacities he did good service, and the address presented to him by the Association on his removal to London, proves that the value of his work, especially in the villages, had been fully appreciated, and that the severance between him and his brethren, though it was taking place in manifest obedience to a Divine call, was yet regarded with deep regret.

The lamented death of the Rev. Clement Bailhache in 1878 created a vacancy at the Mission House which it was not easy to fill. After some months had transpired, Mr. Myers received a cordial invitation

from the Committee to undertake the increasingly important work of ASSOCIATION SECRETARY. He was constrained by an overpowering sense of duty to accede to the request, and every year that has since transpired has illustrated the wisdom of the committee and vindicated their choice. No man could have thrown his heart more thoroughly into his work, or shown a greater aptitude for it. To arrange for missionary services and meetings in all parts of the country, to meet the often conflicting claims of the churches as to the deputation who shall visit them, to secure a constant increase in the number of subscribers and in the extent of the subscriptions, so as to render possible a forward policy, is no holiday task. Those who have been behind the scenes know what tact and assiduity Mr. Myers devotes to his work, and how supremely anxious he is to promote the interests of the Mission, and to meet the wishes of its widely scattered constituency. Much of the deputation work he does himself. He is everywhere cordially welcomed for his character and his work's sake. An earnest and persuasive preacher, an effective platform speaker, with the accent of conviction in every word, and his facts at his finger-ends, his visits are a means of grace to the churches; and whatever they may contribute to the cause for which he pleads, neither the giving nor the receiving are exclusively on one side. Mr. Myers has done much to keep the Mission and the churches in sympathetic touch.

His advocacy of more systematic efforts, of the formation of congregational committees, and of a band of collectors to look after small subscriptions not less than large ones, has been clear, persistent, and effective; and the augmented income of the Society is due in no small measure to this cause. By no one is Mr. Myers's work more heartily esteemed than it is by Mr. Baynes, and between the two secretaries—each unrivalled in his own sphere—there is the most cordial and generous appreciation.

Mr. Myers has published, in addition to papers read at the Baptist Union meetings, and meetings of the Missionary Society, a "Life of William Carey" in Messrs. Partridge's "Missionary Biographies," and has now in the press a "Life of the Rev. J. T. Comber" for the same useful series. It is the prayer of all his friends—and they may be found in all parts of the country, and throughout the whole mission field—that he may be spared for many years to devote himself with

increasing power and success to the great work to which, as they believe, he has been called of God. J. S.

[THE January number of the BAPTIST MAGAZINE will contain a portrait of Rev. William Cuff, accompanied with a concise but complete biographical sketch. In future it is proposed to announce on the cover of the magazine whose portrait will appear the following month.]

THE REVOLUTION OF 1688.



THE year just closing has seen the bicentenary of two notable events, and the tercentenary of another.

The scattering of the "Invincible Armada" 300 years ago, and the destruction of two-thirds of the ships of which that formidable armament was composed, was, no doubt, a great deliverance for Protestant England, and not only for England, but for Protestantism throughout Europe. Englishmen may justly regard it as one of the greatest victories recorded in their history; for, although most of the destruction was wrought by the elements on the coasts of Scotland and Ireland, the Spaniards were practically beaten before they managed to get out of the English Channel. It is a matter of history that the Duke of Medina Sidonia, so great had been his loss, and so sorely was he harassed, had once taken the resolution to surrender at discretion, but was dissuaded therefrom by his confessor—a resolution which the English fleet would soon, the confessor notwithstanding, have compelled him to put into execution had not their ammunition fallen short by the negligence of those responsible for supplying them. The Church has done well on the 300th anniversary of this great event to acknowledge the hand of God in it, in thus saving this country from again coming under the domination of Rome. And the nation, or rather the people of Plymouth—for we believe the latter have furnished the major part of the contributions for it—have done well to honour the heroes, by whose valour, under God, the deliverance was largely effected, by erecting an "Armada Memorial" on the Hoe, not far from the spot where Drake was playing his famous game of bowls when the news came that the Spanish fleet was in sight.

The death of Bunyan, on August 31st, 200 years ago, was a very different event, but memorable as the passing to that "Celestial City," of which he had so gloriously "dreamed," of the spirit of one of the greatest geniuses the world has known. Baptists may well be proud to claim Bunyan as one of themselves, and to defend their claim against all who would impugn its justice; for in the department of literature which he assayed with so much diffidence he occupies a perfectly unique place; and that he was immersed as a believer in Jesus Christ is an undoubted fact. Allegorists preceded Bunyan, and allegorists have succeeded him; but, while not a few of them, as Spenser, Johnson, and Addison, have displayed much wit and ingenuity, they have failed to do what Bunyan did with such conspicuous success—namely, clothe ideas with flesh and blood, and make of abstract qualities live men and women, with personalities as distinct as his own. As Macaulay justly says, "Bunyan is almost the only writer who ever gave to the abstract the interest of the concrete. In the works of many celebrated authors, men are mere personifications. We have not a jealous man, but jealousy; not a traitor, but perfidy; not a patriot, but patriotism. The mind of Bunyan, on the contrary, was so imaginative that personifications, when he dealt with them, became men. A dialogue between two qualities, in his dream, has more dramatic effect than a dialogue between two human beings in most plays." * We do homage to Bunyan's genius, and at the same time we do homage to his goodness, so much of which appears in his great work. When we remember these, and the exalted themes he handled, we are not surprised that the "Pilgrim's Progress" should be, as it unquestionably is, the most popular and the most useful book, next to the Bible, which has ever been penned. The child, not only of Bunyan's brain and sanctified nature, but of the prison cell—for, probably, but for those twelve weary years in Bedford Jail the great work would never have been produced—his book is not only a monument of his genius, but a lasting memorial of his splendid testimony to the rights and claims of the individual conscience. Glorious John! May we meet thee in the Holy City, that goal of pilgrims, by and by!

Great as is the interest attaching to the two memorable events.

* *Essays.* Vol. I., p. 35.

which have been referred to, the Revolution of 1688 has a claim upon our attention, as modern Nonconformists, peculiar to itself. Bunyan himself was one of the victims of the condition of things which it swept away—a condition of things which had become simply intolerable, and which, if it had not ended in the way it did, would, doubtless, soon have ended in a way still more disastrous to the Stuart dynasty, as well as afflictive to the nation. A more infatuated race than the Stuarts history does not discover to us. Like the Bourbons, they “learned nothing and forgot nothing.” Of the first English king of the dynasty the most that can be said is that he was “the wisest fool in Christendom,” a man who “never said a foolish thing and never did a wise one.” The second expiated his gross perfidy to the nation with his head. The third, after debauching a whole people, impoverishing the national exchequer, and making the name of his kingdom a byword and a hissing among the nations, dropped the mask he had been wearing, and on his deathbed was “reconciled” by Father Huddleston to that Church to which, as we now know, he was all along secretly attached. Presbyterianism, in his view, “was not a religion for a gentleman”; but Romanism, with its ready absolution for, and practical tolerance of, his dearly-loved sins apparently was. But the most contemptible of all the Stuarts was the last to feel the vengeance of that nation whose loyalty they had so terribly abused, and whose interests they had so shamefully betrayed.

A zealous member was James of the Church of Rome, which from the time of the Reformation had been the deadliest foe of England; but an indulgent nation, though possessed with misgivings, which events afterwards abundantly justified, made this no disqualification for his ascending the throne. Scarcely had the breath left the body of his brother before, in his hot haste to seize the reins of power, he called a council in an adjoining chamber, and declared, to the great relief and gladness of most of those who heard him, that he would “preserve this government, both in Church and State, as it is now established.” But the word of a Stuart was as unreliable as the wind; indeed, even then he was basely cherishing the purpose of handing his people over, bound hand and foot, to Rome. His acts soon belied his promises. He received a Papal Nuncio at Court, had the Mass publicly celebrated, forbade the clergy to preach against “the king’s religion,”

and used his powers, as head of the Church as by law established, for undoing the work of his Protestant predecessors. In the exercise of a "dispensing power" which he claimed—a power foreign to the Constitution, and which made him little short of an autocrat—he treated the laws against Romanism as null and void. Romanists were appointed to offices in the Army and Navy, in the Universities, on the Bench, and in the Privy Council. In his blind zeal he even disregarded the Pope's counsel of moderation. Repeatedly it was hinted to him from Rome that he might, "by a constitutional policy, have obtained much for the Roman Catholics, and that the attempt to relieve them illegally is likely to bring great calamities upon them." * With the sole view of benefiting his own Church, he suspended, in April, 1687, by a usurpation of prerogative, the operation of the penal laws against *all* Nonconformists, and of every Act imposing a religious test as a qualification for office. By this means he hoped not only to give liberty to Romanists, but to win the Protestant Dissenters; but to their honour, be it said, the majority, represented by such men as Baxter, Howe, and Bunyan, refused to accept an indulgence proceeding from the arbitrary will of a monarch who was acting *ultra vires* and illegally. History perhaps scarcely affords a more striking illustration—unless it be in the case of his father—of the old saying, that "Whom the gods design to destroy, they first dement," than it has given us in James II. of England. Obstinate determined "to lose all or win all," he dissolved a disobedient Parliament and called a new one. In order to perpetrate his illegalities he corrupted the judges, and made appointments, where he could, to the highest offices, of those who would be his most ready tools; the most infamous of these tools being the brutal Judge Jeffreys, of "Bloody Assize" notoriety. The list, even, of his enormities, much less the details, cannot be given here; but both may be found in the luminous pages of Macaulay, and in the works of other historians of the period.

Professor J. R. Seeley has recently made the statement that the great changes which took place in England in 1688, and which so many have agreed in calling a "glorious Revolution," were not the work of Englishmen at all, but were brought about by certain allied continental powers. Now, while it may seem a bold thing to question

* History of England. By Lord Macaulay. Vol. I., p. 343.

a statement made by the Regius Professor of Modern History at Cambridge University, we venture to say that the statement looks to us amazingly like that straining after originality, that desire to say something new and startling as an evidence of superior learning and research, which is the bane of modern historical criticism. No doubt there was a coalition of certain European states against the menacing power of France, which was threatening the destruction of their independence, and no doubt it was the policy of these states to detach England from Louis XIV., to whom James, who relied on the friendship and help of the "eldest son of the Church" for the success of his plans to re-establish Romanism in his dominions, had so completely sold himself. Inasmuch, therefore, as it seemed impossible so to detach England while James was on the throne, there cannot be much doubt that they favoured the hostile movement against him. But the life and soul of this coalition—he who, in fact, had brought it about—was none other than the Prince of Orange, who, although he was Dutch by paternal descent, was the son of an English mother, and had an English wife who was heir to the English throne. At that time James had alienated from him the greater part of the nation, including even the servile clergy who had never tired of preaching the doctrine of non-resistance until tyranny began to touch *their* privileges; and, convinced that a revolution would take place in one form if it did not in another, some of the greatest men in the country, entitled to be regarded among its most representative men, sent a formal invitation to Prince William, in which he was assured that nineteen-twentieths of the English people desired a change, and would willingly join to effect it if only they could obtain his help, and so be secured from the danger, should they rise in arms, of being dispersed and slaughtered before they could form themselves into anything like military order. On this invitation William acted, and so true did he find the assurance of its authors, so utterly was James forsaken by his people, that he marched from Torbay to London, and took possession of the capital without striking a single blow. How, then, can it be said that the English Revolution of 1688 was not the work of Englishmen, but of foreigners? There is no evidence that any continental prince or power contributed anything towards it other than William of Orange, and he for the reasons which we have named, though not born in England, can scarcely be called a foreigner.

