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Faithfully Yours
Geo. Hawken

THE
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THE
BAPTIST MAGAZINE

JANUARY, 1896.

THE REV. GEORGE HAWKER.

GEORGE HAWKER, the eldest of a family of eleven, was born at Stapleton Road, Bristol, on the 11th of April, 1857, of parents who, in the words of Pope, "never caused their son a blush." The formative influences that operated on a nature, then and now quick and responsive, were—first, Bristol, with its memories of Andrew Gifford and the great Puritan struggle, preserved in the Broadmead records; and later, of Dr. Ryland, Robert Hall, and John Foster, who, with their compeers and successors, created a religious atmosphere in the Metropolis of the West which is still evident even to a casual observer. Bristol is an ideal city for a Nonconformist and Baptist to be born in! Some robust specimens of English Free Church life have been reared there. Then the stamp of his father, a man of capacity and fineness of feeling above the average, held back by feeble health, and familiar through life with the pain of unrealised ideals, next calls for remark. The struggles of an aspiring soul mysteriously mated to a suffering body were not without their mission in the character of the son. The grandmother, too, whose kindly face shone with the light of an entirely kind heart, with whom George lived from his third year, doing something to fill a void which death had made, contributed her homely part; and his mother, also, a woman of great buoyancy of spirit and courage, amply proved. And the ancient Pithay Chapel, with the infant class in the gallery, and the Rev. Evan Probert its pastor—his gold-headed walking-stick and bunch of seals especially noticeable to a boy, and his genial

smile and fatherly greeting for the children—must not be forgotten. The day-school also deserves grateful mention—then in North Street, and under the care of Mr. Henry Mawbery, a man of exceptionally high character, with remarkable influence over his boys. S. G. Kelly, a boy friend of brilliant parts and early consecration to Christ, also contributed materially to George's religious life and subsequent devotion to the ministry. The boys attended a baptismal service together at City Road Chapel, and Kelly seized the occasion to make an appeal to his friend. The moment was propitious, and, as the result of this and other conversations, George Hawker entered into light and peace. God's messenger, in the shape of a great storm, swept, in holiday season, a certain mountain in Scotland, and Kelly, who had become a Congregational minister, was found dead on the mountain side at the age of twenty-nine! Though God took him, his work remains in his friend, who tenderly remembers the debt he owes to the companion of his boyhood.

In November, 1872, when in his fifteenth year, George Hawker was baptized by the present writer at City Road Chapel, to which the Pithay congregation had removed. Space forbids any chronicle of the circumstances which brought this and other changes about. Let it suffice to say that to the writer, and the subject of this notice, City Road Chapel appears, through nearly a quarter of a century, like an object in one of Turner's pictures—a luminous haze, a "Palace whose name was Beautiful," where Discretion, Prudence, Piety, and Charity all did their part in entertaining pilgrims bound for the Celestial City! When thus welcomed into the church, George Hawker was a pupil-teacher, preparing himself for tuition as his life work. Before two years passed, new thoughts and plans came to the front. Christian service in different forms was faithfully undertaken, and, among other things, preaching to a congregation, consisting chiefly of factory girls, at St. Philip's Mission. His pastor and other friends, observing the promise of these early efforts, suggested a course of study at the Bristol Baptist College with a view to the ministry. The Rev. G. Grenfell, of the Congo, and the Rev. J. Baillie, of Bloomsbury, belong to the same college year—1873-4. Dr. Gotch, the president of the College, endeared himself greatly to the students by

his kindness, his mental integrity, and his unfailing sympathy with them in their difficulties. A happy, serviceable time was spent under his care, enhanced in value by a friendship with the Rev. J. G. Greenhough, M.A., then of Cotham Grove, Bristol, of whose church Mr. Hawker became a member in 1874, when the present writer left City Road for Holloway. Those who know the President of the Baptist Union for the current year and the pastor of Camden Road Chapel will trace in style, and sometimes in spirit, the effects of this close and constant friendship on the younger man.

The first settlement of a young minister is invested with a certain halo of romance. The church at Neath wrote to Dr. Gotch asking for a man of experience to become their pastor, and as the senior student was not available at the moment, he sent the youngest in the College, thereby, as he thought, keeping the place open for "the man of experience." But the youngest student was asked to preach again, his second visit being followed by a unanimous invitation to the pastorate. "I sent you," said the Doctor, "because you could not settle. Now they will have you, you must go, for clearly it is the will of God." In February, 1877, when in his twentieth year, George Hawker settled at Neath, where for five years he worked with much acceptance, not only in his own church, which multiplied under his care, but in the town and neighbourhood. Here, too, in January, 1879, he married the eldest daughter of Mr. Willis, deacon of City Road Chapel, a lady whose gentleness, good judgment, and Christian devotion make her the helpmeet of his labours and the comfort of his home. Six children—one son and five daughters—are growing up about the family hearth, rich in promise of good things to come.

In 1881 the church at Union Chapel, Luton, sought out the young preacher, and won his consent to accept their call by the unanimity with which they gave it, and their earnestness in pressing their claim. The four years spent in the pulpit once filled by the Rev. J. Makepeace, and other ministers of equal reputation, were among the happiest and most fruitful of Mr. Hawker's ministry. But Luton was too near London and other centres, and too much in the line of denominational activity to permit the pastor of Union Chapel to remain long unknown. Dr. Stanford

appealed to him to share the pastorate at Denmark Place; overtures also came from St. Mary's, Norwich. His love for Luton, and for his work there, was proof against all such offers, and the young pastor dwelt contentedly among his own people. Camden Road Chapel, London, the scene of the long and successful ministry of the Rev. F. Tucker, at length put in its claim. After prolonged consideration the pastorate of this important church was accepted, not without trepidation, and Mr. Hawker entered on his stated work the first Sunday in December, 1885. From a variety of causes, which need not be enumerated, the congregation, though still a substantial one, was not what it used to be in Mr. Tucker's prime. Extensive changes had taken place in the district, on the whole not favourable to Nonconformity. Notwithstanding this, during the ten years of Mr. Hawker's ministry the agencies of the church, including its Mission Hall at Goodinge Road, have been well sustained, while the congregation has sensibly improved. At a meeting recently held to celebrate the pastor's tenth anniversary, the members of the church and congregation presented him with a cheque for £110—a very pleasant surprise; while in the spirit of the gathering, its brightness and hopefulness, both pastor and people thankfully recognised a pledge of good things to come! The missionary fervour of Camden Road is well known; and that there is no decline in this important respect it may be noted, with pleasure, that the Congo Sale of Work realised this year about £165.

Mr. Hawker usefully serves the denomination on the Committee of the Baptist Missionary Society, and the Council of the Baptist Union. In conjunction with Dr. Clifford, he edited the *Baptist Union Magazine* until it recently passed into other hands.

His style as a writer is marked by clearness, ease, and grace. Points of light which certainly are not mere glitter, but beams borrowed from the sun, shine on his pages; an epigram quickens the reader's interest, followed by some apt illustration which sustains it. The matter is always good, and the form in which it is presented attractive. Mr. Hawker's friends confidently expect work of an abiding value from his pen in the near future.

Of the preacher it is not easy for one to speak who for many years has not had the privilege of hearing him. In theology he

is "genially orthodox," enjoying the old light, yet not putting up shutters to bar out the new. Among his own people, especially on Sunday mornings, his preaching is expository, and when it is not so in form it is so in spirit and intention, for his sermons are invariably "devised according to the text." While reverencing God's Word and carefully giving its sense, room is made for the individuality of the preacher, in the easy flow of his diction, the play of poetry and imagination, and the surprise of some happy turn of phrase. The ample stores of a refined and active mind, and the devoutness of a spirit often at home in the Unseen, are part of the personality of the preacher, who is well known in the principal churches of the denomination, and whose welcome is assured wherever he goes. That part of the sermon which in olden times was known as the "application" might, as with most of us, receive more attention, for the minister of Christ rests only when he has lodged his message in the heart and won a verdict for his Lord. But even in this part of the sermon Mr. Hawker is often exceedingly impressive, and the obligations of his office as an "ambassador for Christ" are never absent from his mind.

His most conspicuous successes have been achieved as a public speaker on such occasions as the autumnal meetings of the Baptist Union. The addresses at Cardiff, on "The Charm of Church Life"; at Reading, on "The Allurements of Conformity reviewed"; and at Newcastle, on "Self-development and the Cross," reveal powers as a platform speaker of the first rank.

Mr. Hawker lives in the affection of his church, in the confidence of his brethren in the ministry, and in the esteem of the denomination at large. It is, therefore, matter of rejoicing that, though he has been nineteen years in the ministry, he is still under forty! Life stretches out before him a fair and inviting landscape: his best work has yet to be done. If it be not "life's glad morning," at all events it is scarcely "noon." "The evening star is not darkening the sky. The autumn leaves are not falling around." The writer joins with friends at Camden Road and readers of the BAPTIST MAGAZINE in praying that the harvest of the years to come in Mr. Hawker's ministry may exceed in abundance and value the first-fruits of the years gone by.

J. R. WOOD.

THE FEAR OF HUMILITY AND GROWTH IN GRACE.

A NEW YEAR'S SERMON.

BY THE REV. J. G. GREENHOUGH, M.A., PRESIDENT OF THE
BAPTIST UNION.

“While He thus spake, there came a cloud, and overshadowed them : and they feared as they entered into the cloud.”—LUKE ix. 34.

THAT hour upon the mountain was for these three disciples the most wonderful hour of their lives. The memories which it left remained for ever fresh, vivid, and powerful. Long years after, when their hair had become white with age, they spoke, as if it were but yesterday, of the voice which they had heard in the holy mountain and of the glory which they had beheld there as of the Only Begotten of the Father. At first they seem to have been almost overpowered with joy. That vision of their Master, with His white and lustrous garments and face radiant with a beauty not of earth, and of the celestial visitors who talked with Him, lifted them off their feet, and made them feel as if Heaven's gates had opened and taken them in. “Lord, it is good for us to be here,” they cried. Whether it was a dream or a reality it was so lovely that they wished it might continue. And even as they spake the word a cloud of very glory descended upon them, and hid their Master's face behind a veil of light. And they wondered what new thing was coming, and their hearts began to beat with fear. Was it the cloud that made them fear? No, it was the whole scene, the novelty of the experience, the grandeur of the revelation. Their Master had been lifted up and unveiled, and shown to them as Divine. They had discovered that He was a far greater and more wonderful Being than they had heretofore thought. They saw Him in a new aspect and in a new relationship. It was the beginning of another life for them. Everything was changing; their feelings towards Him must henceforth be more reverent and worshipful, and their discipleship was assuming a profounder meaning; the work to which He had called them and for which He was preparing them seemed to spring up suddenly into greater magnitude. And they felt concerning

themselves a trembling humility, a sense of unfitness, an anxious questioning as to whether they would be sufficient for these things. He was plainly calling them to another and higher service. The old thoughts and experiences were being left behind, and a world of new duties and new hopes stretched before them—all strange, unknown, and mysterious. This it was, or something like this, which flung a dark shadow over their joy, and sent a quiver of fear through their questioning hearts. It was a cloud of glory that came down upon them; it wrapped them around with heaven's own light. It was beautiful and not terrible; it was full of promise and of hope. Yet "they feared as they entered into the cloud." I think you will easily understand it, my friends. Your own experience in many a critical hour of life, in many an hour of change, will enable you to enter into their feelings. We cannot face new scenes, undertake new duties, or stand upon the threshold of some new world without a sort of trembling hesitancy and fear. At least, that is so with all who have had much experience of life. The very young, perhaps, know little or nothing of this dread. They regard every change that awaits them with feelings of happy anticipation and welcome; they step forward gaily to meet that which is coming. All that wears the aspect of novelty seems to them laden with hope and promise. They are sure that school days will be better than nursery days, and business days better than school days, and the larger world beyond better than the confined world which they are quitting, and all new things better than the old. But with those of riper years changes are awaited with less of jubilant confidence and something of fear. When we are told to go forward, we tremble like the Israelites, wondering whither that forward march will lead us, and hesitating because we have not trodden that way heretofore. We feel that we are going on, like Abraham, towards some undiscovered country, which God has promised to show us in due time, but which is at present all hidden and strange and dubious. We cannot go forward without forsaking the old landmarks and losing sight of many things which we have loved. That which we have been sure of has to be abandoned for that which is yet to be proved. We have to let go that which we have leaned upon, and to fling out our hands like

feelers in the darkness for something yet unseen that will support us in its stead. And all this brings a sort of shivering dread. There is a natural instinct of conservatism in the human heart which makes it cling hard to all its old habits, supports, and reverences, even though they are confessedly very imperfect. For they at least have been tried, and life has joggled on fairly well by the aid of them. And we do not know what things will be given in exchange, and are not sure that they will be really better. We hold on to the bird in the hand, though it be but a common thrush, for those birds in the bush, albeit they sing a sweeter song and have finer plumage, are not yet caught, and they may lead us a very long and wearying chase, and not be caught after all. Thus we draw back with a sort of fear when we are bidden to go forward.