The new king—for William and his spouse were speedily exalted to the eminence of the throne by the formal suffrages of the nation—was one of the bravest, and certainly the ablest and most enlightened, of the sovereigns of the West. He had promised to bring about “a good agreement between the Church of England and all Protestant Dissenters,” and he kept his word. One of the earliest measures of his reign was that great measure known as the Toleration Act. It passed the two Houses of Parliament with little difficulty, though not without murmurs of the bigoted Churchmen.* The royal assent was given to it on May 24th, 1689, and at once it became law. It is described in the preamble, not as a “Toleration Act,” but simply as “An Act for exempting their Majesties’ Protestant subjects, dissenting from the Church of England, from the penalties of certain laws”; and its object is further defined as to give “some ease to scrupulous consciences in the exercise of religion,” with a view to its being “an effectual means to unite their Majesties’ Protestant subjects in interest and affection.” It was proposed by some that its operation should only be for seven years, and that thus Dissenters should be “put on their good behaviour”; but the proposal was negatived, and the Act placed unconditionally upon the Statute Book, where it has remained to this day. The passing of the Act is said to have given special pleasure to the king, who regarded liberty in matters of religion as one of the wisest measures of government, and who is described by our great constitutional historian as “almost the only consistent friend of toleration in his kingdom.”† Whether, however, William would have extended toleration to Roman Catholics, who, together with Unitarians, were expressly excluded from its benefits, had the Act been a simple embodiment of his own views, is a moot point. Theoretically he might have been in favour of it, but practically he knew—such was the temper of the times—to grant it was impossible. Popery was the *bête noire*—and there was good reason for it—of Englishmen in those days.

The benefits of the Act extended to Presbyterians, Independents, Baptists, and Quakers—and to these only. The Church of England was left in possession of all her endowments, rights, and privileges, even to the extent of oppressing Dissenters by extorting from them

* Hallam. Vol. III., p. 170.

† Hallam. Vol. IV., p. 21.

“tithes, or other parochial duties, or any other duties to the Church or minister.” None of the cruel laws which had been enacted against Nonconformists under the Tudors and the Stuarts were repealed. The Act of Uniformity, the Five Mile Act, and the Conventicle Act were still the law of the land; but exemption from their penalties was granted on certain conditions—these being the taking of the oaths of allegiance and supremacy, subscription to a certain specified number of the Thirty-nine Articles, and a declaration against the doctrine of transubstantiation. A more illogical and inconsistent law was, perhaps, never enacted; but “a chaos of contradictions and absurdities,” as it may seem to a theorising doctrinaire, its benefits have been great. Sir Thomas Erskine May justly observes: “The Toleration Act, whatever its shortcomings, was at least the first recognition of the right of public worship beyond the pale of the State Church. It was the great charter of Dissent. Far from granting religious liberty, it yet gave indulgence and security from persecution. The age was not ripe for wider principles of toleration.”* Justly regarded as the *Magna Charta* of religious liberty in these realms, it was a tremendous stride towards absolute freedom of conscience in matters of religion, and has been impelling in that direction ever since with irresistible force. The Corporation Act, which disqualified conscientious Dissenters from being officers of corporations, was repealed in 1828. The Test Act, chiefly aimed at Roman Catholics, disappeared the following year, when Catholic Emancipation was granted. Compulsory Church Rates were abolished in 1868. The Episcopal Church in Ireland was disestablished in 1869, and the University Test Acts, which required subscription to the Thirty-nine Articles, and compulsory attendance at public worship in the Church of England in the great national universities, were removed in 1871. The Burial Law Amendment Act was passed in 1880. And so, step by step, Nonconformity has been victoriously advancing in its struggle for religious liberty; and soon, doubtless, it will achieve complete success in abolishing the State connection with particular churches, and so securing absolute religious equality for all citizens before the law.

For this consummation Nonconformists have still to labour and

* Constitutional History. Vol. III., p. 78. Seventh edition.

pray, wearying not, but persisting, in the face of opposition, misrepresentation, and abuse. The principle for which Locke so earnestly pleaded and so acutely reasoned, in his day, that the State has jurisdiction only over civil and temporal affairs, and possesses no authority to impose creeds or punish errors in religion, is sound and just and good. The toleration of religion, however various its phases, is not, as Lecky would have us believe, the child of scepticism and unbelief, and an intolerant spirit the necessary consequence of strong convictions. Toleration is the child of an enlightened reason, of an enlarged knowledge, and of Christian charity. It is true that scepticism may make men indifferent, but sceptics have, in every age, been such a small minority, that history has nothing to show us whereby we could judge whether or not sceptics would be tolerant of other opinions than their own if they had the power to suppress them. To take individual unbelieving rulers as examples will help us to no definite conclusion, although the Roman emperors who figure most prominently as persecutors of the Christians, as Neander has pointed out, were by no means, as a rule, the most devoted adherents to their traditional gods.* In France the first and chief advocates of toleration were, no doubt, unbelievers; yet even Voltaire and Rousseau maintained the right of the civil ruler to direct and control the religion of his country, while English freethinkers, such as Herbert, Hobbes, Bolingbroke, and Hume, were almost invariably in favour of a despotic government. In this connection also may be cited the fact that in all times, but chiefly in modern times—for the doctrine itself may almost be described as a modern doctrine—the men who have been among the most distinguished advocates of absolute religious liberty have also been distinguished for the strength of conviction with which they have held their own particular religious beliefs. Concerning those who are possessed with the spirit of intolerance, and who would resort to violent measures for the advancement of religion, Athanasius has finely remarked: "It is an evidence that they want confidence in their own faith, when they use force, and constrain men against their wills." †

The doctrine that every man possesses the right to worship God according to what his conscience enjoins has a claim to be regarded

* Church Hist. Vols. I., II.—*Passim*.

† Hist. Arian. s. 3.

as containing one of those universal, or axiomatic, truths which the enlightened understanding intuitively perceives. That right is inherent and inalienable, and he who contravenes it commits a sin against God and a crime against humanity. It is because the Revolution of 1688, accomplished by Englishmen in co-operation with that great prince whom they honoured themselves by freely electing their king, was the most remarkable and emphatic recognition and assertion of this doctrine which the world had then known, and has had such momentous and beneficial consequences, that it deserves to be held in grateful remembrance by Nonconformists and all lovers of true liberty to-day.

EDITOR.

JONATHAN MAKEPEACE, AS I KNEW HIM.



IN December of last year our denominational papers announced the death of the Rev. Jonathan Makepeace, at Birmingham. To many readers the name was a name and no more; and the fact of its occurrence in the obituary column of a Baptist journal might, or might not, have suggested that the deceased was an obscure minister of our own denomination. Even a famous man, condemned to silence and seclusion for nearly twenty years, comes to be but faintly remembered; and finds that a generation has arisen which knows him not.

Mr. Makepeace, though not a famous man, was a minister of exquisite parts and growing power, holding a good position, and exercising a marked influence upon thoughtful minds, when his public work abruptly closed. There came to him that mysterious command, dreaded more than death by earnest souls—the command to withdraw from the fray. Whispered at first, and disregarded, the command was repeated with loud insistence; and this well-equipped and enthusiastic leader found himself relegated to the rear, and consigned to “the long anguish of patience,” only to be healed by death. So it was that the name of Jonathan Makepeace ceased to be spoken.

Yet, in the minds of more than a few, the announcement of his

death would surely waken dormant memories. Here and there, one who has seen the world and is no longer young, would drop the paper, and with closed eyes and knit-up forehead go wandering down the track of vanished years, till suddenly there rose before him the eager and refined face of a young missionary, preaching in an Eastern city. And, perhaps, one or more Christians still surviving, who found refuge from the horrors of the Mutiny, in the Benevolent Institution at Agra, would remember with a thrill of gratitude that Jonathan Makepeace was its founder.

Many more, especially in the towns of Luton, Bradford, and Cheltenham, would recall a preacher, whose diction, studiously finished, but never cold, was the vehicle of thoughts and inspirations that became formative forces in their lives: a preacher whose eyes were eloquent; whose kindling energy of heart and mind seemed often too intense for the frail body in which it was enshrined.

To others, yet again, would come the vision of a broken man, who dwelt apart, going softly, and speaking in low tones, with pathetic stint of breath. A man with noticeable eyes, thrown into more arrestive prominence by the pallor of his sunken cheeks: eyes that did duty for faltering lips; now making dumb appeal for sympathy; now flashing with the steady flame of strong intelligence, or the coruscating gleam of humour; now softly radiant with the glory of an inner vision, vouchsafed only to the pure in heart whose purity has been perfected by pain.

Such he was when I came to know and love him. Intimate acquaintance with him grew to be a very precious boon. And now that he is gone, gratitude and reverence, and a desire that others may in some small degree be partakers of that boon, have impelled me to write these pages of reminiscence and memorial.

In the summer of 1875, while a student at Bristol, I was sent to preach at Salem Chapel, Cheltenham, of which the Rev. Horatio Wilkins was then, and is now, the minister. During my visit I heard somewhat of the history of Salem, and was interested in the story of the sadly brief but much appreciated ministry of the Rev. Jonathan Makepeace, with whose name and work I then became acquainted for the first time. Called to Luton, six years later, I found myself among those who had known Mr. Makepeace in the prime of his powers, who cherished for him a lasting affection, and, in

some instances, fondly believed that had he remained in Luton, instead of going to the bleak, ungenial North, he might have been at the post of duty and of honour still.

Churches, like individuals and nations, sometimes attain to periods of affluence and energy not to be surpassed or equalled in their after history. I found that this summer of prosperity, this golden age in the history of Union Chapel, Luton, dated back to the pastorate of Mr. Makepeace. It is only fair to say, however, that conditions were singularly favourable. Dr. Bright and the Rev. Robert Robinson, former ministers, had sowed the seed wisely and lavishly, and had themselves experienced the joys of harvest. Mr. Makepeace came to a large and flourishing church, in a town already pulsing with commercial energy, that has made its growth in size and importance almost American for rapidity. The local Congregational Church had not claimed a separate existence; and Lutonians generally were still susceptible to the charms of sober eloquence and grave theology; not having yet acquired their Athenian proclivity for something new.

He first appeared in Luton as a deputation from the Missionary Society. The friends at Union Chapel were charmed. A brief visit would not suffice them; he must come again, and remain as pastor. The new pastor did not cease to be a missionary. The abiding presence of an inspiring deputation multiplied the interest of the church in Foreign Missions, while the Home Mission work, lying next to hand, was vigorously sustained. I have heard much of the preaching of this period, and have received the best evidence that it was fraught with spiritual power. Men who went out from the church at Luton long ago, to travel far and experience very fully the vicissitudes of life, have told me with emotion how in distant cities and in solitary places the message of this preacher accompanied them. His sermons, scholarly in expression, but always conversant with the exigencies of real life, had graven holy characters upon their hearts which time and change could not efface.

It does not fall within the scope of my paper to refer in detail to Mr. Makepeace's ministry at Bradford, and afterward at Cheltenham. No doubt his constitution had been permanently damaged by the Indian climate. The keen air of Yorkshire ultimately proved too searching; and, after six years' faithful labour, he removed to Cheltenham, hoping to elude the asthma and bronchitis that were

fastening on him. The respite was brief. Eighteen months later his beloved work was laid down, never to be resumed again. Then followed long years of seclusion, marked by patient struggle with subtle and deceptive illness; and it was not until 1832 that a return to Luton was arranged, the invalid still cherishing the hope that he might preach again.

It was with peculiar interest that I learned Mr. Makepeace was about to reside in a house next but one to mine. Our first meeting evoked, I think, a mutual affection; nor can I forget the grave and loving courtesy with which he touched upon his return to Luton in its relation to myself. Old friends were gathering around him with expressions of warmest love. There came to him the shadow of a fear that he might seem to be diverting their regard from the present minister. That shadow was quickly made to pass, and our friendship was begun. Soon I was able to speak with perfect freedom upon gravest matters, and went to him with personal and pastoral anxieties, sure of wise counsel and fatherly sympathy.

Some days he would be able to speak without difficulty; and then it was pleasure and inspiration to listen to the choice, free utterance of one who had learned, and seen, and felt so much. I use the word "choice" advisedly. In conversation, as formerly in public speech, Mr. Makepeace was almost punctilious in propriety of expression. He was never betrayed into the use of slipshod phrases. Yet he was no pedant, but full of human kindness, capable of the widest play of motion, and more than willing to condone in others a laxity of diction which he himself invariably eschewed.

So gravely courteous was he—so precise of speech—one might hastily assume that he wanted humour; yet none more perfectly enjoyed a good story. When hearty laughter was impossible the glittering of most expressive eyes proclaimed his enjoyment of the fun. I well remember how they flashed with restrained delight when the story was told of a Hindoo boy, formerly a servant of the family, who found difficulties in acquiring English. The lad was informed that the young of hens were called "chickens." Upon this he generalised rather riskily, and was wholly unprepared for the explosive merriment that greeted his announcement, made one day in all good faith: "Sahib, the dog has chickens."

Sometimes I found him "pumping," as he said; able only to utter

now and then a gasping whisper, his whole frame shaken by the fight for breath. Yet it often happened that good cheer looked out from his eyes, and he would have me talk. "You talk, I'll listen," was the word; and as the talk proceeded he managed, by changing lights and shadows of expression, by sigh and smile and gesture, to convert monologue into conversation, and to give more than he received. The exigencies of his long illness, and the extreme mobility of his features, made him an adept in the art of speech without words. Even little children felt this. The sunny spring mornings that brought them out from the nursery made it possible for an invalid to walk a little in the open. They came to know the gentleman who wore his overcoat in the sunshine and held up his umbrella to keep off the wind. He walked so slowly that their tiny feet could keep pace with him. He spoke so gently, when he could speak, that they loved him. And when he could not speak, but only looked at them with big bright eyes, they hardly thought it strange, and came home with the impression that he had been saying kind things as before.

Occasionally one found him suffering from depression: regarding himself with morbid humility as a worthless instrument that had been cast aside by the great Master Builder. His physical weakness would then appear to him as a stamp of moral and spiritual inferiority; and he would be prepared to accord pathetic deference to those who were unworthy to be compared with him in anything save that they could walk about and shout. And when this morbid view of things was gently controverted, and familiar and corrective truths were re-asserted with affectionate insistence, he would listen eagerly, till mayhap the mists were lifted. Then the weary head sank back, the eyes closed, the lips moved silently in glad communion; while there rested on the wan face such a smile as comes to a little child, who wakes from an ugly dream of peril and forsakenness, to find that he has never left the shelter of his mother's arms.

All who knew him were impressed with the beauty and sanctity of character which, in his case, had been developed under long suffering. He had none of the invalid's peevish and pardonable selfishness, but considered others with instinctive courtesy. His also was the charity that "thinketh no evil," and would find strength in the midst of utter weakness, to protest against any imputation of unworthy motives, or

criticism dashed with bitterness. Wonderful also was the patience with which sufferings so prolonged, exhausting, and disappointing were endured. He never murmured, or presumed to challenge the ordinance of Eternal Love. "The Father knows what is best for us," he said; and it pained him if any of his family, burdened with sorrow, thought that they were hardly treated.

The secret of his patience was not far to seek. Within hand-reach of his chair were a few favourite books, and conspicuous among them were copies of the New Testament in English, Greek, and Hindustani. This book was his companion for years. He was called with little of distraction to listen to the Meek and Lowly One, and men took knowledge of him that he had been with Jesus.

In 1885 I left Luton. Before the end came Mr. Makepeace went to reside in Birmingham. From Mrs. Makepeace—whose loving care, congenial society, and marvellous good cheer were his great earthly solace, always spoken of with reverent gratitude—I have learned some details of the closing scenes of the long sad journey. The interests of our own denomination were ever very dear to him, and the "down grade" controversy perceptibly saddened his last days. He was often heard to murmur in prayer and with tears the names of those most prominently concerned.

The night but one before he died was spent almost wholly in prayer. About four o'clock in the morning he was heard to say, "I dare not, Lord." He had come to the margin of the dark waters, and the stream ran strong. But he was not to cross alone. After a brief interval of silence he said again, "Oh yes, Lord, I'll come, Jesus with me," and attempted to leave his bed. A wrap was thrown around his feet as he sat upon the bedside, but he asked that it might be removed as it "hindered" him. Those who watched thought that he had gained a glimpse of heaven, so radiant was his face. And likely it was so; for in a few short hours he had crossed the river, and was "at home with God."

Reflecting on a life like this we find the mystery of pain relieved by strong assurance of immortality. Instinctively we

throw on God—

(He loves the burthen)

God's task to make the heavenly period

Perfect the earthen.

We know that such pain is not without purpose. We are sure that such faith is not the offspring of illusion. We wait for the manifestation of the sons of God; nowise doubting that those who have suffered with Christ will also reign with Him, and that their "exceeding and eternal weight of glory" will more than counterbalance the momentary affliction wherewith they have been made meet for the Master's use.

GEO. HAWKER.

NEGLECTED INCIDENTS AND CHARACTERS OF THE NEW TESTAMENT.

VI.—"SAINTS OF CÆSAR'S HOUSEHOLD."

"All the saints salute you, especially they that are of Cæsar's household."—PHIL. iv. 22.



HERE is something very touching about this anonymous greeting. The Apostle is writing from Rome, the metropolis of the conquerors of the world, to Philippi, one of the Greek towns which reluctantly owned their sway. There was little love lost between the two cities. And between individual men there were other gulfs of separation to be bridged—fierce enmities of race and religion which seemed to defy reconciliation; wide differences of social standing, as between freemen and slaves, such as we do not know—so that it would seem almost impossible at first sight that any real greeting should cross the gaping chasm which sundered race from race and man from man. But Paul has visited Philippi as the preacher of a common salvation, and many hearts have been quickened into life and joy by his message of love. He is now at Rome, where the same thing has come to pass, and a circle of Christian men and women are gathered around the prisoner of the Lord. Moreover, while at Rome he has been lovingly remembered by his Philippian friends, who have sent Epaphroditus to minister unto his need; and no doubt he has told his Roman converts of their faith and love. So when he writes this letter of thanks to his old and staunch friends, his "joy and crown in the Lord," these

new friends of his think they would like to send a loving greeting across the sea. They do not know the Christians of Philippi; but they feel that the same Divine life pulsates through their hearts, the same purpose animates their spirits, and the same Lord commands their loyalty, and the same great Father is acknowledged at Philippi as at Rome. So they ask the Apostle to send a message for them before he seals his letter, and at their request he dictates to the scribe—"All the saints salute you, especially they that are of Cæsar's household." It is really a touching and eloquent message. It says to the world, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ." It is thus a bright example of the communion of saints. It reminds us of that peculiarly Christian doctrine, the brotherhood of man. It affords us a glimpse of the way in which the Gospel ignores all distinctions, and binds up "a world-embracing society held together by love," which shall one day realise the glorious fact that all are members of the one great family whose Father is God.

But our concern is especially with those whom Paul singles out from the rest of the church for particular mention.

I. Note that "the saints of Cæsar's household" were a testimony to the overruling Providence of God.

Paul had been persecuted by the Jews for preaching the Gospel. He had been cast into prison, he had been tried before Jewish tribunals, he had appealed to Cæsar. And in consequence he was sent to Rome and kept a prisoner awaiting trial. In Rome (as it has been pointed out) he had to suffer the torture of the law's delay. The official documents connected with his case had probably been lost in the shipwreck off Malta; it would be long before duplicates could be obtained. The prosecutors and witnesses had to be brought from Syria to Italy, a tedious and perilous journey. Nero—the great ignoble Cæsar who ruled the empire—was full of caprice, and so averse to business that it was only at rare intervals he could be got to hear a suit and give his verdict. For these and the like reasons the trial of Paul was postponed for two years. And much rejoicing was there in the camp of the enemy when delay followed delay, and the great champion of the faith was thus confined in durance vile. It seemed as though wrong had triumphed, as though the

righteous cause were conquered. Was it so? Nay; "the saints of Cæsar's household" are witness against that. The imprisonment of Paul did not lead to defeat, but to victory. He planted the banner of the Cross right beneath the imperial eagle. He founded a Christian church in the shadow of Cæsar's throne. From his comparative seclusion and enforced inactivity he sent forth many of those letters which have delighted and inspired the Church for eighteen centuries. And so the counsels of the wicked were brought to nought; their seeming victory was a mere delusion; their evil designs were so overruled by the Providence of the Most High as to help the very cause they aimed to destroy. The wrath of men was made to praise God. The student of Church history meets with many similar examples, some of which are so familiar as to appeal to you all. When Martin Luther had made his bold stand against the corruptions of Popery at the Diet of Worms, the anger of the Pope and Emperor was such that his life was in jeopardy every hour. But friendly hands conveyed him to a lonely and secluded castle, where he lived for years in enforced solitude and confinement. The power of Popery seemed in the ascendant. The Protestant party were compelled to hide their champion from the storm; they dared not suffer him to appear in public; they dared not make known where his prison was; to have done so would have meant certain death. And while a shout of triumph rose from their foes, the Protestants were dismayed; they had lost their leader; they were as sheep without a shepherd; and they asked in despair, "Hath God forgotten to be gracious?" But to us who look back and read the story calmly in the light of historical truth, it is manifest that no better thing could have happened, either for the Reformation or for Luther himself. The quiet and seclusion gave him time to think over his position, to mature his ideas, to revise his plans; from his place of hiding he was able to send forth a series of tracts and books which would speedily have been stopped had he been at liberty; but, above all, it was in those months of enforced solitude that he translated the New Testament into German, and thus enabled generation after generation to read the Word of God in their own native tongue. God reigns; and the blow that seemed as if it would destroy the cause of the Gospel did but contribute to save its courageous minister and extend the light of faith.