Nay, even when we are sure that we are going to something better, when the cloud which we are entering is a cloud of glory, and we enter it full of courage and joy, still there is a certain fear mingled with our joy. Whenever life summons us to new responsibilities, to larger privileges and duties, even to larger honours, we have a few hours of sensitive shrinking, of modest distrust of ourselves and our powers. No true and good man ventures on any new enterprise, or makes any important change in his habits and professions, without a sort of quivering hesitation. No thoughtful man passes from a life of religious indifference to one of earnest and consistent godliness without long days and hours of struggling with himself and battling with his fears and anxious doubt as to whither this new course will lead him. No religious man undertakes any new service which will enlarge his experience and increase his usefulness without tremors of heart and certain nervous palpitations. "Then shall thine heart fear and shall be enlarged," says the prophet. A certain wise and profound and sober self-distrust is an essential element in all noble progress and holy endeavour. He who does not kneel low and tremble before new responsibilities will never bear them bravely or discharge them well. He who does not shrink with humble diffidence from an appointed path will never go forward in it with steadfast loyalty and unswerving fidelity; the arrogance which never doubts itself will never be quite master either of itself or its weapons; there is something in

all good and true lives like the timid shrinking which the maiden feels before the responsibilities of wifehood, the sweet dread of failure which lends reluctance to the eager steps of love, and makes her pause before she enters the enlarged life. No woman can make a good wife or mother who does not stand trembling at the entrance of that path, fearing the very burden which has become her dearest joy. And so it is with all the best of men in every critical hour of their lives. The disciples would not have been fit for their great work, they would never have been able to do it if they had not trembled when they saw the exceeding majesty of their Lord, and learned in that wonderful vision the greatness of the service to which they were called: "They feared as they entered into the cloud."

Surely it is with some such mingled feelings as these that we should begin another year, not with gloomy thoughts, not with anticipations of evil, but with a certain holy fear overshadowing our very joy. Gladness is the key-note which we should strike, any other note would be inappropriate. We are all wishing each other every imaginable good thing, the air rings with pleasant greetings, our hearts are full of kindly affections and warm sympathies. We are looking forward with that hopefulness which springs eternal in the human breast, which young and old almost equally share, which touches even the most melancholy and visits the very sorrowful when a new year begins, and which Christian people feel most of all. We ought to be glad, for a new year means opening a new page in the book of God's kindly providence. It means new mercies, new seasons of grace, new growth in all wise knowledge and experience, new revelations of the love of God and of the blessedness of the life of faith. It means opportunities of enlarged usefulness and responsibilities of service. It means for the church a call to higher things, and it means for the world, we trust, some brighter and happier things than it has ever seen before. Instinctively we speak the language of gratitude, of congratulation, of anticipation, and hope. Still, like those disciples, we are entering into a cloud, and we know not what is coming to us out of the cloud. We know not what messages we shall hear as we advance, what voices of change will summon us, what forms await us in the darkness. And when we think of all the

possibilities of every kind which a year encloses in its round of days, of all the surprises which lie folded in its secret places, of the temptations which it is sure to bring, of the trials and sorrows which it may have in store, we cannot help standing on the threshold of it with a feeling such as that which the disciples had, with a sort of subdued fear giving a solemn quietness to our very joy. We cannot help kneeling humbly and childlike at God's feet, asking Him to hold up our goings all the way that our steps slip not, to strengthen us in the inner life, so that our faith may not fail either in the darkness or the light, and to make our hearts trustful and happy with the sense of His love, so that we may be able to bear cheerfully whatever may befall.

All of us commence this year with an earnest desire to make many things new. We are glad to have done with the old year because there was so much of folly and evil in it, so much of weakness and inconsistency, so many things which caused humbling and shame and regret. We long to begin afresh. It is sweet to begin writing a new, clean page in which there are no blots and smears and tears. It is a happy thing to make vows, cherish hopes, and set before us again pure ideals. Oh, yes; we trust, we most fervently trust and pray, that our lives all through this year will ring with a more honest, faithful, and kindly music, that our words and thoughts and actions may be more truthful and sincere; that our tempers may be under more perfect control; that our hearts may be free from all envy, malice, and unforgiveness; that our sympathies may have free play, and not be hardened by our natural selfishness; and that in all purity of sentiment and all kindly brotherhood and charity we may be such new men and women as are fit to bear the name of Christ. Thus we hope, and the hope fills us with joy. It is as a cloud of glory which we are invited to enter. But he who remembers how often he has entered upon a new year with the same thoughts, determined that all should be changed, resolved to have all the weak past left behind, and has soon slipped back into all the old ways and covered the new year with the same weary lines which marked the old,—he who remembers this will fear for himself as he goes forward, and will make the New Year's prayer as humble and self-distrustful as it is earnest and fervent. O God, we are as

weak as a reed and fickle as the wind ; we are afraid of ourselves. Be Thou our strength, and turn our fears and trembling into the joy of successful endeavour and happy realisation.

And remember, my brethren, that every new year is a call to some higher service, to new and larger service, to Christian labours manifold and more than we have attempted before. For we cannot be satisfied with our former works. There is more to be done in the church, in the town, and for the world. Everyone who is faithful to the Master knows that more will be asked of him this year, and that he will need new powers and new grace if he is to do it well. He will begin, therefore, with fear and joy commingled—fear lest he be found unfitted for the task, yet joyous that such work awaits him. In this spirit let us commence, in this spirit go forward, fearful as we enter the cloud, yet sure that we shall find Jesus with us there, and that all such prayerful fear is the avenue to nobler things.

A NEW YEAR'S PRAYER.

(Suggested by 2 Cor. xiii. 5.)

GIVE me the courage, Lord,
To look within, and see
How matters really are
Between my soul and Thee.

Give me the wisdom, Lord,
To view myself aright,
To know what now I am
In Thy most holy sight.

Give me the grace, O Lord,
As Time speeds on its way,
To grow more like Thyself
With each returning day.

Give me the joy, O Lord,
Of making progress here,
Of breathing more of heaven
As I to heaven draw near.

J. F. SMYTHE.

RELIGION AND POETRY.*

"The time is great.

What times are little? To the sentinel

That hour is regal when he mounts on guard."

SOLDIERS and statesmen, poets and preachers, naturally cherish a high ideal of their office, and deem it, from their own standpoint, the most important which they can be called to fill. It need not surprise us, if their sense of this importance is so strong that they are at times tempted unduly to magnify it, and to speak as if other members of the Commonwealth were comparatively of little account. The greatest and most successful men in every walk of life believe in themselves and their mission, and this fact has no small influence on their success. When a well-known versifier of our own day tells us that his delightful stories have no other aim than that of a temporary amusement, he does not thereby commend the quality of his verse to the judgment of thoughtful or earnest men, or ensure the approval of the wisest and most competent critics.

"Of heaven and hell I have no power to sing,
I cannot ease the burden of your fears,
Or make quick-coming death a little thing,
Or bring again the pleasures of past years;
Nor for my words shall ye forget your tears,
Or hope again for aught that I can say—
The idle singer of an empty day."

There is, of course, a time and a place for everything, and amusement has claims which should not be ignored. Pure and simple enjoyment, innocent and healthy pastimes, whose aim, as the word itself declares, is to pass away the time, are not to be despised, for if they are wisely used they may do much to lighten the care of the world, and to restore peace and harmony to troubled and disordered hearts. But amusement is not the whole of life, nor is it its highest aspect, and, unless we are seriously mistaken, poetry is connected with life as a whole, and not merely with a part of it. Hence the functions of poetry—if poetry be worthy of the name—are of a much loftier order than Mr. William Morris in the poem to "The

* "Essays in Criticism." Second Series. By Matthew Arnold. Eversley Series. London: Macmillan & Co.

Earthly Paradise" affirms, and the results at which it aims are profounder, more substantial, and more enduring. Wordsworth, indeed, admits that to those whose thoughts are occupied in domestic cares, or engrossed by business, poetry may become nothing more than an occasional recreation, as to the devotees of fashionable pleasure it is, as he concedes, a species of luxuriant amusement. But, as he significantly adds: "In middle and declining age, a scattered number of serious persons resort to poetry as to religion, for a protection against the pressure of trivial employments, and as a consolation for the afflictions of life." This, as it seems to us, is a much juster view of the functions of poetry, and has been accepted with slight variations by the foremost teachers, whether they be poets or philosophers, essayists or critics, of the century which is now closing.

In one of the best introductions to the study of Wordsworth with which we are acquainted, the essay by the late Matthew Arnold, which has just been reprinted in the second series of his "Essays in Criticism," we are told that:—

"The noble and profound application of ideas to life is the most essential part of poetic greatness. . . . If it is said that to call these ideas *moral* ideas is to introduce a strong and injurious limitation, I answer that it is to do nothing of the kind, because moral ideas are so main a part of human life. The question, *How to live*, is itself a moral idea; and it is the question which most interests every man, and with which, in some way or other, he is perpetually occupied. A large sense is of course to be given to the term *moral*. Whatever bears upon the question, 'How to live,' comes under it.

"Nor love thy life, nor hate; but, what thou livest,
Live well; how long or short, permit to heaven.'

"In those fine lines Milton utters, as every one at once perceives, a moral idea. It is important, therefore, to hold fast to this: that poetry is at the bottom a criticism of life; that the greatness of a poet lies in his powerful and beautiful application of ideas to life,—to the question: 'How to live.'"

All this we gladly accept. It may indeed be open to question whether Mr. Arnold's terms are the wisest which could have been selected. There is something incongruous in speaking of poetry as a *criticism*, and in emphasising in it the *application* of ideas to life. Poetry is the embodiment and presentation of ideas, the exposition and interpretation of them, luminous and light creating, and only indirectly a *criticism*, while again its application must of necessity

be indirect, and not like the moralist's and preacher's—personal, pointed, and didactic.

Morality must indeed assert its power over the imagination and speech of the poet, and sanctify them to its own high ends. The two powers are not antagonistic or mutually destructive, and the divorce of one from the other is as unnecessary as it is suicidal. Poets, like other men, are bound to recognise the highest moral ideal, and in so far as they fall below it, whether consciously or unconsciously, they fail to reach the purest and highest art.

We demur, however, to Mr. Arnold's exaltation of poetry at the expense of religion, and especially to his idea that poetry can take the place of religion. He has himself in his essay on Keats told us that "Young poets almost always overrate what they call the might of poetry, and its power over the world that now is." But is he not guilty of the same exaggeration when he writes :

"The future of poetry is immense, because in poetry, where it is worthy of its high destinies, our race, as time goes on, will find an ever surer and safer stay. There is not a creed which is not shaken, not an accredited dogma which is not shown to be questionable, not a received tradition which does not threaten to dissolve. Our religion has materialised itself in the fact, in the supposed fact; it has attached its emotion to the fact, and now the fact is failing it. But for poetry the idea is everything; the rest is a world of illusion, of divine illusion. Poetry attaches its emotion to the idea; the idea *is* the fact. The strongest part of our religion to-day is its unconscious poetry. We should conceive of poetry worthily, and more highly than it has been the custom to conceive of it. We should conceive of it as capable of higher uses, and called to higher destinies, than those, which in general, men have assigned to it hitherto. More and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us. Without poetry, our science will appear incomplete; and most of what now passes with us for religion and philosophy will be replaced by poetry."

This claim is invalid and misleading, mainly, of course, by way of excess. It attributes to poetry more than in itself, and apart from a very different power, it can accomplish. It postulates the aid of religion, and we will venture to add, of the Christian religion. Poetry as a form of literary expression, however great its witchery of words, is powerless either to console or sustain. It can only achieve this end when it is inspired by the spirit of truth and righteousness, when its informing and moving

power has its roots in the soil of the Gospel, as the manifested wisdom and *love of God*. Perplexed, baffled, sorrow-stricken, and guilty men will not turn to poetry, least of all to any poetry that denies or ignores Christ for support and consolation. No vision of abstract truth, however entrancing; no insight into the phenomena and laws of intellectual and moral life, however piercing; no sympathy with nature, however refined; no forms of verbal utterance, however musical and graceful, can "minister to a mind diseased," or uphold us amid the desolations of sorrow, or the awful loneliness of death. Christ is the only Redeemer, the only Healer, the only Stay of the soul, and to get near to Him must ever be our aim. And should poetry weaken our vision of Christ, or substitute for the evangelical conception of Him a false image of His glory, it will prove an unmitigated curse to those who fall under its spell.

We object most strongly to Mr. Arnold's assertion, made first of all in one of his early essays, repeated in a popular "Introduction" to the English Poets, and reprinted here, that "most of what now passes for religion and philosophy will be replaced by poetry." There is no possible substitute for religion, though it has many allies and servants which it often finds in unexpected places. Christ alone can afford men a valid ground of trust, that, notwithstanding the bewilderments, the conflicts, the apparent failures of the present, all is well, and He alone can inspire us with the power of an immortal hope. The throne which our Lord occupies as *Christus Consolator*, He occupies both by Divine right and the suffrages of humanity, and should He—were it lawful to indulge the thought—be for any cause ejected from it, it would remain for ever vacant.

The assertion that "our religion—parading evidences such as those on which the popular mind now relies"—is thus far to be classed among the shadows and dreams and false shows of knowledge, is surely a question of apologetics, which poets, as such, are incompetent to decide, and arises in all probability from a supercilious rejection of the miraculous. It assumes what, to give validity to the assertion, needs to be proved—that the evidences in question are false and shadowy. But should some ingenious mind succeed in demonstrating the non-historical

character of the Christian religion, and in so far subverting the foundations of our faith, he would destroy the only soil in which the poetry of consolation can flourish, and we should perforce be shut up to a religion, and therefore to a poetry of despair. Pessimism would be the only rational creed, and what inspiration it could supply to poetic imagination no mortal can conceive.

One of Mr. Arnold's successors in the Chair of Poetry at Oxford—the late Principal Shairp—has ably and brilliantly proved that the ordinary moral ideas and affections, which are essential portions of human life, and govern it, depend not merely on this visible framework of things, but are allied to a higher world. In a noble and impassioned presentation of his position, which, though long, we cannot refrain from citing, he says: “While even the most common moral ideas and affections, which all men acknowledge, would be stunted and dwarfed, if cut off from a spiritual background, there exists a whole order of moral ideas, which without that background could not exist at all. There is a whole range of ‘delicate and fragile forms of virtue’ which could not grow in the air of ordinary society, in which modern poetry has found its finest material. The sense of sinfulness, with all that it involves, whence do men get it, but from the sense of One higher and holier than we? Repentance, with its family of gentle graces, compassion for the fallen, sympathy with the wretched sweet humility—what would human life, what would modern poetry be, if these tender but yet unearthly graces were withdrawn from them? Aspiration, which gives wing to man's best feelings and bears them heavenward, where would this be, if the human heart were denied all access to an eternal world, and Him who is the life of it? These graces, and many more, are plants which have their root not in any earthly garden, but in that celestial soil, under that serene sky which is warmed by the sunshine of the Divine Spirit. Here we touch the ground of the profoundest inspiration accessible to man. If, as we are told, poetry is ‘the suggestion of noble grounds for the noble emotions,’ what emotions so noble, what grounds so elevated, as those to which devout souls are admitted in communion with their Maker? When a man who has vitally felt these moods adds to them the true poetic gift, we have the best

that human poetry can do. Then only the soul responds from its deepest depths, then only are elicited in their fullest compass 'the whole mysterious assemblage of thoughts and feelings' which the heart has within it, and to which one object alone is adequate. Such poetry is reached by Dante, by Milton, and by Wordsworth, when at the height of their inspiration—those consecrated spirits among the poets,

“‘Haunted for ever by the eternal mind.’

“And yet, truth to tell, one can imagine, indeed the spirit craves, something that should transcend even the highest strains which these have uttered, a poetry in which a deep and fervid devotion, winged with high imagination, should relieve the soul's yearnings, in a way which no human language, save the words of Scripture, has yet attained to.”

But one other point in conclusion. The poet himself needs the inspiration of religious faith. So Mr. Arnold has virtually admitted when he tells us that “the Milton of poetry is the man, in his own magnificent phrase, of ‘devout prayer to that Eternal Spirit that can enrich with all utterance and knowledge, and sends out His Seraphim with the hallowed fire of His altar, to touch and purify the lips of whom He pleases.’”

As another has said:—“A poet without faith is like a bird with a broken wing.” He is as Samson shorn of his strength, and his words will lack light and leading. He can only sing in strains of doubt and bewilderment, of depression and despair. Tennyson grandly taught us, in the “Palace of Art,” that truth and beauty cannot be sundered, and in this as in all other directions of our thought and aspiration truth must come first. Even if we were far more disposed than we are to agree with the principles of the so-called æsthetic school, and to allow that the immediate object of poetry is pleasure and delectation rather than truth, we should yet feel bound to insist on the fact that pleasure can only spring from truth, “as the flower from its fixed and unseen root.” We therefore reaffirm our position that poetry and religion are allies, and not rivals, or rather, in the last and highest view, poetry is the servant of Him who is in every sense Lord of all.

JAMES STUART.

DR. SANDAY AND MR. HEADLAM ON BAPTISM.

THE principles and practices of the people called Baptists are based upon the direct and authoritative teachings of the New Testament, and not on the traditions of men. They find their chief and all-sufficient sanction in the commandments of Jesus Christ, to which, as we contend, they are a natural and inevitable sequel. As a charter of faith we need no other document than "the words of the Lord Jesus" as interpreted by His own example and by the teaching and lives of His Apostles. We should therefore be compelled to uphold them, even if we stood alone in our advocacy of them. The opinions of theologians, historians, and scholars shall always have our frank and respectful consideration, and wherein we are shown to be in error we will readily recant. But when such opinions contravene the plain statements of the oracles of God they are with us of no account, and we are compelled, however reluctantly, to separate ourselves from those to whom on other points we are strongly attached. Better to exemplify "the dissidence of Dissent," than be disloyal to our Master. We are not, however, careful to conceal the fact that it is to us a source of gratification to find that in increasing numbers the best scholars of all the Christian Churches admit that our practices are in harmony with the New Testament, and that, although they do not feel themselves bound to support and carry them out, they no longer reproach us as crotchety, schismatical, and anti-evangelical. Nine out of every ten Pædobaptist scholars of repute would say, with the late Dr. Jowett, that "there are grounds enough for infant baptism: the folly is in attempting to find them in the New Testament." In the very able volume on the Romans, recently published by Messrs. T. & T. Clarke, in the "International Critical Commentary," Dr. Sanday and Mr. Headlam expound the sixth chapter in a manner which cannot be other than gratifying to Baptist readers. With the exception of one or two minor expressions, the interpretation might have proceeded from the pen of a Baptist. We expected no less from all that we knew of the accurate scholarship, the courage, and the candour of the writers, and it is desirable that such weighty

utterances should be widely known. We therefore find a place for them in our pages.

In the introductory paragraphs to the chapter the writers thus summarise the arguments of Romans vi. 1-11:—

“ If more sin only means more grace, shall we go on sinning? Impossible. The baptized Christian cannot sin. Sin is a direct contradiction of the state of things which baptism assumes. Baptism has a double function. (1) It brings the Christian into personal contact with Christ, so close that it may be fitly described as union with Him. (2) It expresses symbolically a series of acts corresponding to the redeeming acts of Christ:—

Immersion—Death.

Submersion—Burial (the ratification of Death).

Emergence—Resurrection.

All these the Christian has to undergo in a moral and spiritual sense, and by means of his union with Christ. As Christ by His death on the Cross ceased from all contact with sin, so the Christian, united with Christ in his baptism, has done once for all with sin, and lives henceforth a reformed life dedicated to God. (This, at least, is the ideal, whatever may be the reality.)”

Then follows a paraphrase of it. In reply to the objection “ more sin more grace,” the Apostle is represented as urging:—

“ Surely you do not need reminding that all of us who were immersed or baptized, as our Christian phrase runs, ‘ into Christ ’—*i.e.*, into the closest allegiance and adhesion to Him, were so immersed or baptized into a special relation into His *Death*. I mean that the Christian, at his baptism, not only professes obedience to Christ, but enters into a relation to Him so intimate that it may be described as actual union. Now, this union, taken in connection with the peculiar symbolism of baptism, implies a great deal more. That symbolism recalls to us with great vividness the redeeming acts of Christ—His Death, Burial, Resurrection. And our union with Christ involves that we shall repeat those acts in such sense as we may—*i.e.*, in a moral and spiritual sense—in our own persons.

“ When we descended into the baptismal water, that meant we died with Christ—to sin. When the water closed over our heads, that meant that we lay buried with Him, in proof that our death to sin, like His Death, was real. But this carries with it the third step in the process. As Christ was raised from among the dead by a majestic exercise of Divine power, so we must also from henceforth conduct ourselves as men in whom has been implanted a new principle of life. For it is not to be supposed that we can join with Christ in one thing and not join with Him in another. If, in undergoing a death like His, we are become one with Christ as the graft becomes one with the tree into which it grows, we must also be one with Him by undergoing a

resurrection like His—*i.e.*, at once a moral, spiritual, and physical resurrection. For it is matter of experience that our old self—what we were before we became Christians—was nailed to the Cross with Christ in our baptism; it was killed by a process so like the Death of Christ, and so wrought in conjunction with Him that it too may share in the name and associations of His Crucifixion. And the object of this crucifixion of our old self was that the bodily sensual part of us, prolific home and haunt of sin, might be so paralysed and disabled as henceforth to set us free from the service of sin."

In the notes we have the following commentary:—

"Verse 2.—*οἵτινες ἀπέθανον*, naturally the relative of quality: 'we, being what we are, men who died (in our baptism) to sin,' &c.

"Verse 3.—*ἢ ἀγνοεῖτε*. 'Can you deny this, or is it possible that you are not aware of all that your baptism involves?' St. Paul does not like to assume that his readers are ignorant of that which is to him so fundamental. The deep significance of baptism was universally recognised; though it is hardly likely that any other teacher would have expressed that significance in the profound and original argument which follows:—

"*ἐβαπτισθημεν εἰς χριστὸν ἰησοῦν*; 'were baptized unto union with' (not merely 'obedience to') Christ. The act of baptism was an act of incorporation into Christ.—Comp. esp. Gal. iii. 27.

This conception lies at the root of the whole passage. All the consequences which St. Paul draws follow from this union, incorporation, identification of the Christian with Christ. On the origin of this conception see below.

"*εἰς τὸν θάνατον αὐτοῦ ἐβαπτισθημεν*. This points back to *ἀπέθανομεν* above. The central point in the passage is *death*. The Christian dies because Christ died, and he is enabled to realise His death through his union with Christ.

But why is baptism said to be specially 'into' Christ's *Death*? The reason is that it is owing primarily to the Death of Christ that the condition into which the Christian enters at his baptism is such a changed condition. We have seen that St. Paul does ascribe to that Death a true objective efficacy in removing the barrier which sin has placed between God and man. Hence, as it is baptism which makes a man a Christian, so it is the death of Christ which wins for the Christian his special immunities and privileges. The sprinkling of the blood of Christ so seals that covenant with His people to which baptism admits them.

"Verse 4.—*συνετέφημεν . . . θάνατον*. A strong majority of the best scholars (Mey., W. Gif., Lips., Oltr., Go.) would connect *εἰς τὸν θάνατον* with *διὰ τοῦ βαπτίσματος*, and not with *συνετέφημεν*, because of (1) *εβαπτ.*, &c., just before; (2) a certain incongruity in the connection of *συνεταφ* with *εἰς τὸν θάνατον*; death precedes burial, and is not a result or object of it. We are not sure that this reasoning is decisive. (1) St. Paul does not avoid these ambiguous instructions, as may be seen by iii. 25. (2) The ideas of 'burial' and 'death' are so closely associated that they may be treated as correlative to each other—burial is only death sealed and made certain. Our baptism was

a sort of funeral ; a solemn act of consigning us to that death of Christ in which we are made one with Him. (3) There is a special reason for saying here, not 'we were buried into burial,' but 'we were buried into death, because 'death' is the keynote of the whole passage, and the word would come in appropriately to mark the transition from Christ to the Christian. Still, these arguments do not amount to proof that the second connection is right, and it is perhaps best to yield to the weight of authority. For the idea compare especially Col. ii. 12."

We might quote more to the same effect, but the above will suffice for our purpose. It proves what we have all along contended, that baptism in the New Testament is associated with the profoundest and most momentous Christian experience through which a man can pass, that it is a representation of his regeneration and conversion, of his incorporation into Christ, with whom henceforth he is one. Immersion alone is capable of making such a representation, and, as Paul viewed it, it depicts an experience which cannot occur or be realised apart from faith. Baptism may be, and is, a symbol, but not an empty symbol ; it sets forth a great and blessed reality ; "it means intensely."

TEN YEARS AFTER ! A Sequel to "Ten Years of My Life in the Service of the Book Fund." By Mrs. C. H. Spurgeon. Passmore & Alabaster. 3s. 6d.—A wonderful record of the consecrated service of a retired life. From the seclusion of "Westwood," Mrs. Spurgeon has for twenty years ministered to the minds and bodies of needy preachers of the Gospel. During this period sympathisers have supplied Mrs. Spurgeon with the sum of £23,500 for the Book Fund alone, enabling her to distribute close upon 200,000 volumes. Nor is this all. "The Pastors' Aid Fund," "The Westwood Clothing Society," with its timely relief to hard-pressed ministers' wives, and the home circulation and foreign translation of Mr. Spurgeon's sermons, are all branches which have sprung out of the original enterprise, while the "Auxiliary Book Fund" distributes to local preachers in humble circumstances. So much toil represents a striking instance of unwearying perseverance in well-doing amid many trials. Mrs. Spurgeon has enshrined her experiences, with much modesty and charm of style, in two volumes. The one published ten years ago is now in the third edition. It should not be so long before the same can be said of this "Sequel." The book raises a grave question—why so much ministerial misery should exist. Let the leaders of our churches buy, and read for themselves. "Ten Years After" covers the closing years of Mr. Spurgeon's own wonderful career. Deep interest attaches to it from this fact alone, for the book abounds in allusions to the great preacher's home life. These will render the volume more precious to the very many who revere his memory.

LUKE.

"THE BELOVED PHYSICIAN."

LUKE is familiar to us by name; it may, however, surprise us to discover how little we know of him directly from the New Testament, and from himself nothing whatever.