Let me remind you of a still more familiar illustration—the im-

prisonment of John Bunyan. He was the victim of a cruel and iniquitous law; he was taken away from a wife and children whom he loved; he was arrested when his popularity and usefulness seemed almost to have reached their height; and at the time it seemed a veritable triumph of iniquity when this brave, honest, manly preacher was going into gaol. But in the end the Providence of God was vindicated by the event. The imprisonment of the great Dreamer was of inestimable value to him. It gave him leisure to read and reflect. His solitude and inaction enabled him to devote much time to composing his numerous books. And to it we owe the "Pilgrim's Progress," by which so many thousands of hearts have been enlightened, guided, and cheered. With Bunyan and Luther, as with Paul, the devices of wickedness were overruled to the grandest issues and noblest good. History is full of illustrations of a similar kind. "There is no wisdom, nor understanding, nor counsel against the Lord." "The Lord bringeth the counsel of the heathen to nought; He maketh the devices of the people of none effect." "The counsel of the Lord standeth for ever; the thoughts of His heart to all generations." At all times, therefore, may the true Christian rejoice in the confidence of the ancient prophet, that God is King and ruleth over all, and unite in the bold burst of defiance: "Take counsel together and it shall come to nought; speak the word and it shall not stand, for *God is with us.*"

II. Note further that "the saints of Cæsar's household" bear witness to the Christian zeal and untiring service of the Apostle.

They were the trophies of his ministry during two years' residence in Rome. What then were the conditions under which he laboured? (1) He was a prisoner awaiting trial. As a special favour he was allowed to dwell in "his own hired house"; but the phrase must not be allowed to mislead us. His abode was one of the wooden huts or shanties which clustered around the Emperor's stately palace, and were inhabited by the lowest and vilest dependents of the Court. It was a miserable den at the best, and only preferable to the dismal dungeon which would otherwise have been his prison. (2) He was, moreover, an invalid. His health, which never seems to have been robust, had been ruined by his perilous and venturesome missionary life. He was full of infirmity. His nerves were so shattered that his first appearance before strangers was "with weakness and fear and much trembling." His hand shook so that he could scarcely hold a pen, and when

he had written a few lines was compelled to apologise—"Ye see in how large letters I have written unto you with mine own hand." His eyes were so bad that when the Galatians saw him they wished "to pluck out their own eyes and give them to him." He was prematurely old and almost decrepit. (3) Then, too, it must be remembered that he was never a moment alone. His right wrist was chained to the left wrist of a soldier, and his bonds were never removed. During the whole of the two years the blessings of privacy were denied him. He never knew the charms of solitude.

Always a prisoner, always in ill health, and always companioned by one of the mercenaries of the imperial guard, could we have wondered if these years had been a blank in the record of the Apostle's life? We are accustomed to consider our indolence justified by much less tribulation. But Paul's spirit was of that noble temper to which difficulty is but a spur. He made his prison-house a pulpit. He made the soldiers his co-pastors. And by their means he would reach the poor down-trodden slaves and freemen who tenanted the cabins like his own; and the captive was solaced by the Christian brotherhood of "saints of Caesar's household." Nor was this all. The care of all the churches was upon him. News was brought, by faithful messengers, of the progress of the Gospel, and he responded by words of counsel and cheer adapted to each case. Unable to visit them, he dictated some of his most famous epistles for their benefit; and thus, although "an ambassador in bonds," he pleaded with men no less earnestly, and wrought for God no less fervently. His bonds checked his activities and chafed his spirit, but they could not quench his zeal.

Standing before Agrippa he once exclaimed: "I would thou wert altogether such as I am, *except these bonds.*" And as we contemplate this picture of the aged prisoner we could wish ourselves such as he was in all things save one. With what grave rebuke does his example confront us! Let us take to heart the lesson. Not even our bonds can prevent our usefulness. Our life has its limitations; our powers have their bounds; but none of us is so "cribbed, cabined, or confined" by circumstances that he can do no good. Indeed, it is often he who seems least able who is most active. Have you ever thought how much of the world's best work has been done by men and women who would have been considered invalids but for their

dauntless courage? In recent years we have had many striking illustrations—a blind member of the Government in Mr. Fawcett; a dyspeptic author in Mr. Carlyle; an invalid lady who wrote some of the most sweet and passionate poetry in the English language in Mrs. Browning. Every one of these might have made physical deficiencies a good excuse for executing no great work. And so in connection with some of the brightest names that star our British annals—Afred the Great and William of Orange among our princes; Milton the poet, and Johnson the essayist, and Green the historian among our writers; Richard Baxter, and Robert Hall, and Thomas Lynch, among our preachers—the same fact recurs to our mind. And yet how nobly they wrought, despite their bonds! Then let such heroic examples fire your hearts. Make not too much of your difficulties. Let not trifles daunt your zeal. Remember these “saints of Cæsar’s household,” to whom the imprisonment of Paul was so richly blessed by Divine Providence and apostolic zeal.

III. Note once more that the “saints of Cæsar’s household” bear testimony to the power of Divine grace.

What is the meaning of that expression—“of Cæsar’s household”? Does it refer to princes and nobles? Does it speak of the great and powerful? The best authorities answer No, and tell us that it refers to the great multitude of slaves who belonged to the palace. The house of a wealthy Roman contained slaves of every nation, of every rank, and of every accomplishment. They were numbered, not by scores, but by hundreds. We read of one household which boasted of 20,000 slaves. A Latin historian tells us that 4,000 was no extraordinary number. And the Emperor’s household would naturally contain a still greater multitude. And, as in every case where the slaves outnumber the free population, they were only kept in subjection by laws of terrible cruelty. The master might kill or torture his slaves with impunity, but if one of them, goaded by intolerable wrong to passionate revenge, ventured to raise a hand against his owner, the whole “household,” with their wives and children, however innocent, were put to death. During the year in which Paul is supposed to have written this letter a household of no less than 400 slaves had been executed because one of their number had slain their master in order to revenge his injuries. And no voice was raised in their behalf. The cry of

anguish, the wail of grief, the groan of despairing agony, were unheeded or laughed at if uttered by a slave; no one would ever interfere to save him from any cruelty or shame, however severe or undeserved, which his master chose to inflict. In short, though there were doubtless many kind masters in Rome, the system of slavery was degrading and soul-destroying. It was the hotbed of vice and cruelty and depravity of every kind. It treated men like "dumb, driven cattle," and made them what it esteemed them.

When we read this phrase of our text in the light of these facts it gleams with a strange and wonderful contrast. *Saints*—in *Cæsar's household!* Surely that is the last place in the world where one would have sought them. Saints in *Cæsar's household!* Why, it is like saying—lamb in a herd of wolves! angels in a troop of devils! Saints in *Cæsar's household?* Nay; the heathen philosopher would have said: No common man can know the mysteries of philosophy, nor any ignorant man be pious. Nay; the Jewish rabbi would have echoed: These are a boorish people and accursed of the Lord. Nay; the gay lord or lady would have laughed: A slave knows no law but his master's will, and there can be no saints in *Cæsar's household*, for *Cæsar* is a monster of vice where none of us pretend to virtue. And yet there *were* saints even in *Cæsar's household*. For there are none so low or degraded or fallen but Christ's love can reach them; there are none so vile and sinful but Christ's blood can cleanse their hearts; there are none so benighted or desolate but Christ's Gospel has power to brighten their lives. And so there were many even in the sensual wicked throngs of *Cæsar's household* who found the Gospel the power of God unto salvation, and who rejoiced in Christian teaching as filling their lives with a light and peace from heaven. However low their earthly lot, they thus attained to a faith so sure and so consolatory that in the very catacombs they surrounded the grim memorials of death with emblems of faith and beauty, and made the ill-spelt jargon of their quaint, illiterate epitaphs the expression of a radiant happiness and an illimitable hope.

Surely, what was possible for these down-trodden, degraded slaves of *Cæsar's household* is more than possible for us. Does not their example put us to shame? Instead of slavery we have freedom; instead of the lash and the stocks and the sword we have justice administered with even hand and impartial eye; instead of brutish

ignorance we have all the privileges of education and enlightenment; instead of degrading and debasing surroundings we are begirt with Christian influences on every hand; instead of Cæsar's household we have the happy homes of England; and instead of *saints* we are—*what?*

In proportion to our privilege is our obligation. To whom much is given, of him much shall be required. As we have received, so shall we be judged. Then let us take heed lest, with all our superior advantages and better opportunities, when the day of judgment comes, we are found to be far behind "the saints of Cæsar's household."

G. HOWARD JAMES.

POUNDSFORD LETTERS.

No. VI.

REV. JOHN ELIAS.



THE following brief outline of the life of John Elias is translated and abridged by a kind friend from the Welsh memoir by Dr. Owen Thomas.

The Rev. John Elias is generally recognised as the chief of Welsh orators and preachers. He was born May 6th, 1774, at Bryn-llwyn-bach, Pwllheli, in Carnarvonshire. His parents were irreligious when he was a child, but his grandfather was a pious man, who interested himself in John's training, and taught him to read, so that by the time he was seven years of age he had read the Bible from Genesis to Jeremiah. At this period he was taken very ill of the smallpox, and for weeks his life was despaired of. He was unconscious for a time, and totally blind for a fortnight. He used fondly to say how delighted his grandfather was when he began to recover consciousness, and when he was asked by the old man if he remembered where his lesson was, and replied that it was in Jeremiah. He was ill and weak for three or four years afterwards.

The grandfather was a Churchman, and took John with him to church every Sunday morning, and when he had learnt to read well,

he put him to stand on a bench in church, to read alternately with the clergyman, as was then the prevailing custom in the district. When the lad was between nine and ten he heard of the Methodist itinerant preachers who occasionally travelled through the country. A burning desire to hear them grew within him. He persuaded his grandfather to take him to Pwllheli on Sunday afternoons and evenings, after attending church in the morning; and soon the old man began to put him to read the Bible to the congregation while they were waiting for the preacher. On one occasion, when he had been taken to the chapel at Pwllheli, where a large congregation had gathered together, and the preacher was a longer time than usual in reaching the place, the grandfather said to John, "It is a pity the people are kept idle like this; go into the pulpit and read a chapter to them"; and suiting the action to the words, the old man opened the pulpit door and pushed John in. Then the boy read a portion of the fifth chapter of Matthew to the people, who listened with rapt attention and delight. While he was reading the preacher came in, and went into the pulpit and stood behind John, who by-and-bye looked over his shoulder and saw the preacher, and was so frightened that he immediately closed the book and went out. This was the first occasion of his entering a pulpit.

When twelve years of age he began working with his father as a weaver. His religious feelings were at this time, as they had been since his grandfather began teaching him the Bible, very serious, and for three or four years he suffered much mental conflict. But in the meantime he read all the religious books within reach with extreme ardour, and travelled long distances to hear the few preachers of those days. Many a Sunday he spent in walking ten or twelve miles in the morning to hear one of the renowned preachers from South Wales, and would then follow him five or six miles to the afternoon service, and a similar distance in the evening. When about sixteen he had an intense desire to go to Llangeitho, in Cardiganshire, to hear the celebrated Daniel Rowlands. On the next Communion Sunday he had arranged to go with a number of people, who were also going from his district; but on reaching Pwllheli one Sunday morning before the eventful day came how great was his astonishment and consequent disappointment to hear the preacher who officiated read as his text 2 Sam. iii. 38: "Know ye not that there is a prince and a great

man fallen this day in Israel?" and announce the death of the Rev. Daniel Rowlands, which had occurred a few days previously, October 16th, 1790. John was quite overcome, and wept bitterly in the meeting.

Two years after this—in 1792—he went for the first time to the association meetings at Bala. While on the way the company with whom he travelled the long journey rested at Festiniog, and held a prayer-meeting. The leader asking for a Bible, could not find any; but at last John, who was a stranger to the company, produced one, and the leader, struck with John's appearance, asked him to read a chapter, and afterwards to engage in prayer, which he did with such power and fervency that the company were enchanted. He did not join a church for three years after this, though he had intense religious feelings. It was in September, 1793, he became a member of the church at Hendre Howel; and very soon the friends took notice of him, and invited him to take part in prayer-meetings, and to deliver short exhortations.