Luke is known to us best as the writer of two of the New Testament books—the third Gospel, and the Acts of the Apostles. Yet it is not from him we learn these facts. The books themselves give this account of themselves:—That they were compiled for the information of one and the same reader, who is addressed as "Most excellent Theophilus," and that they are both the work of the same hand, though that hand does not disclose its identity. The Gospel explains its appearance in the fact that "Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, it seemed good" to the writer to give an orderly account of the facts, that their "certainty" might be known. The later book is sent forth as a sequel to "the former treatise" for the benefit of the same reader; but the writer has not appended his name.

From very early times, however, Luke has been regarded as their author. Tertullian (A.D. 200), Clement of Alexandria, and Irenæus (about 190) speak of the Acts as his. And it is by these two writings that we know him best.

It is, however, little that we can find out from the New Testament concerning the man and his personal history. There are but three mentions of his name, and they occur in the Epistles of Paul. Two of them are salutations: "Luke, the beloved physician, and Demas, salute you." "Saluteth thee Luke, my fellow-labourer." (Col: iv. 14; Philemon 24). The third is an incidental reference to his presence with the Apostle; "Demas forsook me, having loved the present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia, only Luke is with me." (2 Tim: iv. 10, 11). These three brief references contain what may be regarded as the sum of our certain knowledge of this man whose name is so often upon our lips.

We have, consequently, to see if we can track him, as the Indian

hunter tracks his prey, or his foe, by footprints and other incidental marks he has left behind. To do this we take the Acts, which we know to have been written by one of Paul's companions, and that companion we regard as Luke.*

Taking this Book in our hands, we find that the former half is written in *historical* form—that is to say, it is a recording of facts gathered by the writer, but of which he does not pose as an eye-witness. The latter half is *biography* as well as history; the writer introducing himself as connected with the events. At a certain point in the narrative there is a transition, unannounced, from the third person to the first: "They" being abruptly exchanged for "we."

This occurs at chap. xvi. 10. Paul is at Troas. A vision comes to him in the night. He sees, as standing on the headland of the opposite coast, and hailing him across the sea, a man of Macedonia, with his heart-stirring cry, "Come over, and help us." The effect of this vision is then told: "Straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the Gospel unto them." That is the first appearance of Luke. The place and date of his birth, what brought him to Troas, the train of circumstances which led to his conversion, and to his association with the Apostle of the Gentiles are not given: on all these points the New Testament writings are silent. If we inquire elsewhere, we are told that he was born at Antioch, in Syria; all the rest may be left behind as mere guess-work. The man starts up before us, as a figure becoming suddenly visible out of the mist, full grown and fully equipped with the armour of God girt upon him; and we know him only as a soldier of Christ and a comrade of the Apostle, crossing with him the Ægean Sea on his wider labours in the furtherance of the Gospel, and as assisting at the first planting of

* "An examination of the relative passages, which are too numerous to mention, shows that there are only three of the Apostle's friends who could have been with him on the occasion referred to—viz., Luke, Jesus Justus, and Demas. But Demas is disqualified by 2 Tim. iv. 10, while Jesus Justus is referred to as "of the circumcision" (Col. iv. 11), whereas the tone, both of the third Gospel and the Book of Acts, would lead us to suppose that the author was a Gentile."—"The New Testament and its Writers." Rev. J. A. M'Clymont, B.D., p. 27.

the standard of the Cross on European soil, in the Roman colony of Philippi.

Then we lose sight of him again. The traveller disappears into the mist as suddenly as he came into view. Paul and others of his companions go on from Philippi, through the experiences and places mentioned in the three following chapters, on to Thessalonica, Berea, Athens, Corinth, Ephesus, back to Antioch (xviii. 22), on through those stirring incidents of his second great missionary journey and part of his third. During all this time there is no trace of this "we."

In Chapter xx. 5, he appears again. It is at Philippi, where we saw him last. Here he had, perhaps, remained, and now rejoins the Apostle. He continues in sight throughout Paul's third journey, and with the Apostle enters Jerusalem (xxi. 17). Our last view of him is on the voyage and journey to Rome (xxvii.), where he continues with the Apostle, it may be in the capacity of his attendant and slave. It was during Paul's Roman imprisonment that the Epistles in which he is mentioned were written, and so we think of him as Paul's faithful companion unto the end.

Paul now alludes to him in another character; he is "*the beloved physician.*" For this item we are indebted to Paul. It, however, accounts for a great deal. It accounts, perhaps (1) *for his being with the Apostle at all.* Paul probably had special need of him. He was assailed by the infirmities of the flesh more than most. In some of his letters we hear the sighing and groaning of a man whose heroic, energetic spirit is crippled and straitened by bodily weakness and pain. His infirmities are matters to which he often alludes. These may have been a bond between him and Luke; mutual need and the power to help attracting and holding each to the other, and knitting the bonds of a more than common friendship between the oft-ailing Apostle and the Christian physician. As medical attendant and friend, he cast in his lot, it may be, with Paul, and so became the companion of his travels.

Herein we are reminded that the powers we possess, our natural ability, our special gifts, our acquirements even, may be yielded up to Christ and used in His service. There are none destitute of

that which may be consecrated to Him. Little gifts have been laid upon the altar, and the altar has sanctified the offering. The Lord has found a place for it, and He has ennobled and glorified it by His gracious acceptance and by using it in His service. An upper room in the house, a beast of burden, a lad with his basket of salt fish and barley bread, a fisherman's hook, each has become immortalised by its being placed at the disposal of Christ. Men, moved by the inventiveness of love, have discovered that they do not need new qualifications, or fresh or larger gifts; but they can begin with setting apart what they have. A staff lent to God in one case becomes an instrument of power, and in another it is quickened with new life to bear witness of Him. Tent-making may pay its tribute to Christ in giving the preaching of His Gospel a wider field. A woman deft with her needle may win the loving approval of the Lord: "I was naked, and ye clothed Me." And, as Luke with his medical skill, so we all have that which may contribute to the common store of serviceableness, and which may take its place in the ministry of Christ.

Our gifts, so placed, are then not only used but enlarged. "The beloved physician," no doubt, owed more to his connection with the Gospel than he contributed. His usefulness was extended and his fame based mainly upon that relation. Those seven years spent in this neighbourhood enlarged his opportunities, and gave him scope for his powers, as they have made his name known to the world.

To give ourselves to Christ, and to use our powers in His service, ennobles and lift up both ourselves and our work. What is nobler, what greater honour can any man covet than to be known as a Christian physician? In the one capacity as healer of the body, he may do good service, but to add to this the other greatly enhances his work. If there come with him not dry science and experience only, but also the guiding light of the Lord who heals and a word spoken in His name, the visits of such a one are doubly welcome, and his usefulness has increased manifold. So in the case of authors and artists. There is art that ennobles, and that which degrades. There are books which are muddy pools, polluting the streams of human life, and those which are healing fountains

Trade and labour also, yea, anything by which we can serve others, become sanctified and lifted up by being infused with the spirit and yoked on to the service of Christ.

Luke may, indeed, be regarded as the forerunner, if not *the founder, of medical missions*. From him we learn the intimate connection between the preacher of the Gospel and the healer of sickness. Through the paucity of means these two offices have now often to be united in one person; but with these limitations even the annals of our modern missions tell us that the beloved physician is no mean or subordinate helper of the preacher of the Cross.

(2) Paul's brief mention accounts, again, not alone for the circumstance that we know him at all, but *that we know him so little!* Luke is not known as fully as others of Paul's companions—as Silas and Timothy, for example. This may be attributable to the fact that he was with him, not as a fellow-worker in the preaching of the Gospel, but in the more private character of the physician.

We may thus serve in quietness and obscurity. Luke did not let his life run to idle waste by waiting for some pleasant work to which he was not called; he laid his present vocation at the feet of Christ. He sought not publicity or fame, but was content to quietly devote his gifts and acquirements to his Lord as a servant of His servants. These are not less needed or honoured. Aaron and Hur giving strength to the hands of the greater Moses, and so turning the battle in favour of the hosts of the Lord—Onesiphorus and such quiet, earnest souls, who oft "refresh" the spirit of the worker, who show their interest in the work, and labour with their prayers, hold no mean place in the heart of the Lord, and their record is on high.

(3) This association with Paul accounts further for *his place in the world's history*. His Christian devotion, his physician's skill, were the foundation of his age-long, world-wide influence. These united him with the Apostle, and in association with him he wrote the sacred records which are our heritage still.

By these two titles is he known—"beloved physician," "fellow labourer"—how much is therein contained! "*Beloved.*" That title has to be earned. It does not light suddenly upon any, but, like a garment, it grows and covers them, as it is woven in the

loom of the passing years. What acts of loving tenderness, what unselfish devotedness, what cost and risks of devoted service, form the web and woof out of which that garment is made! "Beloved," because of his loving ministry to Christ and His servants. A life is well spent, devoted to the gaining of that simple, yet so complex, name.

JAMES CAVE.

ON THE THRESHOLD.

THE Old Year dies with all its joy and pain,
Its grief and pleasure, and its loss and gain.
As on the midnight air we hear its knell,
Softly we breathe a prayer, and say, "Farewell."

Standing upon the threshold of the New,
We strive to pierce the mist that hides our view,
Pausing in doubt before we enter in,
With faltering voice we ask, What will it bring?

Will it bring joy to heal the last year's pain?
Bring answers to the prayers oft breathed in vain?
Link broken ties the past year rent apart?
Pour soothing oil upon the troubled heart?

Or will it bring some heavier cross to bear,
Crushing our heart beneath a load of care,
Stealing the joy and brightness from our life,
Until we wish for death to end the strife?

Ah! who can tell? No human eye can see
Whether the path shall bright or gloomy be;
Well may we shrink to cross the threshold o'er,
Fearing to pass within the open door.

But there is One who plans our life in love,
Watching and guiding from His throne above,
Leading us ever on through sun and shade,
Saying in tender tones: "Be not afraid."

Go bravely forth to meet the coming year,
With His firm hand to guide, His smile to cheer,
Knowing that all we meet is for the best,
And that when life is o'er He giveth rest.

South Norwood.

NELLIE CHADWICK.

NOTES ON NATURE : JANUARY.

JANUARY holds open the door for the New Year to enter. At one time he heralds the stranger with the hoarse voice of the wind, while at another he stands in frigid dignity, a statue of ice, as the youngest scion of Father Time boldly steps in to the pealing of the bells.

With us, the year beginning so near to the winter solstice, the first month of it covers the very earliest movements of the spring. It is quite a study to watch the tendency of vegetable life to reassert itself, taking advantage of any balmy hour. Beneath a silky blind the golden-dressed flowers of the furze may be seen, as if they were gathered at the window like children attired for a party, and were but waiting for the weather to clear up to start. And on the fruit trees, too, should there be a thaw, the buds swell, and the edge of the green skirt of some young leaf may appear, as if the door were being held ajar while the little lady peeped at the wintry sun, and wished that her true love would wake up earlier in the mornings. But open weather in January need not be prayed for. Spring out of season may be followed by cold out of reason. "If the grass grows in Janiveer, it grows the worse for't all the year."

In most seasons the soft days are few and the hard days many; nor should we be venturesome when there is a mild day in this month of frost and fog. The primrose huddles himself up in his little green cloak and waits with half-closed eye; the hardy crocus only shows his spear heads above ground; nor is it, generally, till the end of the month that the modest snowdrop bends over to whisper to the earth that the light is longer and stronger.

Yet all through the hard days there is much to notice. How the young cones hang upon the firs. Rarely can the graceful cone of the spruce be seen upon the tree in winter, but the Austrian pines are crowded with these wonderful seed-holders, and the Scotch firs have their share. The cones on the latter are not so taking to the eye; for in the Austrian variety, when the cones are young, they display beautiful combinations of colour, some having a delicate pink flush alternating with a soft grey green; while others are deep olive with a dash of purple, and glazed over with a film of gum. It is a charming sight to stand a few yards from a fine fir and see its branches stretch out like mountain spurs, while the cones climb to the very summit of the tree. Cones in various stages of growth may be found on the same tree. An old Scotch fir cone looks dilapidated, like a worn-out umbrella, or an empty house in want of repair, or, to give the imagination elbow-room, like women's arms stretched out after the children that are gone; while the new cones remind one of young mothers, who, with the keen wind blowing, hug their babes close to keep them from the blast.

On snowy days the robin descends from the sweet brier to the door-sill, while starlings, thrushes, and blackbirds make tracks towards the window—the "splendid paupers" of the bird-world applying for outdoor relief. Among them hops the happy-go-lucky sparrow, with his "cheer up" as a salute, as if

this impudent "pleb" felt it to be his duty to commiserate the patricians of the world of song, who thus, in reduced circumstances, are ready to take gladly the crumbs thrown from any pitying hand. Grand birds may be seen upon the lawn, where the snow has lain for weeks, with an air of dignity about them like the manners of a better day which we often see among the decent poor.

What can be more suggestive of January than the snowfall, with the trees and hedges for a background? Each of the descending flakes is mathematically accurate, one presiding law producing perfect unity of design, though the variety under which the design displays itself is endless, changing with the different degrees of temperature through which the flake passes. These wonderful developments go on almost unobserved. That they *are* taking place anyone may see who notices a complicated snow crystal fall upon the window-pane, and watches it pass into less complex forms till it becomes, perhaps, a simple star of six points ere it dissolves altogether. Strange readjustments are going on all around at every season, missed by the eye, but swift, delicate, minute, and having far-reaching consequences.