In 1794 he began to preach, and he soon attracted the notice of the people, until they followed him in great multitudes from place to place. It was at the monthly meeting in which he received permission to preach that his name was changed. His parent's surname was Jones, and the Rev. John Jones, Edeyrn, asking his name in the meeting, was told "John Jones." He then asked the name of his father, which was Elias Jones. Then said the old minister, "Why, we shall soon be all John Jones'; call the boy John Elias." From that time as John Elias he was recognised. So great was his ardour for preaching that he bought a pony, and immediately began travelling the country, preaching daily three and four times. Soon however he began to feel the want of knowledge, and he desired especially to master the English language, in order to peruse the works of renowned English authors whom he had heard praised so much. He decided on placing himself under the instruction of the famous Welsh teacher and preacher, the Rev. E. Richardson, of Carnarvon. He made great progress in a short time, and soon became master of the English language. The first English book he read was "Browne's Compendious View of Natural and Revealed Religion," which he completely mastered and made his own. On leaving Mr. Richardson's he again took to travelling the country, preaching with wonderful power and

effect, and the people flocked to hear him from every direction. When between twenty-two and twenty-three he first became acquainted with the Rev. Ebenezer Morris, who was on a preaching tour in North Wales, and so much was the venerable old minister struck with him that he made him promise to make a tour through South Wales. His preaching on this tour so stirred the souls of men that it was the commencement of one of the greatest revivals with which Wales has ever been blessed. It was in 1797 that he gave his first sermon in the celebrated Bala Association; and he preached with such power that he became the central figure of the session, and was allotted the chief place in all the succeeding gatherings.

He was married twice: the first time, February 22nd, 1779, to Elizabeth Broadhead, who died April 2nd, 1828; and the second, February 10th, 1830, to Lady Bulkeley, widow of Sir John Bulkeley, of Bodedeyrn, in Anglesey, and went to live at the "Fron," Llangefni, in the same county, where he spent the remainder of his life.

Dr. Thomas says that John Elias as a preacher was altogether indescribable. He was the most popular preacher Wales has ever had. Thousands would flock to listen to him, and very seldom could he preach indoors, owing to the large numbers who congregated. It was the same in London, Liverpool, and Manchester as in his own country and county—every class of people went to hear him. When he visited London he would preach on Sunday morning at seven o'clock to a crowded chapel, and afterwards two or three times in the same day. The Welsh of every district of London would be in the congregation, and clergymen, ministers, and scholars mixed with the working people in his audiences.

One of his special characteristics was a deep and earnest conviction of the divinity of the Gospel, and of the eternal importance of it for lost humanity. His mind was stored with knowledge to an eminent degree in all the various departments serviceable to him in his ministry. He was a very popular reasoner, and at the same time possessed an exceedingly strong imagination and great dramatic power. United to all he had great power of speech. On one occasion he described death as an archer with such effect, suiting the action to the word, as he formed a bow with his left arm, and an arrow with his right, taking aim towards the people, that the large throng of 20,000 actually divided, making one vacant straight line for the arrow

to fly through. Many other incidents are recorded of the wonderful effect of his oratory on his listeners; but for these, in this short sketch, there is no space. He was undoubtedly one of the foremost, if not the first, of Welsh preachers.

“ The Rev. John Elias to Lady Barham.

“ Llanfctrell, January 25th, 1816.

“ MADAM,

“ The honour of a letter from your ladyship was too great to remain unacknowledged, though when I take my pen in hand to write to you, I consider myself a presumptuous creature to attempt it. But knowing you to be one of the few of the nobility called by our gracious God to the fellowship of His Son, Jesus Christ, I venture to do so, though I am less than the least of His large and honourable family. What are the honours and pleasures of earthly courts when compared with peace with God, and peace in our consciences, through the precious blood of Jesus, and the fellowship with God and His Son, Jesus Christ in His house and in His ordinances here below? A day in His courts is better than a thousand. There is fulness of joy in His presence here in *this* evil world. He has prepared a table for His people in the presence of their enemies, often on this field of battle, and it is a royal table too! full of fat things and wines well refined. And if it is so good here in the midst of our enemies, what shall it be in the court above? Ah! what are the vain joys and pleasures of the children of this world when compared with the rivers, the oceans, the fulness of joy that are at His right hand? Noble lady, you know Jesus and His salvation in part now, but you shall know Him perfectly very soon. You have tasted already that the Lord is gracious, but you shall be with Him ere long, and praise sovereign grace to all eternity. Grace electing, grace calling, grace redeeming, grace supporting, grace bringing to glory, shall be your topics through the endless eternity.

“ But now I must come to the subject of your letter, concerning Mr. Rees Jones. I am very glad indeed to hear of his usefulness in Gower, and wish to be thankful to the God of all grace for making him an instrument to carry on some part of His glorious work, and pray that he may be made more and more useful. I hope that the time is come to visit Gower with the dayspring from on high, and I trust that your ladyship will see before your departure from this world

that your labours in building chapels, &c., are not in vain. Madam, I have no objection to Mr. Rees Jones remaining another twelve months in Gower, and will do all in my power to bring my brethren here to the same mind. But to set him over the people there as a minister I cannot decide, because we must consider the subject in our Association.

“ May the most gracious God enable you to adorn your station and profession, and to act in all your ways to your own comfort and His glory ! Thus wishing the choicest blessings of time and eternity to you and your family ,

“ I am, Madam,

“ Your most humble servant,

“ JOHN ELIAS.”

John Elias died in his house called “ Y Fron,” Llangefni, in Anglesey, June 8th, 1841, when sixty-seven years of age, and was buried at Llanfaes, Beaumaris.

THE EVANGELISATION OF THE ROMAN AND INDIAN EMPIRES—COMPARISONS AND CONTRASTS.

(*Concluded from November number, page 516.*)



HE next hindrance to be noticed consisted in the false reports as to the nature of their meetings.

Christianity was not a *religio licita*, and for this reason the early Christians were obliged to court privacy for their meetings, just as the Nonconformists were obliged to court it during the reign of the Stuarts. Their services were conducted in secret, while at one time it was the custom to require all but communicants to withdraw during the celebration of the Eucharist. The practice was no doubt very necessary when persecutions were so rife ; but it had its attendant evils. The most wicked and absurd stories were invented regarding their conduct, and circulated among the people as true and faithful representations of what constituted Christian worship. “ In their assemblies, it was generally

reported, they abandoned themselves to unnatural lusts, and killed and devoured children"; indeed, they were accused of all the immoral practices that disgrace the worship of the Shākta sect of Hindus at the present day. We can readily believe these reports were a serious hindrance to progress with the illustrations of the mischief they effect before us in India. It is a well-known fact that the most abominable and wicked stories are current in Indian society regarding Christian worship. The Hindu is solemnly assured he must eat beef; the Mohammedan that he must eat pork and drink wine; things so abominable to both these sections of the community that thousands upon thousands are deterred from entering our churches or professing themselves Christians. Lately even worse reports have been put into circulation by the writer of "Isā Pariksha." He has been wicked enough to assert in a recent pamphlet that iniquities, having their parallel only in the practices of the Shākta sect of the religion he professes, are committed every time Christians meet together in their churches for worship. Such stories, of course, refute themselves in time; but now, as then, they are a very serious hindrance to the evangelisation of the country.

I notice only one more, viz., the opposition offered to its progress by individuals whose maintenance depended upon the stability of the old religions. I need do no more than mention it, for it was so evidently to their interest to do all in their power to prolong a profitable superstition that they would oppose with intense bitterness the religion that sought to supersede it. The same feeling prevails among the priests, the Pandas, the ghātiyas, the rosary dealers, the idol makers and the thousands of idlers of India who depend upon the superstition of the people for their maintenance. In many respects they are the most bitter opponents of Christianity, for they know only too well that when it secures a universal acceptance their gains are gone.

In regard to India, there still remains one hindrance to progress which calls for serious notice—the Government policy of so-called religious neutrality. The Indian Government professes to be perfectly neutral in regard to religion. All its subjects may worship as they like, each being assured of perfect protection. Many competent judges question the wisdom of this policy on the part of a professedly Christian Government, even if strictly adhered to. But as a matter of fact it is not. It

is a policy distinctly favourable to heathenism, and antagonistic to Christianity. Hindus and Mohammedans are petted and caressed, while converts to Christianity are rudely repelled. It is enough that a man has become a Christian to be rejected should he apply for an appointment under Government. Native gentlemen tell us that it is fatal to follow their convictions, if they are favourable to Christianity ; for the European community will not receive them, while Government refuses them appointments, however qualified they may be to fill them. This is a real hindrance, and one that will continue as long as we have agnostic governors, or till Christian England says emphatically that it must be stopped. The Christians of England must fight this battle.

Circumstances, if I have faithfully represented the conditions under which the Church worked in the first century, and continues to work in the nineteenth century, were distinctly in favour of the earlier period. The population was just half that of the Indian Empire ; old religions had been rejected ; one language was understood all over the Empire ; miraculous gifts testified to the truth of Christianity ; while Jewish colonies in every city had prepared the populace for the Christian dispensation. A hundred years ago India had not been opened up ; nor had the Bible been translated into more than one or two of its multitude of languages. All the preparatory work that had taken centuries to accomplish in the Roman Empire had still to be entered upon ; but, as we have seen, from a much wider basis.

In the first century, then, the Christian missionaries had but to enter upon their soul-saving mission. We inquire, with what results ? Our view is confined to the first hundred years, and, unfortunately, we can only speak of the work of that period in the vaguest terms. We know there were churches in Asia Minor, Corinth, and Rome, but of their numerical strength we know little or nothing. The Church in Rome appears to have become strong at a very early date, and to have been thoroughly missionary in its sentiments and character. At the outbreak of the Neronian persecution in the year 64, as we have already seen, they were a numerous body, if judged by the number that suffered ; but then, as Neander remarks, " All being seized whom the popular hatred had stigmatized as Christians, and therefore profligate men, it might easily happen that some who were really not Christians would be included in the number." Apart from the

Churches mentioned in the Scriptures, we know almost nothing of the others that must have been established in the first century. Carthage and proconsular Africa were in constant communication with Rome, and there can be no doubt that the Gospel was early carried thither. It is not, however, till the last years of the second century that we first hear of the existence of the Church in Carthage—*i.e.*, nearly one hundred years after the period under review had closed. We know nothing of the early history of the flourishing communities at Lyons and Vienne, for it is not till the year 177 that a bloody persecution brings them into prominence. "In other parts of Gaul the pagan superstition long withstood the further spread of Christianity. Even as late as the middle of the third century few Christian communities were to be found there. The Church of Spain may possibly have been founded by Paul, but of this there is absolutely no proof whatever. At the same time I have no doubt Spain, Lyons, Vienne, Carthage, perhaps even the British Isles, received the Gospel about the end of the first century or the beginning of the second, but I do not suppose that they were much beyond their infancy when the period under review closes. From Pliny's letters we know that in A.D. 110 there were large numbers of Christians in Bithynia and Pontus. It is, therefore, probable that the Church was strong in other parts of Asia Minor also.