Another frequent surprise in January is the silence of the snowfall. There is no wind. The flakes have been thickly falling all day, and now lie in wreaths on the pines, and cover, as with wool, the fields and highways. A few copper streaks show where the sun is sinking in the west. It is evening, and we stand where the fields spread out from the woods. Only now and then a feather from the clouds flutters down. How still everything is! Yesterday the surfaces of Nature produced echoes, or they had distinct voices of their own, lost to us in the hum of "things for ever speaking." Now all are dumb. A hand has been laid upon them, and they are still. And in the hush the very air becomes a whispering gallery, along which voices reach us from afar. There are states of soul when an interdict is laid upon the babel of the emotions, and in the stillness messages come from "the land of far distances."

The whole month is full of teaching, from its dim dawn to its brightening close. Its signs are read by few, yet they can be translated into the speech of daily life with profit. So we live through its hours, hearing in the January winds the spirit of prophecy. The track which the New Year makes is often hidden by the drifting snow, but the tread of the days widens it, and, as we pass along, the brown fresh earth appears, and the skylark rises for the first time, like a new-born spirit, to greet the light. H. T. S.

THE STORY OF A BABY. By Ethel Turner. (London: Ward, Lock, & Bowden.) A pretty little story of a boy and girl husband and wife, who manage to get through the first two years of their married life without any very serious difficulties, thanks mainly to the care of a devoted servant and the girl's mother. The story of the troubles which were in store for them both, through their own want of thought and forbearance, are graphically and humorously told. They learned from painful experience that comedy and tragedy are near allied, and the lesson is, perhaps, never untimely. It is published in the "Nautilus Series."

SUNDAY MORNINGS WITH THE CHILDREN.

I.—DRAWING A BOW AT A VENTURE.

D OUBTLESS all the readers of this magazine know the story in 1 Kings xxii., the story of the battle at Ramoth Gilead, in which two kings—Ahab of Israel and Jehoshaphat of Judah—with their armies, fought against the King of Syria. And you will remember, as you recall the story, that Ahab was very uneasy in his mind about this battle. There had been a prophecy that he would fall in it, and he could not shake off the fear that that prophecy might come true. Of course he made up his mind that it should not, if he could prevent it; and, in order to prevent it, he made an agreement beforehand that he would not go into the battle in his kingly robes—Jehoshaphat was to do that—but Ahab resolved to go in an ordinary soldier's or officer's dress, so that he would not be recognised as king by the captains of the opposing army. Indeed, Ahab was a great coward at heart—as most wicked men are. His life had been wrong; the voice within told him that, as well as the voice of the good, brave prophets of God, who had not been afraid to speak plainly to him about his sins. But he thought that, by a little clever plan like this, of disguising himself, he would escape, and be able to falsify all the warnings which Micaiah the prophet had spoken. Ahab's plan succeeded as far as this. No one knew him. There had been a command given to the thirty-two captains of the Syrian army that they were to fight only with Ahab; but they could not discover Ahab; his disguise was perfect.

But there was a Syrian soldier who drew his bowstring to his ear, and shot, without aiming at anybody in particular, and the story tells us that this *chance arrow*, as we should say, smote the King of Israel in the joint of his armour and gave him the wound of which he died.

Now I think I can see the picture of that Syrian soldier standing out distinctly from his comrades, and sending his arrow flying swiftly through the air, not aiming at anyone, not knowing whether his arrow would strike or whether it would miss. He has always been a familiar figure, and is still capable of teaching us some very wise lessons—lessons which will be appropriate to the New Year. Let us see what he has to teach us.

I.—First of all, let me point out that we are doing almost every day what this soldier did that day—we are shooting arrows at a venture—that is, we are doing actions of which we cannot see the effect, or even the use. There are children who cannot see the use of some of their lessons. To spend time in learning them seems like shooting arrows away, all for nothing.

I saw an English grammar once, with a boy's name inside, and above his name he had written, "Grammar is disgusting, and a mere waste of time." It was shooting arrows away for nothing to him to be studying moods and tenses, verbs and adjectives; and what that boy thought of grammar some other boys and girls think of other branches of instruction, that they are "disgusting and a mere waste of time." But everything that we really learn does us good. It hits the mark somewhere and at some time. Its effect

upon us now we cannot see in the expansion and strengthening of our mental powers, nor can we see its future use, but our business is to keep firing away we shall see the exact advantage of what we are doing in later life, if we do it with our might.

But there is no doubt that all our life long we shall feel compelled to do many actions of which we cannot see the reason or the use ; we shall say, " I don't know why I took that step, it seemed the best or the right thing to do at the time, and so I did it."

And it is quite certain that we shall do many things the full effects of which we cannot see. This soldier who drew his bow never thought for a moment that that arrow of his was going to decide the battle. Perhaps he never knew that his was the arrow that killed the king. He never intended to do it. This is the point I want to *insist* upon, that all the boys and girls who read this paper are shooting arrows every day by their words and actions, and it is impossible for you to tell what good or what harm you are doing, how many people are being helped and gladdened, or how many are being hurt and hindered. Perhaps one of my readers is saying : " Well, I can't see what good it does to be true and kind and thoughtful and generous. It doesn't seem to make anybody better or kinder to me. And I can't see what harm it does when I please myself, or when I am careless, nor even when I say what is not quite kind or true. I don't see what difference it makes whether I deny myself and give some of my pocket money to an orphanage or a missionary or Bible society, or spend it on myself, excepting that in the latter case I get something which I very much wanted, and which gives me a good deal of pleasure."

Oh, if you could know the effect of your words and actions, you would not talk like that for a moment. You would see that every good word and deed makes you better ; you would see that it helps somebody else ; that it pleases and helps Jesus Christ in His great desire to make all of us good. And you would see that every bad thought cherished, and unworthy deed done, hurts you and exerts a hurtful influence on others, and pains Him, who not only sees, but feels, all our actions. If boys and girls only knew how hurtful rude behaviour, selfish conduct, unkind actions, impure words are—how far the mischief spreads, how long it lasts—I think they would determine never to be guilty of any of them. And if, on the other side, they could see what blessed work a kind word—a true act, and all right and noble conduct—does, they would strive after it every day. Well, we cannot see fully, we draw our bow at a venture. David could never have guessed that his Psalms would be comforting and helping millions to-day. Paul never dreamt, when he wrote those kind and faithful letters to Timothy, that many millions of people would thank God that they were ever written. You can't tell what impression your life is making now upon your companions and friends, nor how long it will last. You are drawing a bow at a venture.

II.—Now, secondly, I want to say, without contradicting myself, that there is a sense in which we must be quite unlike this Syrian soldier : while there

are many things in which we must draw our bow at a venture, there are some things in which we must have a very definite aim and intention. It will be very sad for us if all our life be altogether typified by the action of this man. A boy or girl who has no likes and dislikes, no particular intentions and desires and purposes, is not at all satisfactory. I hope none of you are like that. If you are, it is just as if you went out with bow and arrows and shot away anywhere, instead of having a target to aim at. That kind of shooting is very easy, but very useless. It may save you some disappointment, but it doesn't help the eye to be true and the hand steady.

It is to be feared there are many people living in that way. They are too indifferent or too idle to think or determine what is best, or what they ought to be and choose. They just wait to see what turns up. They wait for a lucky chance. They think that something will be sure to happen some day that will make them good or wise or successful, without their setting something before themselves and striving to reach it. They don't know what they intend to do or be. They won't take trouble to think and look forward: they aim at nothing, and generally they accomplish nothing. They are really worth nothing, and nothing good comes of them. They never know how glorious and beautiful this life of ours may become, and they are generally the most disappointed and miserable people living.

If we have been living like that until now, this is the time to make a new start. We may break away from the old, careless, drifting life, and begin to live on a new method. If we don't break away from it soon, the danger is that we *never* shall. Now is the time to *begin to live for something*, to have a *purpose*, and determine to achieve it. It is impossible for me to tell what purposes the different children who will read this paper need to form. Some of you need to determine that you will no longer be late at school, and no longer last in your class through carelessness. Some that you will be thorough in all your work, making it a principle that whatever you do you will do *as well as you can*. Some of you need to make up your minds what you will be—whether a carpenter or grocer, an accountant or a merchant, a doctor or a manufacturer, a minister or missionary. Perhaps your friends are waiting for you to make your choice, and you should think and pray earnestly about it. And for some of you there is the greatest of all decisions waiting. Your parents, your minister, your dearest friends, are waiting to hear you say, I will be a Christian, and with this New Year will give my life to Christ.

Boys and girls, this is my last word. Every day in the New Year start out with an intention and a prayer. Say, I will be thorough to-day, and cheerful, and kind, and true. I will be of use. I will help some one. I will conquer my cross temper, my selfishness and rudeness and idleness. I will live in such a way that if Jesus Christ came into my room when I am going to bed at night He would put His hand on my head and say, "Well done," and "Of such is the Kingdom of Heaven." Make that resolve, ask God to help you to carry it out, and 1896 will be the most gloriously happy year you have ever known.

CHARLES BROWN.

NOTES AND COMMENTS.

VOLUME LXXXVIII. A HAPPY NEW YEAR.—With this number we commence our eighty-eighth volume, and cannot do better than repeat here the time-honoured greeting “To all our readers—A Happy New Year.” During the long period of its existence and under the control of its successive editors, the BAPTIST MAGAZINE has endeavoured, and not without success, to promote the best interests of our churches. It has always advocated those Scriptural, Nonconformist, and Baptist principles which are held by us no less tenaciously than they were by our fathers. The need for our testimony is as commanding as ever. Rationalism—often as reckless as it is plausible—and Sacerdotalism, as persistent and subtle as it is dangerous, are in the air. Morality itself is often treated in the name of culture and æstheticism with contempt, and decried as Puritanical narrowness, and on every hand we see the need of making a resolute stand for truth and righteousness, for fidelity to conscience and loyalty to Christ. The great educational controversy on which we are entering can be satisfactorily settled only on the basis of our Free Church principles—the principles of civil and religious liberty. For these principles we shall firmly contend; and if we continue to advocate no less earnestly the tenets which are peculiar to us as Baptists, it is not that we are less Nonconformist and Evangelical or less Scriptural and Apostolical in faith than our brethren, but, as we believe, more so. There is a common complaint that Baptists fail to support their denominational literature as generously as they should, and the complaint is only too well grounded. May we appeal to our readers to do their share towards the removal of this reproach? We on our part will do our utmost to make the MAGAZINE all that such a periodical should be. Contributions will appear during the year from the best writers and the most trusted leaders of our denomination, and these, if read and digested, will go far towards making the new year a happy one.

THE ARMENIAN MASSACRES.—We are still unable to report any real improvement in the condition of things in the East. Barbarities, of which it is appalling to think, continue unchecked. The engravings from photographs recently published by the *Daily Graphic* afford a ghastly confirmation of the worst reports which have previously reached us as to the devilry of the Turkish soldiers, and it seems as if the Sultan were bent on the utter extermination of his Armenian subjects. It is deeply to be regretted that the German Emperor, in opening the Reichstag, spoke of supporting “the Government of his Majesty the Sultan in the establishment of an ordered state of things,” as if, forsooth, “his Majesty” cared a straw what took place. Mr. Gladstone (would that he were not in retirement) still cherishes a hope in the indisposition of the Powers to make themselves utterly ridiculous before the world. But have they not already done this? We are practically where we were a month ago.

Permission to allow an additional gunboat to pass the Dardanelles is neither here nor there. The boasted concert of Europe is a delusion and a snare, and, as Dr. Clifford says, "it is a concert to do nothing. It is a discreditable trifling with the lives and honour of women and children. It is a miserable betrayal of the people for the sake of what are called British interests. Interests! The highest interests are justice and humanity, the protection of the imperilled, the rescue of men and women exposed to rapine and murder." Even the *Guardian*, which for some time deprecated the holding of public meetings in England, has changed its attitude, and insists that the Sultan should either be placed under tutelage or compelled to make way for a successor who would obey the Powers instead of defying them, and urges that if Turkey cannot be partitioned among the Powers, the Sultan must, at least, be made to give his subjects decent government. We hoped for greater things from Lord Salisbury, whose spirited foreign policy has been eulogised all round. How much longer are we to hope in vain? If the Premier will not receive even such influential deputations as the Duke of Westminster proposed to introduce, there is the more urgent need for an expression of public opinion in other ways.