We have then no certain data by which to judge of the progress of the Church in the first century, but it is probable that it did not exceed in magnitude that of India at the present time, notwithstanding that the Church in India has had to overtake all the preliminary work accomplished centuries before in the Roman Empire. Against Rome we might place Calcutta; Bombay or Madras against Carthage; Delhi against Vienne or Lyons; Tinnivelly and the Telugu Missions against Asia Minor; the Kols and Santhals against Spain and the British Isles, when the comparison would show results as striking in the Indian as in the Roman Empire.

The Church of our day, it is true, started from a broader basis, but it must be remembered that, during the first twenty years of the century of modern missions, only two missionary societies had entered upon the work, and only five more during the next decade; that is to say, that the majority of missions have entered the field during the last seventy years, while no less than thirteen of the thirty-five

engaged have been established within the last twenty-one years. In the evangelisation of the Roman Empire much of the early success was occasioned by the large accession of women; but in India until the recent establishment of Zenana missions it was found impossible to reach the sex that contributed so largely to the successful evangelisation of the Roman Empire. Converted, the Roman ladies became such earnest, enthusiastic missionaries that their success was one of the ostensible reasons for persecuting the Church. In India the several missions worked on for years without their effective help. Now that they are at work, we can but pray that they may be as eminently successful and prosperous in their efforts as were their sisters of the first days of the Church.

The old Roman Empire is now broken up into states most of them professedly Christian, certainly all those noted for intelligence and enterprise. But even the nominal conversion of Rome was not effected in a century. It was not till after A.D. 170 that the Church became a power in the State, and not till the conversion of Constantine in the year 312 that the Empire became nominally Christian. Judging from analogy, as well as from the prophetic aspect of the Indian Church,* we may hope, I think, that before long it will become a great power in this country. For myself, I have no misgivings as to the ultimate success of the Christian Church, for I see in the progress and expansion of recent years the prophecy of final victory. But the Evangelical Churches must exercise patience; for, with so much that was favourable to the success of the early Church, it required 312 years to convert a population only half the magnitude of that which engages the energies of modern missions in India. The Sun *has* risen; back it cannot go. It must, and will shine more and more unto the perfect day.

J. EWEN.

* I refer more particularly to the Church in Bengal, which begins to feel its strength, and to express the wish that it may be allowed to walk alone. The movement, though not quite faultless, deserves the sympathy and ready acquiescence of every section of the Church. May God prosper it, and the able men who lead it!

STATE CHURCHISM.



HE assumption of legislative power by the Church, which began very early in the history of Christianity, took form and substance when Church and State were united under Constantine, and which culminated in the subsequent unhallowed pretensions of Rome, has been the source of untold evils, and of widespread corruption, all over the civilised world, in morals and in public and private life. To it are owing all the fierce persecutions which godly people, who refused to bow the knee to this unscrupulous, tyrannical power, have endured through the ages. From this prolific source of superstition and crime have sprung the blasphemous pretensions of the Papacy, its head assuming the title of God's Vicegerent on earth, and claiming authority over the whole realm of science, morals, and religion, the introduction of the priest with the sacrifice of the mass, and the doctrine of the forgiveness of sin by a sinful man, oftentimes more corrupt and depraved than the penitent crouching at his feet. Baptismal regeneration naturally follows from these soul-destroying errors; and to make the supremacy over conscience complete, the use of the Bible was denied to the common people, and the entire surrender of the right of private judgment. As a sort of climax to this fatal course of tyranny and wickedness, we have the infernal cruelties of the Inquisition in Spain, and the fires of Smithfield in England. The whole Catholic world was steeped in ignorance, sensuality, and crime.

In our own country Nonconformists were debarred from the enjoyment of civil rights and honours. The approaches to public life were closed against them. They could not meet for public worship without incurring danger, and their preachers were often fined and imprisoned. Bunyan spent twelve long wearisome years in Bedford Jail for no other offence than preaching the Gospel of Christ. Our forefathers had to bear the reproach of ignorance and vulgarity, their enemies taking care to exclude them from the seats of learning, where, if they had access to them, they would have soon wiped these reproaches away. And this is not a mere supposition, as the recent success of our young men at Cambridge abundantly proves. They have, during the past twenty-five years, supplied more than two-thirds of the senior

wranglers! A fact all the more remarkable, if we consider how few the Nonconformists are, when compared with the large number of Episcopalians in that University. In my youthful days, a Nonconformist could not even be a petty constable without taking the sacrament at church, and swearing oaths from which his conscience revolted. As to municipal honours, Nonconformists, in those days had no share. No; our forefathers had to bear the brunt of contempt and scorn, the loss of civil rights, and charges of irreligion, disaffection, nay, even of atheism itself. And how nobly they bore all this burden of ignominy, and with what courage they maintained the contest for civil and religious liberty, is written in bright and lustrous characters on the page of history. Let us, their descendants, never forget that we owe our present freedom from these pains and penalties to their self-denial, courage, and zeal.

Though immense advances have been made since Earl Russell, a statesman to whom we owe a vast debt of gratitude, succeeded in repealing the Test and Corporations Acts, and most of the disabilities already enumerated have been removed, the work is not done yet. It behoves us who are following the steps of our illustrious forerunners—would that it were with a zeal and energy equal to theirs!—to strain every nerve to tear out of the body politic the last shred of these odious abominations, and thus complete the work which they so nobly begun. We have gathered much fruit from their toil and suffering, both in England and the colonies. The day may be distant, but it must come, when the struggle carried on with so much bravery and zeal, and at so large an expenditure of thought, time, and money, shall end in the emancipation of the Christian Church from all STATE PATRONAGE AND CONTROL!

FREDK. TRESTRAIL.

He to whom the thought of God is unwelcome need not look beyond this fact for proof that he is in that state which Paul calls "the carnal mind," and which he declares to be "enmity against God." His state is one of antagonism toward God, and as God will not change, he must be changed, or the antagonism will be permanent, and in the end involve his own ruin. God is right and he is wrong.

The question, "How can these things be?" which was asked by Nicodemus, is not by any means the first question to ask. The first question is whether "these things" are. The question, how or why they are, is of but secondary importance in comparison with the primary one. The practical rules of life have their basis in facts which we can ascertain, whether we can explain them or not.

SACRED SONGS OF FOUR CONTINENTS.
NO. XII.

(FROM THE ITALIAN OF MICHAEL ANGELO.)

A.D. 1515.

(Translated by Wordsworth.)

THE prayers I make will then be sweet indeed
If Thou the spirit give by which I pray :
My unassisted heart is barren clay,
Which of its native self can nothing feed !
Of good and pious works Thou art the seed,
Which quickens only where Thou say'st it may.
Unless Thou show to us Thine own true way
No man can find it : Father, Thou must lead !
Do Thou, then, breathe those thoughts into my mind,
By which such virtue may in me be bred,
That in Thy holy footsteps I may tread :
The fetters of my tongue do Thou unbind,
That I may have the power to sing of Thee,
And sound Thy praises everlastingly !

H. C. L.

BRIEF NOTES.



GOOD example is invariably influential for good in others. We trust it will abundantly prove so in the instance with which we are about to acquaint our readers.

FOR some time past it has given us peculiar pleasure to find the BAPTIST MAGAZINE gradually winning its way in our British Colonies. Within the last two or three years our Colonial readers have multiplied many-fold, especially in Australia and Canada. One of the most gratifying illustrations of this has lately come to us in the form of a letter from Mr. W. H. S. Blake, the honorary secretary of the Collins Street Baptist Church, Melbourne. This gentleman, thinking it "desirable for good denominational literature to be circulated in our rising families," has been introducing the MAGAZINE to his fellow church members, and canvassing for subscribers. He writes ordering a lot of back numbers, and informs us that he has secured between forty and fifty subscribers, mostly in the Collins Street Church. This is highly encouraging, and our best thanks are due, and are hereby tendered, to Mr. Blake for the trouble he has taken so spontaneously in this matter. We trust that he will have reason to believe that he has rendered a good service not only to us, but to those whom he has thus induced to become subscribers, and so to the church.

COULD not other church secretaries in the Colonies follow Mr. Blake's excellent example? Or, if church secretaries have already as many duties as they may feel they can well discharge, could not some other church member, anxious for a sphere of usefulness in the church, take up this work of introducing "good denominational literature" to members of the congregation? We commend this matter also to the consideration of friends at home. Already we are indebted to not a few church secretaries, and others, who have served the *MAGAZINE* and their churches in this way. But there are many congregations in which the number of subscribers could be quadrupled, and more than quadrupled, with a very little trouble. At the same time something could be added to the funds of the church or Sunday-school. We know schools, for example, where the library is being constantly replenished by valuable books purchased out of the profits on the periodicals supplied to scholars and members of the congregation by the school secretary. We may add that our publishers will be pleased to send to anyone ordering direct from the office a monthly parcel at trade price.

OUR best endeavours will be employed during the coming year, not only to maintain the standard of excellence already attained by the magazine, but to raise it still higher. We earnestly ask the co-operation of our friends, without which we cannot succeed. A variety of literary fare will be provided, suited to the various classes whom the magazine necessarily addresses. Promises of contributions have been secured from able and well-known writers, some of whom are old friends who have been long connected with the *MAGAZINE*, and some of whom will appear in its pages in the coming year for the first-time. The *MAGAZINE* will be printed on a better paper than that heretofore used, and some other minor improvements are contemplated. The portraits will be continued, and in the course of the year among these will appear portraits of two or three leading Colonial ministers. This, we think, is due to our increasing constituency across the ocean, and will, we doubt not, be very acceptable to our readers at home. Occasionally there will also appear the portrait of some well-known missionary.

THE original of the photograph of Mr. Joseph Brooke, J.P., published in our October number, was the work of Mr. John E. Shaw, photographer, Huddersfield, from whom separate mounted copies can be obtained by any who may wish to have them. A specimen of Mr. Shaw's work now before us shows him to be a master of his art.

A CORRESPONDENT inquires where the following lines are to be found:—

"Nearest the throne and first in song,
 Man shall his hallelujahs raise;
 While wondering angels round him throng,
 And swell the chorus of his praise."

We have failed hitherto to identify the lines. Can any of our readers help us? Our correspondent says: "They were often repeated to me by a member of the Baptist denomination."

MINISTERIAL REGISTER.