THE BATTLE OF THE SCHOOLS.—The education controversy is becoming more acute. The designs of the clerical party are more and more manifestly all that we have asserted them to be, and that which is clamoured for is liberty to teach the most rampant sacerdotalism at the expense of the State. In receiving the deputation from the Wesleyan body, Lord Salisbury plainly identified himself with the sacerdotalists, and showed himself utterly incapable of understanding our Nonconformist position. His ignorance and misrepresentation are absolutely inexcusable, while his proposal as to increasing the number of denominational schools amounts to this—that to remove the evil complained of, we must multiply it. We have so often refuted the idea that the religion taught in the Board schools is specifically Nonconformist religion, that we need not refer at length to the matter here. But even the Premier might have seen the fallacy of the illustration from the torso. A man might as well say that his child shall not be taught the alphabet because he wants him to read. It is not the function of the schools to present a complete theological system any more than it is the work of a quarryman to carve a finished statue. The Roman Catholics are working hand in hand with the Anglicans, and make no secret of the fact that they intend to make the State bear the entire cost of their educational work. As the *Church Times* naively expresses it, they "have gone one better than ourselves in their demand for justice"; the one better being that they are not prepared to guarantee contributions for school maintenance in any fixed proportion. It is a policy of take all and give nothing. The Irish Home Rulers (headed, we are sorry to see, by Lord Russell) have expressed their determination to join their forces with those of the Roman Catholics in England; but, even at the risk of their defection from Liberalism, our unsectarian position must be

unflinchingly maintained. The details of the controversy, as seen in the speeches of Dr. Clifford, Dr. Guinness Rogers, and others at the London Nonconformist Council, and in the formation of an Educational League of the Free Churches, we cannot here notice; but we urge all our friends to make a bold and courageous stand against these clerical usurpers of the rights of the people wherever the usurpation is attempted. We accepted the Compromise of 1870, and were prepared loyally to stand by it, but compromise must no further go. We are glad to see that the Duke of Devonshire has warned the reactionaries that if they persist in their injudicious course the whole question will have to be reopened, and another Parliament may settle it in a very different way.

SIR WILLIAM HARCOURT'S RALLYING CRY.—During the past month the Liberal leaders have shown that there is among them no conspiracy of silence and no shuffling on the education question. Mr. John Morley referred to it in no hesitating terms at Newcastle; and our friend the Rev. John Haslam, secretary of the Civil Rights Joint Committee of the Congregationalists and Baptists of York-shire, has received a letter from Sir William Harcourt which contains the clearest and most incisive utterances on the subject recently made by any statesman. Sir William tears to shreds the plea of various members of the present Government that they have no intention of disturbing the settlement of 1870, and censures the painful exhibition of narrow jealousy displayed by the advocates of Voluntary schools, who are prepared to sacrifice the cause of education to their sectarian interests. He administers a well-deserved rebuke to the “frank cynicism” of the Bishop of London, who, as an old schoolmaster, ought to have risen above the petty considerations he pleads. “The Bishop is all for levelling down, not levelling up. The Board schools are to be dragged down and their educational standard degraded to suit the purposes of the patrons of Voluntary schools who do not choose to subscribe. The Board school locomotive is to make its pace conform to the episcopal slow coach.” This homely illustration states the case in a nutshell, “The episcopal slow coach.” Sir William truly remarks: “This attempt to put back the clock is one of the worst symptoms of the present reaction, but it is a little too barefaced to succeed, and I venture to predict that this episcopal obscurantism will not prevail.” We are glad to note that Dr. Maclaren shares the belief of the Leader of the Opposition. Speaking at a meeting of the Wesleyan Mission in Manchester, he pleaded for union among Nonconformists on this question, on the ground that “if they did not want the children of England in all the rural districts to be handed over to a religious education—so called—of which the central idea is baptismal regeneration, and sacramental efficacy, and sacerdotal power, they would have to stand shoulder to shoulder.” With that intense conviction which has so often made his words “half-battles,” he said to his Wesleyan hearers, “Neither you nor we have been

accustomed to be beaten," a remark which was greeted with tumultuous cheers, as having a prophetic force.

THE "FREEMAN'S" EDUCATIONAL SUPPLEMENT.—We commend the enterprise of our contemporary the *Freeman* in publishing a supplement to its issue of December 5th, which gives in brief compass an admirable history of our National System of Education, and shows in a series of short articles the enormous amount of money received by the Church of England for educational purposes, and the small proportion paid by voluntary contributions. We need not reproduce the figures here, but we heartily commend the paper to the attention of all our readers. In the present crisis such facts as are there adduced are invaluable, and prove the utter absurdity of speaking of "the intolerable strain" to which Voluntary schools had been subjected.

BREVIA.—*The Nonconformist Conscience*.—We never admired this phrase, and have never used it, mainly because we believe that the Christian conscience is a more accurate and adequate term. But the phrase stands for something, and for something which we will not, at any cost, surrender. When the *Spectator* tells us that "the palmy days of the Nonconformist conscience are past," it displays either its crass ignorance or its inveterate prejudice. Our contemporary, which used to be liberal and broad-minded, has fallen upon evil days. It has lost well-nigh every shred of its old self, and has become dull, ungenerous, and Churchy to a degree that "out-Herods Herod."—The American papers report the death of Dr. S. F. Smith, whose spirited verses on the Pilgrim Fathers we quoted last month, and whose collected poems we hope shortly to notice—*A Baptist Quarterly* is being projected—not, however, in England, where there is apparently no demand for such a publication, though there is ample scope for it, and where there are men able enough to make it a success from a theological and literary standpoint, if only they could meet with adequate pecuniary support. The spirited proprietors of the *New York Examiner* offer to undertake the publication, if they receive sufficient encouragement. A monthly magazine can render service which is not within the power of a weekly newspaper, and a quarterly could issue articles longer, more scholarly, and exhaustive than would suit the pages of a monthly. THE BAPTIST MAGAZINE does the best possible under existing circumstances. If more brethren would support us in our efforts, and secure for us an increased circulation, we could do better still.—We are compelled to leave over our reviews of Dean Farrar's GATHERING CLOUDS, a brilliant and effective picture of the age of Chrysostom and his patriarchate at Constantinople, published by Messrs. Longmans & Co., and THE CHRISTIAN DOCTRINE OF IMMORTALITY, by Professor Salmond, of Aberdeen (T. & T. Clark), one of the few great books of the present season. We hope to notice them more fully in a subsequent issue.

REVIEWS.

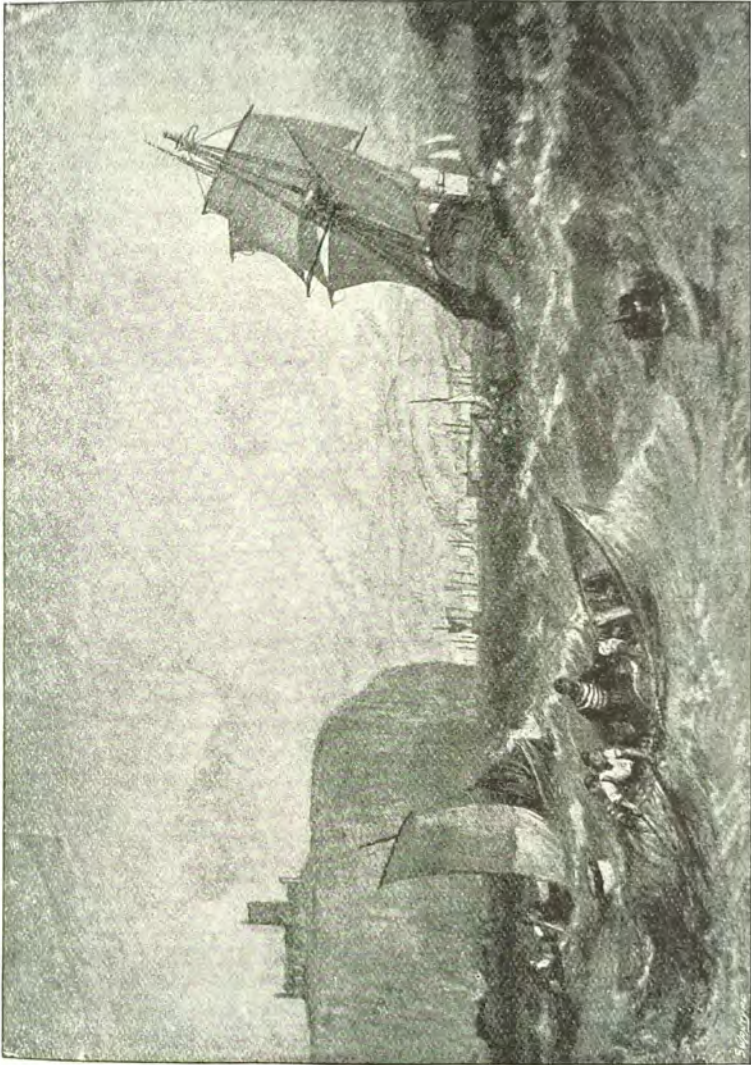
THE GURNEYS OF EARLHAM. By Augustus J. C. Hare. Two Volumes.
London: George Allen, 156, Charing Cross Road. Price 25s.

"THE GURNEYS OF EARLHAM," writes Mr. Hare in his preface, "were a Quaker family who, through their personal qualities and their self-devotion, played a more conspicuous part than any other set of brothers and sisters in the religious and philanthropic life of England during the first half of the nineteenth century. The story of several members of the family has often been told before. The public are already more or less familiar with the names of Samuel Gurney, Joseph John Gurney, Elizabeth Fry, and their brother-in-law Thomas Fowell Buxton, but of the united family no record or memorial has been given telling the degree in which the wonderful harmony and unity, which no difference of mere opinion could dim or alter, influenced all their thoughts and stimulated all their actions." To weave into a continuous narrative materials gathered from the journals and correspondence—by no means scanty—of so many vigorous and active minds can have been no light task, and it is a literary triumph to have achieved it. The very charm of the subject causes us to linger at every step. A more delightful home than that of this old Norwich family of Norman descent it would be difficult to conceive. Baron Bunsen found it an "image of peace, activity in all good, and intelligence and refinement in happiness." Dr. Chalmers was equally delighted, and wrote that "the union of rank and opulence, literature, and polish of mind with plainness of manners forms one of the great charms of the society in this house." With a subject so attractive Mr. Hare could not, even if he would, have written a dull book, and, though he is manifestly not one of the people called Quakers, he has presented a series of portraits which form one of the most interesting and noble of our modern galleries. He has a swift, instinctive sympathy with all that is bright, lovely, and heroic, and that which thus attracts him he presents in choice and pleasing colours. That he is no dry Pharasaic formalist, or morose sentimentalist frowning on fun and frolic, is amply proved by his extracts from the diaries of the "seven sisters," who rebelled at the dull Quaker meetings, and were often "provoked" with one another. Here, *e.g.*, is a sketch of Catherine, the eldest daughter, who, after the mother's death, filled a mother's place:—"Her rule, though strict, was never severe. She was as president in a commonwealth of absolutely harmonious fellowship. She was never more than half a Quaker, and no one was happier than Catherine in playing at hide-and-seek with the younger children in the winding passages and 'eighty cupboards' of the old house of Earlham; in arranging out-of-door amusements for her brothers; in encouraging her sisters in glee-singing, and in collecting small parties of neighbours for the lively little dances in which the whole family had then a healthy pleasure. The sisters enjoyed themselves immensely. They scoured the country on their ponies in

scarlet riding-habits. On one occasion it is recorded that the seven linked arms drew a line across the road, and stopped the mail-coach from ascending the neighbouring hill. . . . To Catherine Gurney her younger sisters confided everything; nor was her beneficial influence with them lessened with her younger companions when they found that she shared—in a quiet and gentle fashion—their dread of the Quaker Sundays, of the long dreary silence and even more dreary sermons of the meetings to which their father wished all his children to go once, and generally twice, on a Sunday. These meetings took place in Norwich at the quaint, Dutch-looking Meeting-house, with high roofs and a many-windowed front, approached by Goat's Lane—"that disgusting Goat's," we find the younger members of the family calling it; and to their Sunday journals, wearisomely and laboriously written, we often find appended 'Goat's was *dis*,' which only the initiated would translate into 'the meeting was disgusting.'" "A more than female Howard," as Sir James Mackintosh called her, Mrs. Fry is the most famous member of the family, and her work among prisoners is happily well known. But her spirit was shared by the whole family. The sneers which have been directed against the Gurneys on account of their wealth, and as having known how "to make the best of both worlds," are pitifully small and irrelevant. Their wealth was gained by honourable means, and used generously and benevolently. There was in the family more than a touch of other worldliness. The following is told of the Rev. Francis Cunningham, a clergyman who married Richenda Gurney. "An event occurred about this time which was curiously emblematic of the singular reverence for holy things, and the peculiar and unworldly character of Mr. Cunningham. One day, when he was reading family prayers, a servant burst in with, 'Please, sir, your study's on fire.' 'All right, James,' said Mr. Cunningham, very quietly, 'but this is not the time to speak of such things,' and, reverently and deliberately, he went on reading the chapter and the prayers which followed to the end, leaving the fire to take care of itself. The study was completely burnt, but the fire did not spread to the rest of the house." 'This is a work to which we hope before long to return. On more than one subject of importance it offers a wealth of suggestion.

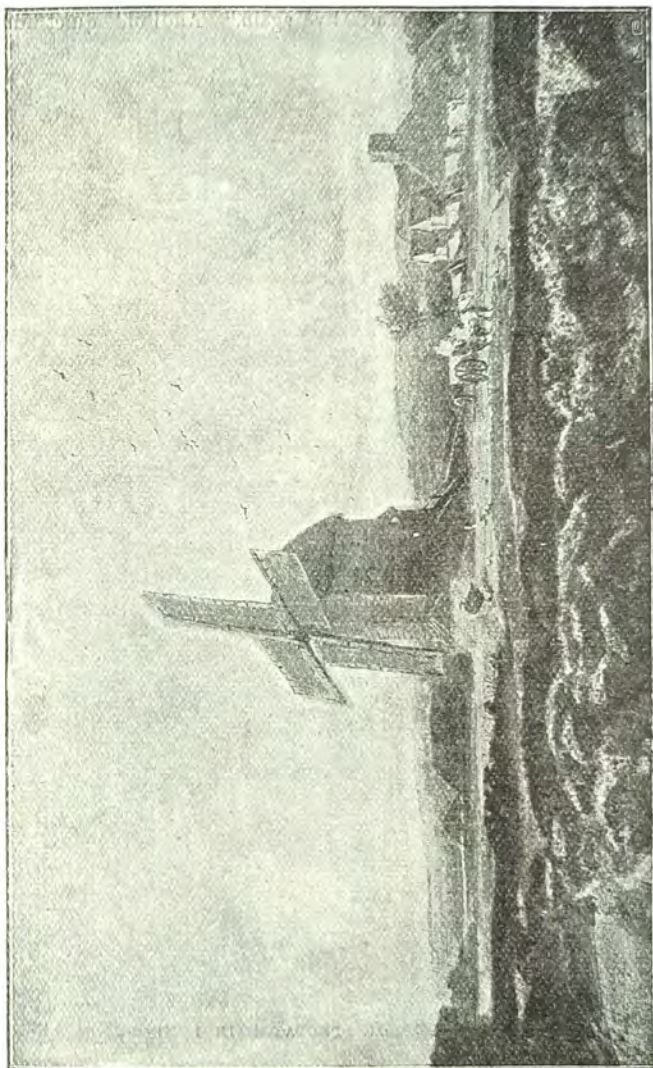
MESSRS. SEELEY'S BOOKS.

MESSRS. SEELEY & Co. have brought out new editions of *THE LIFE OF J. M. W. TURNER, R.A.*, and of *IMAGINATION IN LANDSCAPE PAINTING*, by Philip Gilbert Hamerton; 6s. each. No man of our generation was better qualified to write a life of Turner than Mr. Hamerton. He not only had the qualifications which spring from a painter's sympathy with art, but he had peculiar literary gifts as well. His books, therefore, have been recognised as models of a terse and graceful style, rich in descriptive power, and marked by great penetration and sanity of judgment. If he had not the splendour of Ruskin, he was less erratic, and in some senses pierced deeper to the heart



TURNER'S WHISKY.

of things. His account of Turner's life, and of his principal paintings, will satisfy both art students and general readers. The twenty-four illustrations which the publishers have supplied also give a good idea of the great painter's works, as may be gathered from the view of Whitby, which they generously allow us to reproduce here. These illustrations—which are, we believe, new—are of exceptional value. In "Imagination in Landscape Painting" we have a series of discussions which we recommend all young students, whether in art or literature, to read. The quality on which Mr. Hamerton eloquently discourses he possessed himself in no small degree, whether we regard imagination as the power of recalling absent things, of representing them in painting, or of fusing them in pictorial wholes. This volume also is choicely illustrated by copies of various great pictures. Of one of these, "The Windmill," by David Cox, our readers have the means of judging. Mr. Harrison thus interprets it:—"The immediate foreground is, in itself, dull; the bit of road in the left-hand corner is insignificant, and the long band of heather is neither interesting nor clearly made out. Beyond this lies a broad space of shade containing nothing that is attractive. The sky is so extremely quiet that the subtle arrangement of its cloud-forms (if they can be called forms) must escape the attention of everyone except an experienced artist or critic. The house is not very picturesque, and certainly has no pretension to beauty, nor is it easily explicable how such disproportionately large dormer windows co-exist with the very low front which is all there is room for under them. The horse and cart, with the driver, seem commonplace, and show no special invention; the trees are stunted, the rising ground so low as to have none of the interest of hills. All these criticisms are just, but they are beside the mark. The one merit of the drawing is the idea of perfect unity of impression that it conveys. Nothing in the whole composition is sufficiently interesting to set up a conflict with the windmill. Substitute, mentally, a pretty piece of architecture for the cottage, and the interest would be too much carried to the right. Observe how the little interest there is diminishes gradually like a dying cadence in music. The dormer windows are nearest the mill; then you have the chimney, and after that there is nothing but a low roof. The only tree that shows some slight elaboration is near the centre of the drawing, that behind the cottage to the right is a mere blot. Never was composition less obtrusive, and yet you have it everywhere." Is there no hint here as to the structure of sermons?—THE SPECTATOR IN LONDON: Essays by Addison and Steele. With Illustrations by Ralph Cleaver. The "Sir Roger de Coverley" papers from the "Spectator" have frequently been published separately. The present collection will form an admirable companion volume, and will be found equally delightful. The essays are all concerned with life in London, and, as Thackeray said: "As we read these delightful volumes, the past age returns, the England of our ancestors is revived. The maypole rises in the Strand, the churches are thronged with daily worshippers; the beaux are gathering in the coffee-houses; the gentry are going to the Drawing Room; the ladies are thronging to the toyshops;



THE WINDMILL, BY DAVID COX.

the footmen are running with links before the chariots, or fighting round the theatre doors. Out of the fictitious book I get the expression of life of the time : of the manners, of the movement, the dress, the pleasures, the laughter, the ridicules of society—the old times live again." Addison's quiet humour



SIGNPOSTS, FROM "THE SPECTATOR IN LONDON."

and genial satire are here seen at their best, and anyone who reads these papers will be at no loss to understand Dr. Johnson's counsel, that he who wishes to master the English language should give his days and nights to the study of Addison. Mr. Ralph Cleaver's illustrations catch the spirit of the

text and are often inimitable, as may be seen from that which we reproduce here on "Daily absurdities hung cut upon the signposts of this city." "I would (says Addison) enjoin every shop to make use of a sign which bears some affinity to the wares in which it deals. What can be more inconsistent than to see a bawd at the sign of the Angel, or a taylor at the Lion. A cook should not live at the Boot, nor a shoemaker at the Roasted Pig; and yet, for want of this regulation, I have seen a goat set up before the door of a perfumier, and the French king's head at a sword cutler's."—COUNTRY STORIES, by Mary Russell Mitford, illustrated by George Morrow, is another of those



ORIEL STREET, BELFORD, FROM "COUNTRY STORIES"

charming gift-books for which Messrs. Seeley have acquired fame. The description of country life and ways, of old-world characters, of the quaint humours of country people, of their loves and hates, have never been more sympathetically told than by Miss Mitford, and we are pleased to see that her books have been reissued in such choice and artistic form. Of the illustrations we take one from the story of Mr. Joseph Hanson the haberdasher, representing Oriel Street in the town of Belford. Some of the best illustrations, however, depict the scenery of the country and the characters of the neighbourhood.

OXFORD HIGH ANGLICANISM, and its Chief Leaders. By the Rev. James H. Rigg, D.D. London : C. H. Kelly, 2, Castle Street, City Road. 7s. 6d.

THIS is in some sort a sequel to Dr. Rigg's deservedly popular work on Modern Anglican Theology, and deals as effectively with the Tractarian development as that did with Broad Churchism. Dr. Rigg's standpoint is not precisely our own. He is too nervously anxious not to be regarded as a "political Dissenter," though certainly, the English Church being what it is, we cannot conceive the circumstances under which he could thankfully accept "the religious hospitality of its communion." The thoroughness of his own investigation into the baleful effects of Newmanism, Puseyism, or whatever other name we like to call it, should convince him of the illogical and impracticable nature of the ground he in this respect occupies. His idea that the Church of England will become more thoroughly Protestant is purely chimerical; for, while we do not anticipate an organic reunion with, or a formal submission to, Rome, we cannot shut our eyes to the fact, which is indeed so plainly demonstrated in Dr. Rigg's own pages, that the English Church is being saturated through and through with Romanism. In his vigorous attack on sacerdotalism we are in thorough agreement with the Doctor, and are thankful that he has dealt out such telling blows. We have had descriptions *ad nauseam* of the "Movement" from its friends, but not so elaborate and complete a criticism of it from its opponents as this. We know of no criticisms more trenchant than these of Dr. Rigg on Newman and Pusey. He has brushed aside no small amount of foolish and overstrained eulogy. He is right in regarding Newman, and not Hugh James Rose, as the real leader of the "Movement," and is strictly within the lines of truth when he says:—"Dean Burgon's idolatry of Rose, and his attempt to show that he, and not Newman, might best and most fitly have been the leader of the High Church revival, is merely evidence of the limited calibre of the Dean himself. The worship of Carolan Anglicanism could never reanimate the Church of England. With all his errors, Newman was far too large and gifted a man to be reduced to contemplate such an aim. We may justly lament, with bitter grief for England and the Church of England, the effects of his influence, and still more of the deadlier influence exercised within the Church of England by his friend and early co-worker, Pusey. The joint result is that a fatal leaven of essentially Romish doctrine and Romanising superstition has taken a deep hold of England. England will yet be sorely shaken by the controversies that must result. Agnosticism and unbelief have been very greatly strengthened. The Church of England will probably be disestablished, not because of outward assaults, but of internal errors and schisms, and, being thus disestablished, will be divided into two, or possibly three, distinct churches; all this seems likely to happen." Pusey, again, is dissected with a master hand—his essentially ascetic nature, his morbid introspection, and his practice of reserve, especially in regard to auricular confession. If this book does not open the eyes of people to the inevitable drift of Puseyism Rome-wards, nothing *can* do it.

MESSRS. HODDER & STOUGHTON'S BOOKS.

THE EPISTLE OF JAMES. By the late R. W. Dale, LL.D. 6s. This posthumous volume is divided into two parts, the first containing ten discourses on the Epistle of James, the second as many discourses of a miscellaneous character. The Epistle of James gave full scope to Dr. Dale's powers as an ethical and practical preacher, though he had other and greater powers which were not specially called into play in this exposition. He studied the text anew under the guidance of Professor J. B. Mayor's masterly commentary, and presented in his own robust and stimulating style its great practical lessons. In the section on faith and works he shows that there is no real discord between James and Paul. We are not sure that we can assent to all his positions in that chapter, and for our own part prefer the discussion of it which lately appeared in our pages from the pen of the late Principal Rooke. In several places we miss the finishing touches which Dr. Dale, had he lived, would probably have given to the discourses. The sermons on the Parable of the Prodigal Son as relating to the doctrine of the Atonement, on "Saving Truth," and "Personal Responsibility" are best described by the epithet "great."

—LESSONS IN THE SCHOOL OF PRAYER, as taught by the Lord Jesus Christ Himself. By Arthur T. Pierson, D.D. 2s. 6d. In this work Dr. Pierson collates the various words of our Lord on the subject of prayer, classifies and analyses them, and also arranges them chronologically for the purpose of tracing any progress of doctrine they may exhibit. Dr. Pierson's power as an exegete and interpreter here serves him in good stead, and the result is a volume which will be best appreciated by those who have the profoundest reverence for the teachings of Christ and the strongest desire to exemplify them.

—GREAT MISSIONARIES. By the Rev. C. C. Creegan, D.D., and J. A. B. Goodnow. 3s. 6d. This is evidently an American work, reprinted in England. It contains twenty-three short sketches of the principal missionaries belonging to all churches and in all lands during the last century. The writers have, as Dr. Frances E. Clarke says in an interesting introduction, written in a style worthy of their theme. If the members of Christian Endeavour Societies would master the contents of this volume and discuss it at their meetings, it would render them good service.

—W. P. LOCKHART, Merchant and Preacher: a Life Story. Compiled by his Wife. With a Preface by Rev. Alex. MacLaren, D.D. 3s. 6d. It is not in Liverpool only, but throughout the whole country, that a life of Mr. Lockhart will be welcomed. As a business man and a preacher he occupied for many years an almost unique position. Many of us first heard of him as a brilliant cricketer, then as an earnest and successful evangelist. He was emphatically a good all-round man, with clear convictions and an intense earnestness. His dread of one-sidedness prevented him from becoming an evangelist merely; he gathered his converts into a church, and for twenty years was one of the ablest and most diligent of pastors. More men of his type would be a great blessing to our churches and

to our country. His friendship with Mr. Spurgeon was close and affectionate, but, though sympathising with Mr. Spurgeon's doctrinal position and in his protest against laxity, he refused to sever himself from the Baptist Union. Mrs. Lockhart must be congratulated on having produced a thoroughly readable and useful biography; one that we hope to see widely circulated.

MESSRS. MACMILLAN & CO'S BOOKS.