- AUBREY, E., has commenced his pastorate at Abercarn.
- BOWMAN, W. J., late of Highbury, has commenced his pastorate at Garstang.
- BROOKSHANK, J. H., of Rawdon College, has received public recognition as pastor of the church at Rochdale Road, Bury.
- CROOME, C. G., of Nelson, removes to Shipley.
- DAVIES, D., removes from Harrow to Llandudno.
- DAVIES, H., has removed from Lymm, Cheshire, to Keighley.
- FINDLAY, W. A., has been ordained pastor of Carey Church, Reading.
- GATHERCOLE, T. G., of St. Neots, has intimated that his pastorate there will close at the end of three months.
- GEORGE, E., of Newbury, has resigned.
- HALL, J. G., of Swavesey, has resigned.
- HOWELLS, D., has removed from Treharris, Glam., to Neyland, Pembroke.
- JOHNSON, A., has been ordained pastor at Upton-on-Severn.
- JONES, E., of Blaenwaun, removes to Llwynhendy.
- KENT, S., of Lineholme, near Todmorden, has resigned.
- KENWORTHY, L., has accepted a call from the church at Hill Cliff.
- MORGAN, A., removes from Rugby to South Street, Hull.
- NICHOLLS, W. B., has accepted the pastorate at Godstone, Surrey.
- PAYNE, G. E., of Burton-on-Trent, has become co-pastor with Rev. J. R. Godfrey, of Barton Fabis, Leicester.
- REES, S. B., of Denmark Place Chapel, London, has resigned.
- RICE, W., late of Bramley, Yorks, has commenced his ministry at Melton Mowbray.
- RIDDELL, A. M., of Lossiemouth, removes to Cupar, Fife.
- RUMSEY, G. H., of the Pastors' College, has been recognised pastor of the church at Lower Tooting.
- SAMUELS, F., late of Clay Cross, has been recognised pastor at Melbourne, Derbyshire.
- THOMAS, J., has been publicly recognised pastor at Bewdley.
- WALLACE, R. B., late of Melbourne, has accepted a call to Little Tew and Clovelly.
- WATTS, T., of Bedford, has announced that his ministry will close there at the end of the year.
- WAY, T. W., of Regent's Park College, has accepted a call to Charlotte Street, Edinburgh.
- WHITLEY, W. T., of Rawdon College, has been ordained to the ministry at Quay Road Chapel, Bridlington.
- WILLIAMS, J., of Hereford, removes to Wotton-under-Edge.
- WYNN, W., of Nottingham College, has been recognised pastor at Sandy Lane Chapel, Leeds.
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FELLOWES, J. O., for many years pastor of the church at John Street, Edgware Road, has entered into rest after a brief illness.

HARVEY, G. M., the pastor of the church at Radcliffe, Lancashire, has passed away at the early age of 30 years.

HODSON, H. J., late of Longford, has departed, aged 38.

ROBERTS, R., pastor of the Welsh Church, Castle Street, London, has passed away at the early age of 29.

VERNON, C. F., of Stratford, London, has deceased, after a short but painful illness, at the age of 66.

REVIEWS.

THE PREACHERS OF SCOTLAND, from the Sixth to the Nineteenth Century. Twelfth Series of the Cunningham Lectures. By William Garden Blaikie, D.D., LL.D. Edinburgh : T. & T. Clark.

ALTHOUGH Dr. Blaikie has had in view the tastes and requirements of a Scotch rather than of an English audience, his lectures will be welcome on both sides of the Tweed. They go over ground which to many of us is unfamiliar, and bring us in contact with men whom it is, in every sense, good to know. The study is one in which the author is thoroughly *en rapport*. He writes with ample knowledge, with keenly appreciative sympathy, and in a charmingly lucid style. After a capital sketch of the early Celtic Church he deals with the Preachers of the Reformation and the Successors of Knox ; then with the Covenanting Period, as represented, among others, by Alexander Henderson, David Dickson, Samuel Rutherford, William Guthrie and Archbishop Leighton. No chapter is more delightful than that which discusses the field preachers—Richard Cameron, James Renwick, &c.—and Dr. Blaikie does well to protest against Sir Walter Scott's caricatures of these men. The Secession Period (with Boston and the Erskines) is equally well dealt with, and the defects of the moderate school are powerfully hit off. In narrating the story of the Evangelical revival, and of the men who were instrumental in effecting it, Dr. Blaikie is at his best. Though it be for the hundredth time, we are glad to be brought into the companionship of Andrew Thomson, Thomas Chalmers, and their like-minded comrades. No preacher should fail to read this volume. It is at once instructive and inspiring, and cannot fail either to raise our ideal of the mission of the pulpit or to show us the best means of fulfilling it. With much in the last chapter of the book we cordially agree, but it would have been better if Dr. Blaikie, in discussing "the Pulpit of to-day," had dealt simply with its characteristics. Dr. John Ker is no longer living, but we do not think that Dr. Caird and Dr. Dykes are even the most typical Scotch preachers.

HISTORY OF THE CHRISTIAN CHURCH. By Philip Schaff, D.D. Modern Christianity, the German Reformation. Two volumes. Edinburgh : T. & T. Clark.

Dr. SCHAFF here anticipates the concluding volume of his Church History of the

Middle Ages. He treats mainly—almost exclusively—of Germany during the era of the Reformation. The volumes might, if they were not part of a series, be appropriately called the Life and Times of Luther. The subject is admirably suited to Dr. Schaff's powers. From the beginning to the end he is thoroughly at home with it. His enthusiasm for Luther is everywhere tempered with discretion. His freely-flowing periods are enriched with the fruits of wide reading and subtle philosophical insight, while there are throughout pertinent suggestions as to the struggles of to-day. Dr. Schaff is in one sense, perhaps, a hero-worshipper, but his worship is neither blind nor excessive. He has brought into prominence Luther's manly sense and shrewdness, his marvellous spiritual force, his unwearied energy, his heroic courage, his unswerving fidelity, and his child-like tenderness and love. But he does not conceal his occasional coarseness and temper, and the unwise political actions into which he was at times betrayed. Dr. Schaff's candour is as conspicuous as his scholarship, and both are practically perfect. His work is a welcome addition to our Luther literature, even after the Life by Köstlin, for Dr. Schaff has visited all the scenes he describes, studied everything bearing upon the subject in all the libraries of Europe, and produced what is essentially an original contribution. His unveiling of the inner life of both the Romish and the Protestant Churches is specially serviceable. His volumes should guide us in our present-day conflicts; for, as he truly says, "the theological battles of the sixteenth century are being fought over again in modern thought, with a slow but steady approach to a better understanding and a final settlement." And again, at the end of his work, in reference to the three greatest post-apostolic men, he remarks, "Great and enduring are the merits of the three; but neither Augustin, nor Luther, nor Calvin has spoken the last word in Christendom. The best is yet to come."

THE INFALLIBILITY OF THE CHURCH: a Course of Lectures delivered in the Divinity School of the University of Dublin. By George Salmon, D.D., Provost of Trinity College, Dublin, &c. London: John Murray, Albemarle Street.

DR. SALMON'S apology for the form of his work is one which most of his readers will regard as unnecessary. Although lectures are necessarily brief and fragmentary as compared with dissertations devoted to a single point, they are better adapted for popular requirements and for all save specialists. However far these lectures may be below their author's ideal, no candid or competent critic could regard them as superficial or inconclusive. They do not, of course, contain all that could be said on their great theme, but they map out the entire country, and show how every point to which the author wishes to lead us may be reached. The controversy with Rome is not ended. The questions at stake are vital. Neither political nor other combinations should lull us to sleep on this point. It is as necessary as ever that the people should be well instructed in regard to the absurd and mischievous pretensions of the Papacy—especially in relation to Infallibility. Dr. Salmon has placed in our hands the very book we require. It is in its way a model history, as well as a repertory of the most effective arguments. The growing claims of Rome are clearly traced, and it is shown that her

most characteristic and, to us, obnoxious demands are developments which at one time were not dreamed of, and would have been repudiated with horror. The lectures on "The Hesitations of the Infallible Church" and the "Blunders of the Infallible Guide" are not less amusing than instructive, and let all who wish to see a fine treatment of the relations of the Pope to Galileo turn to this volume. The contradictions and aims of even *ex cathedra* judgments are forcibly pointed out, and Dr. Salmon, without either bitterness or unfairness, leads his readers to the conclusion that the pretensions of the Pope and his adherents are unscriptural and unknown to the Church of the first ages; unreasonable in themselves, impracticable, and utterly dangerous. To a broad grasp of the question he unites extensive learning, keen logical skill, and forcible powers of expression, qualities which give to his lectures peculiar raciness and vigour.

PROFESSOR WILLIAM GRAHAM, D.D. : *Essays, Historical and Biographical*. Edited by His Brother. With Personal Reminiscences by the Rev. W. M. Taylor, D.D., LL.D., New York. London : James Nisbet & Co.

DR. GRAHAM will, to many of his friends, always be remembered as Graham of Liverpool. He was one of a noble band of Nonconformist ministers, among whom were Dr. Raffles, John Kelly, Charles M. Birrell, Hugh Stowell Brown, and Taylor of Bootle (it is to our loss that we have now to speak of him as Taylor of New York). There was not a worthier among them than Graham—bright, genial and mirthful student, thinker, and poet-preacher. Faithful and tender are Dr. Taylor's reminiscences of his friend—far better than a lengthy biography which few can find time to read—and welcome are Dr. Graham's own papers on Wiclif, Luther, Calvin, Knox, Milton, Burns, and Robertson of Irvine.

LANDMARKS OF NEW TESTAMENT MORALITY. By the Rev. George Matheson, M.A., D.D. London : James Nisbet & Co., 21, Berners Street.

THE ethical principles of Christianity are clear, distinct, and efficacious. Apologists have dwelt upon their simplicity and uniqueness as a proof of their Divine origin, but preachers have too frequently left them in the background. The morality of the New Testament is as distinctive as its theology; and, though students of ethical science are often unwilling to admit it, we hold that no system of morality can be complete without reference to the teaching of Christ; nor can we, apart from Him, obtain the requisite motive power. Dr. Matheson's treatise goes to the root of the questions at stake. A skilled scientist, a believer (within limits) in evolution, he finds in the Gospel all the elements of which as a student and a philanthropist he is in search. Intellect and heart are alike satisfied in Christ. The relations of Christian morality to Judaism and to the various heathen systems are clearly pointed out, and he discusses with fine insight and a wealth of apposite illustration such points as the motives of Christian morality, the grounds of responsibility, the moral place of faith and of prayer, the powers of Christian love, the new heroism, &c. This is a masterly treatise, full of wise thought and sound judgment—a book to be read again and again.

ABRAHAM; or, The Obedience of Faith. By F. B. Meyer, B.A. London : Morgan & Scott.

MR. MEYER'S pen has never been employed to better purpose than in dealing

with the leading characters of the Old Testament. He finds the story of their lives instinct with meaning for our own day, and skilfully brings out their salient features for the guidance of his readers. He possesses the power of lucid narration, of vivid description, and of careful analysis of character. His sympathies are in perfect harmony with the spirit of the inspired record, and he presents Evangelical doctrine in its purest and most attractive forms. He thoroughly understands the key-note of Abraham's life, and effectively commends the faith by which his obedience was inspired.

BIBLE STUDIES : Studies in Mark and Studies in Jewish History. By George F. Pentecost, D.D. London : Hodder & Stoughton.

A SERIES of notes on the International Sunday School Lessons for 1889—the result of wide reading and careful thinking—lucid, pithy, and full of valuable seed-truths ; well adapted for the needs of Sunday-school teachers and others. The book will be welcome on both sides the Atlantic.

THE HOUSE AND ITS BUILDER, with other Discourses. A Book for the Doubtful.

By Samuel Cox, D.D. London : T. Fisher Unwin, 26, Paternoster Square.

DR. COX has acted wisely in issuing these discourses in a thoroughly popular form. His venture ought to prove a marked success. The discourses are in every way characteristic of their author, and are as fresh, as robust, and as stimulating as the best of their predecessors. There is in them the same reverent study of Scripture, the same clear discrimination and grasp of the nicer shades of meaning, the same luminous style, and, above all, the same large-hearted charity. The exposition of Romans viii. 18-27, in four of the sermons is particularly good.

THE OUTCASTS. Being Certain Strange Passages in the Life of a Clergyman. London and Edinburgh : William Blackwood & Sons.

STRANGE, certainly, but full of a weird and fascinating power. The story abounds in cleverly developed incidents and is somewhat sensational. We must not disclose the story. It is, however, forcibly demonstrated that social influences, more than pure heredity, keep men down. Judith had in her the making of a noble character, and would, without difficulty, have attained such a character could her parentage have been forgotten. The volume does not solve the painful problem it starts, but it casts gleams of light, sometimes lurid gleams, upon it. Errington Rivers, the Broad Church curate, has many fine points, but is not without serious defects. The theological discussion at Rivermead—mainly on everlasting punishment—was not specially intelligent, and was certainly far from decisive, but the picture of the rural dean and the country clergy is brilliant and effective. The graphic portraiture and powerful narrative of the book will, notwithstanding the painfulness of its main subject, ensure it a wide popularity.

EVERY DAY COUNSELS. Sermons by George Dawson, M.A. **PRAYERS,** Series 1 and 2. Edited by George St. Clair. London : Kegan Paul, Trench, & Co. 1 Paternoster Square.

MR. DAWSON'S doctrinal utterances always seemed to us capricious and unreliable.

As at heologian he was untrustworthy ; but of his clear and penetrating knowledge of human nature, of his broad and genial sympathies, of his power to inspire men with a hatred of all that is mean and sinful, and with a love of all that is good, and of his no less enviable power of consoling men in sorrow and of arousing them to a manly and heroic conflict, there can be no doubt. No one can read these "Every Day Counsels"—homely words on homely subjects, as the Editor terms them—without feeling that Mr. Dawson must have been a loveable man ; nor can we breathe the spirit of these discourses without finding that "daily duty is made Divine." The "Prayers" are now issued in a cheap form. The first series has reached its tenth edition, and the success of the second series will, no doubt, be equally great. Such breathings after the holiness and peace of God are the expression of a trust, a love, and a devoutness which are very rare, and many who deplored Mr. Dawson's doctrinal deficiency have acknowledged that few men could lead them as he did into the Holiest of All.

BEYOND THE STARS : or, Heaven, its Inhabitants, Occupations, and Life. By Thomas Hamilton, D.D., Belfast. Edinburgh : T. & T. Clark.

IT is easy to sneer at books like this and to represent them as a series of baseless speculations. But so long as men are men they will turn their thoughts to the question of another life and eagerly strive to find out all that can be known about it. Dr. Hamilton accepts the clear revelations of Scripture, gathers together its hints, and endeavours to point out their indisputable teaching. He has produced a wise, consolatory, and altogether helpful volume. We like best the chapters on the King's subjects : Do they Know One Another in Heaven ? (a question he answers boldly in the affirmative) and How to Get There. The locality of heaven, he suggests, may be the star *Alycone*, in the *Pleiades*, which some astronomers regard as the centre of all the heavenly bodies, and around which our solar system is travelling at the rate of a revolution in eighteen million years. We differ from the author's teaching on infant baptism, which has no connection whatever with infant salvation. The very continuance of the rite leads to the idea that it is indispensable to salvation, and they who practise it in Dr. Hamilton's fashion do not carry it out logically, and treat infants as *bonâ fide* members of the Church.

THE TEACHING OF EPICETUS. Translated from the Greek, with Introduction and Notes. By T. W. Rolleston. London : Walter Scott, 25, Warwick Lane.

"THE CAMELOT SERIES" contains no worthier book than the "Encheiridion of Epictetus and the Selections from his Dissertations." Augustine spoke of him as that most noble Stoic ; and, although Stoicism was not Christianity, it propounded principles which not only harmonise with its spirit but find in it their true home. This is an admirable translation—easy, flowing, and forceful. In a money-making, pleasure-loving age like ours, there is in this volume a power of rebuke as well as an incitement to better things which should make some of us blush. Epictetus offers no substitute for the Gospel, but the Christian student will find him an invaluable ally.

THE LETTER AND THE SPIRIT. By Robert Edward Bartlett, M.A., late Fellow and Tutor of Trinity College. London: Rivingtons, Waterloo Place.

MR. BARTLETT'S Bampton Lectures for 1888 are among the boldest which have been delivered on that famous foundation. How the founder of these lectures would have stood aghast if he could have heard some of the utterances which, according to his last will and testament, were designed "to confute all heretics and schismatics"! Mr. Bartlett surrenders much for which Canon Bampton would have stoutly contended, and admits as elements of the Christian faith what he would have rejected as obnoxious speculations. He is a Broad Churchman of the type of Jowett or Stanley, sets comparatively little store on the letter, and lays the utmost stress—we might almost say exclusive stress—on the spirit, the living force, which is the ever-present inspiration of the Christian life. He examines the conflicting claims of the letter and the spirit in regard to Scripture exegesis, the Church, the sacraments, creeds, and confessions of faith, and Christian life and worship. With the main position of his volume we to a large extent agree, though it does not require so great a depreciation of the letter as he displays. We could not concede so much as he does to critics of the Wellhausen school in regard to the origin and structure of the Pentateuch, and our views as to the sources of the Gospels are widely different from his. He heartily endorses the position of Bishop Lightfoot and Mr. Hatch as to the post-apostolic origin of Episcopacy, while in regard to baptism he sees clearly enough that the New Testament teaches neither infant baptism nor baptismal regeneration. We are surprised that he does not see in infant baptism a violation of the spirit of the rite as indicating entrance to Christ's kingdom, even as he defines it. His anti-sacerdotalism is specially welcome in a Bampton lecturer, and the majority of Baptists, while differing from him in the doctrines they individually hold, will, with one or two reservations, endorse what he says as to the proper functions of creeds and confessions. These are ably written, manly, and candid lectures; fearless in investigation and in their expression of opinion, but reverent in spirit, and honestly designed as an *eirenicon*. We hope at no distant date to subject them to further criticism.

NOTES ON MISSIONARY SUBJECTS. Part I.—1. Observations and Reflections on Missionary Societies. 2. Language Illustrated by Bible Translation. By Robert Needham Cust, LL.D. London: Elliot Stock.

DR. CUST'S pamphlet is marked by great thoroughness and candour. A devoted friend of missions, and eager for the Christianisation of the world, he is no idolator of organisation or of method, and frankly points out dangers to which all organisations are exposed. He would not ride roughshod over even the prejudices of the heathen, but treat them with gentleness and forbearance. He would win rather than drive. His Christianity is broad and generous, and he does not scruple to point out serious defects in the operations of the various societies. The matters of which he speaks demand fearless discussion, and though his criticisms frequently appear severe, they are none the less worthy of consideration. We believe that many of his most important suggestions are already acted on in our

own Society, and we know that many of our missionaries are fully with him when he pleads for great tenderness to those who differ in doctrine or practice. "The gate of admission into the Christian Church should not be made narrower than our Lord made it. We must not be accommodating on the one hand to sins and vices, but we must not on the other proscribe innocent customs." It is indeed an astounding fact—if fact it be—that in one mission baptisms are performed in secret, and that the Neo-Christian has not the grace or strength to confess his Saviour before the world. Certainly a Christian should not deny his Lord. "The practice of instantaneous baptism without any previous training seems to be very dangerous." "The practice of baptizing dying children of heathen parents, of sprinkling dying patients in hospitals, appears worthy of condemnation, as converting the Sacrament into a mere magical formula; and yet it is recorded of a late bishop that he did so and justified it." There are many outspoken words of this nature, though they are not all equally valid in their force.

NEW EDITIONS.

MR. R. H. HUTTON'S THEOLOGICAL AND LITERARY ESSAYS, in two volumes (Macmillan & Co.), ought to be on the shelves of all who are interested in watching the currents of modern thought, whether in theology, physical science, or literature. The essays on "The Moral Significance of Atheism," on "Science and Theism," and on "What is Revelation?" (a criticism of Mr. Mansel's celebrated Bampton Lectures) are among the most luminous, discriminating, and suggestive with which we are acquainted. We do not like that on the "Hard Church," and are sure Mr. Hutton fails to do justice to the men from whose positions he there dissents. Additions have been made to the essays on Shelley and Browning. Those on the Poetry of Matthew Arnold, of A. H. Clough, and Lord Tennyson are exceptionally valuable. We read them with pleasure years ago, but find them as fresh, as suggestive, and as charming as ever. The Essays are now issued in a much more convenient form. The late Charles Kingsley's WESTWARD HO! (Macmillan & Co.) naturally leads off the cheaper editions of the most popular of his books, and comes appropriately after the Armada celebrations. What a manly, buoyant, and invigorating novel this is! To read it is to be braced as by a strong sea breeze. It is worth scores of the popular novels of to-day. The re-issue is sure to be a success. Mr. Elliot Stock has forwarded us a shilling edition of the Rev. Josiah Viney's VALLEYS AND VILLAGES OF THE BIBLE. Sunday-school teachers will find it useful.

THE AUTOBIOGRAPHY OF MARK RUTHERFORD, and MARK RUTHERFORD'S DELIVERANCE, edited by his Friend, Reuben Shapcott. London: Trübner & Co. This book has already had a success which its author will prize far beyond mere popularity. It has made its mark on many of the most thoughtful and spiritually minded men of our age, and become one of their choicest and most cherished companions. It is written in delightful English and displays a rare potency of style. The work exhibits unsparingly some of the weakest points in our Nonconformist

polity, especially in regard to our ministry and our colleges. As is usual in such books there is considerable exaggeration in various directions, and many of the evils depicted are happily affairs of the past. Mark Rutherford should never have entered the ministry. He was, though a good man, out of his place in it. His mental and spiritual struggles are vividly depicted, and it is with no ordinary interest we follow his progress from darkness to light. After much suffering and sore discipline he reaches the rest of faith. The book raises questions with which we cannot here deal. We are compelled to take exception to much that is in it. But, as the history of a soul, it possesses a singular fascination, and there are glimpses of London life "behind the scenes" which are significant and memorable.

THE BIBLICAL TREASURY OF EXPOSITIONS AND ILLUSTRATIONS, Old Testament Series, Vol. IX. (Sunday School Union), concludes a welcome re-issue of a deservedly popular work. It is invaluable as a source of instruction and illustration. It should effectually prevent dull lessons, and—may we venture to add?—dull sermons. The volumes can be had separately. We cordially commend the whole series.

LITERARY NOTES.

THE publishers of the *Baptist Visitor* announce that this periodical will appear at the commencement of the New Year considerably enlarged in size, and printed on better paper. The *Visitor* is intended to be a tract magazine for church and general use, and is adapted for localisation after the fashion of the "parish magazines" of the Church of England. It is essentially Baptist in character, and is worthy of support by the churches. The publishers are the Baptist Tract Society, who also have forwarded to us a specimen of their New Year's "Motto Cards." The design is very chaste and becoming, and churches who use motto cards cannot do better than get supplied from 22A, Furnival Street, E.C.

A POPULAR edition of "The Lives of Robert and Mary Moffat" has been published by Mr. Fisher Unwin. The work in its larger form has reached its sixth edition. We trust it will now reach its sixtieth.

MR. WALTER SCOTT is publishing an English edition of the Stories of Count Tolstoi. The first volume contains "A Russian Proprietor" and other stories. The work has an evident autobiographical interest, and will on that account, as well as for its graphic descriptions and its vivid realism, be eagerly read in England. We hope shortly to write more fully on the singular power, and the unique fascination, of this brilliant author. Mr. Scott's edition of his works is beautifully printed on good paper, and well bound. In point of cheapness it is simply a marvel, and surpasses everything in that direction that even Mr. Scott has hitherto achieved.

OUR promised article on the Two Principals of St. Andrew's University (Drs. Tulloch and Shairp) has, through the pressure on our space, had to be deferred,