In the reissue of the "English Men of Letters," we have received the new volume containing SIDNEY, by J. A. Symonds;

DE QUINCEY, by David Masson; and SHERIDAN, by Mrs. Oliphant; three brightly written volumes, clear and compact in style, structure, and arrangement, and sober in criticism. During recent years there has been a strong revival of interest in the life and works of Sir Philip Sidney—one of the most attractive characters in literature, a fine poet and a "perfect gentleman" in the true sense of the word; and Mr. Symonds' monograph is a lucid and sympathetic study, written with a delicacy and grace which render the reading of it a delight. Prof. Masson's DE QUINCEY is the most masterly appreciation of the opium eater and his marvellously brilliant writings in our language; while Mrs. Oliphant's SHERIDAN is worthy of the distinguished companionship in which it is here placed.—If THE SECOND JUNGLE BOOK, by Rudyard Kipling, comes as less of a surprise than its predecessor, it is



SPEAK FOR ME, BHAGAT."

because it is the "second," and not the first. Our old friend Mowgli is again on the scene, with all his winsomeness and charm: a human child full of wonder and daring, the companion of beasts—the wolf, the tiger, the jackal, &c.—initiated into their secrets, master of all their ways, entering as one of themselves into their perilous adventures, and bringing out of the treasure of their experience shrewd and homely lessons for human kind. Mr. Kipling has an exuberant imagination, and, Æsop like, makes the wild beasts of the jungle talk—if not exactly as men, yet so that men can profit from what they say. The rhyme on "The Law of the Jungle" closes thus:—

"Now these are the laws of the jungle, and many and mighty are they;
But the head and the hoof of the law, and the haunch and the hump is—
Obey!"

Which whoso reads can surely understand! There is a rich spice of humour in "The Undertakers," intense feeling in Mowgli's fight with the serpent in "The King's Ankus," and in the destruction of the Red Dogs by the honey-makers. The picture of Indian life is vivid and picturesque, and in "The Miracle of Parun Bhagat"—the high-caste Brahman who renounces the highest offices of State for the contemplation of a holy man, and who in warning the Hill Folk of an impending danger risked and lost his own life—we have the working out of hints derived from familiar religious traditions. The book is choicely illustrated by Mr. J. Lockwood Kipling. The inset we give represents a woman pleading with Bhagat, "Speak for me before the gods."—SOME THOUGHTS ON CHRISTIAN REUNION: Being Seven Addresses given during his Visitation in June, 1895, by W. Boyd Carpenter, D.D., D.C.L., Bishop of Ripon. The question of reunion is so decidedly in the air that it is impossible for an ecclesiastical leader to avoid it. Bishop Carpenter's position is clear, intelligible, and manly. He is devotedly attached to the Church of England, but he is no sectarian bigot. He resents the claims of Rome to supremacy and infallibility, and shows them to be without historic foundation, as well as an insuperable barrier to reunion. He sees that all churches are bound by certain inevitable conditions, and what he looks to is the cultivation of the spirit of brotherhood, which, as he shows, is the spirit of Christ.—We are not surprised that a new and cheaper edition of MY NEW HOME, by Mrs. Molesworth, should have been issued among the Christmas books of the present season. It is a charmingly told story. The life at Windy Gap has its own delights, and so, in a larger way, has that at Moor Court. Perhaps the most charming character in the book is Grandmama Wingfield. Helena, the narrator of the story, is somewhat fretful and self-willed, and ran a great risk of being spoiled, though she turned out well in the end. She is the younger of the two girls represented in our illustration.

OUTLINES OF CHURCH HISTORY. By Rudolf Sohm, translated by Miss May Sinclair, with a Preface by Professor H. M. Gwatkin, M.A. 3s. 6d. The need of a clear and suggestive outline of Church history has often been

felt, and various attempts have been made to supply the need. The difficulty is to avoid giving a meagre skeleton or a confused mass of facts. That Professor Sohm's volume avoids this difficulty is proved by the fact that his "Outlines" have passed into their eighth edition,



MISS EDGEWORTH'S "GRATEFUL NEGRO."

in as many years. He is no Dryasdust. While keeping in view the whole course of Church history, and maintaining a reasonable proportion of treatment, he writes with insight, judgment, and fine philosophical power of the events which, to Christian students at any rate, must always be of supreme importance. His position is that of a Liberal Evangelical, who contends that "where Christ is, there is the Church," that "there is no need of any human

priesthood," and "still less of any legal constitution."—SIX LECTURES ON THE ANTE-NICENE FATHERS. By Fenton John Anthony Hort, D.D. 3s. 6d. These lectures were delivered to the Clergy Training School at Cambridge in 1890, and, like all Dr. Hort's works, are the result of wide reading and of rigid investigation. The Fathers treated are Clement of Rome, Hermas, Ignatius, Polycarp, Justin, Irenæus, Hippolytus, Clement of Alexandria, Tertullian, Cyprian, and Origen. We are not among those who assign any special authority even to these Fathers, save as witnesses; but they have undoubtedly much to teach which it would be wisdom on our part to learn. The quotations from their writings are translated into good English.—IN THE LION'S MOUTH: The Story of Two English Children in France, 1789-1793. By Eleanor C. Price. 5s. 6d. The title is, of course, symbolic, the lion being the French Revolution. The two English children, who were at this time sent to France, came into contact with the turmoils and disorders of the Revolution. The picture of country life is vivid and pleasing. Much of the interest centres on Betty and Camille Durand and their chivalrous love one for the other.—Among the "Illustrated Standard Novels" a place has deservedly been found for PRIDE AND PREJUDICE, by Jane Austen; illustrated by Charles E. Brock; with an introduction by Austin Dobson. Mr. Austin Dobson is precisely the critic to introduce one of our most charming novelists, to whom writers of the most varied schools, Sir Walter Scott, Lord Macaulay, Archbishop Whately, and many others have done homage. Miss Austen's trenchant ridicule is reserved for things foolish and evil; her polished sentences are gems of literary art. Mr. Brock's illustrations are delicious, never failing to catch the humour of the situation. One of these, "Love and Eloquence," representing the meeting between Mr. Collins and Miss Lucas, tells its own story.—In the same series is published POPULAR TALES, by Maria Edgeworth; illustrated by Miss Hammond; with an Introduction by Anne Thackeray Ritchie. We are not sure that Miss Edgeworth's shorter tales are equal to her longer stories, but if those longer stories had never been written the shorter ones would have been read with avidity. It may be that the virtues which Miss Edgeworth inculcates are of the prudential and self-regarding order, and that she never enters the higher region where self is forgotten in passionate devotion to a principle or a cause; but within her own limits her teaching is healthy, and we have heard not a few men whose lives are devoted to good works acknowledge their indebtedness to her. The illustration reproduced from the story of "The Grateful Negro," where Cæsar is pleading with Mr. Edwards, the Jamaica planter, to "buy both of us" represents a state of things happily long past.—The latest addition to the "Pocket Edition" of Charles Kingsley's works is YEAST (1s. 6d.), in which Kingsley discusses the social and ecclesiastical problems that were to the fore in the "fifties." Though the conditions have changed, the principles for which Kingsley contended, and which he so bravely applied, are still a force, and his manly, robust touch is not likely to become obsolete. This edition is in its way perfect.—Two volumes of the "People's Edition" of

Lord Tennyson's poetical works, namely, *LOCKSLEY HALL AND OTHER POEMS* and *A DREAM OF FAIR WOMEN*, have reached us. The attractiveness of this edition grows on us ; the handy size, the clear type, the graceful grey-green



LOVE AND ELOQUENCE, FROM "PRIDE AND PREJUDICE."

binding, with embossed flowers and the Laureate's initials in gilt, combine to make it convenient and pleasant to handle.

THE EPISTLE OF PAUL TO THE EPHESIANS. With Introduction and Notes by James S. Candlish, D.D. T. & T. Clark. 1s. 6d.

THIS is the latest issue of Messrs. Clark's popular "Handbooks for Bible Classes," and its price is out of all proportion to its value. Its 132 pages give us, in a simple and unpretentious style, the gist of the best thought of the best thinkers on this great doctrinal Epistle. Without any attempted display of learning, but with real scholarship and with fine spiritual and ethical insight, Professor Candlish unfolds the successive stages of the Apostle's thought, and enables us to see more clearly the grandeur of the Christian Gospel. He regards the Epistle, as do so many other of our best commentators, as a circular letter to the churches of Asia Minor.

BIBLICAL ILLUSTRATOR: I CORINTHIANS II. Edited by Rev. J. S. Ezell. J. Nisbet & Co. 7s. 6d.

THIS is part of a work which we have often described, and to the exceptional value of which we have borne cordial witness. It is a collection of all the best homiletic materials, exposition, illustration, and exhortation on the sacred text, and furnishes an almost inexhaustible mine.

JOHN HOWE. By Robert F. Horton, M.A., D.D. Methuen & Co. 3s. 6d.

THE latest addition to the "Leaders of Religion" series brings before us one of the greatest and worthiest characters in the annals of English history. John Howe, the private chaplain of Oliver Cromwell, whose reverence and esteem he enjoyed, was a sort of Christian Plato, a man of profoundly philosophic mind, with almost seraphic zeal, and a spirit of pure, disinterested love. Some of his treatises and sermons, such as "Delighting in God," "The Blessedness of the Righteous," "The Living Temple," and "The Redeemer's Tears over Lost Souls," are among the greatest in our own, or, for the matter of that, in any language, though many are deterred from reading them by their cumbersome style. Dr. Horton has brought Howe before us vividly and sympathetically; he enables us to see the man in all his grandeur, and further presents us with a descriptive account and good summary of his works. We estimate somewhat higher than Dr. Horton does the late Henry Roger's "Life of Howe," and think it deserves a more gracious reference than it here receives.

THE PROPHET-PRIEST. Four Addresses delivered at Mildmay Conference, 1895. By Rev. Andrew Murray. London: John George Wheeler, 88, Mildmay Park, N. 1s. 6d.

THE Rev. Andrew Murray has appealed to so large a public through his books, and has made so deep a mark at the religious conventions in Chicago, at Keswick, and at Mildmay, that any production from his pen is sure of a cordial reception. These four addresses are on "The Lord Jesus Christ as Our Prophet," "The Completion of Priesthood," "Our Way into the Holiest," and "The Food of the Soul." They are singularly beautiful and devout in tone,

leading us quietly and inevitably into the presence of the Holiest. We commend the work the more heartily because the profits accruing from the sale of it will be devoted to the work at Mildmay.—The Ruby Motto Cards, issued by Mr Wheeler, are tastefully got up, and contain some of the most welcome words of Scripture.

THE CHILDREN'S TREASURY. London : Thomas Nelson & Sons. 1896. 1s. FULL of good reading and well illustrated. For the sake of our young readers we gladly quote "The House of Never," a rendering in rhyme of the popular proverb, "The Road of By-and-By leads to the House of Never."

"The House of Never is built, they say,
Just over the hills of By-and-By ;
Its gates are reached by a devious way,
Hidden from all but an angel's eye.
It winds about, and in and out,
The hills and dales to sever ;
Once over the hills of By-and-By
And you're lost in the House of Never.

"The House of Never is filled with waits,
With just-in-a-minutes and pretty-soons ;
The noise of their wings as they beat the gates
Comes back to the earth in the afternoons,
When shadows fly across the sky,
And rushes rude endeavour
To question the hills of By-and-By
As they ask for the House of Never.

"The House of Never was built with tears ;
And lost in the hills of By-and-By
Are a million hopes and a million fears—
A baby's smiles and a woman's cry.
The winding way seems bright to-day,
Then darkness falls for ever,
For over the hills of By-and-By
Sorrow waits in the House of Never."

THE WINDSOR MAGAZINE. Messrs. Ward, Lock, & Bowden. 6d. Special Christmas Number, 1s.—The Christmas number of this magazine out-distances all its competitors. In addition to an interesting article on the "Court Life of Queen Victoria," there is a reproduction of a water-colour drawing by her Majesty, done more than sixty years ago. The account of "Trinity House" is singularly opportune, as is also the article on "The Evolution of Christmas Numbers," and a description of the "Foundling Hospital." The illustrations are abundant.

RELIGIOUS TRACT SOCIETY'S BOOKS.

IN THE GOLD OF THAT LAND, or Margherita Brandini's Deliverance, by Margaret S. Combie, we have a soundly Protestant manifesto, a discussion based upon actual experience of the various points at issue between Romanists and Protestants, clear and forcible, such as renders the reading as interesting as it is instructive. The work is one which will point us to "that which is better than gold." Should any of our readers be anxious to learn what are the principles and manner of life of the Stundists, we recommend them to read *NADYA*, a Tale of the Steppes, by Oliver M. Morris, written by one who has a full knowledge of Russian life, and whose pictures of it are bright and vivid. The work has both an historic and religious value, which should ensure for it a wide circulation.—We also commend as a lively and practical volume *A NEW ZEALAND COURTSHIP* and *Other Work-a-day Stories*, by E. Boyd Bayly.—Another exquisite story, illustrating the force of the text "A little child shall lead them," is *PROBABLE SONS*, by the author of "Eric's Good News," telling how Sir Edward Wentworth is led by his little orphan niece—a bright, winsome child—to give, not only his money, but himself to Christ. It is a beautiful story. We cordially direct attention to the following annual volumes :—*FRIENDLY GREETINGS* : illustrated reading for the people ; handsomely bound, 5s.—*THE COTTAGER AND ARTISAN*. Profusely illustrated ; 1s. 6d. in cover printed in oil colours.—*LIGHT IN THE HOME* AND *TRACT MAGAZINE*. Many engravings ; good, devout, practical ; 1s. 6d., cloth boards.—*CHILD'S COMPANION*, and *Juvenile Instructor*. Twelve plates in monotints. An old, old favourite—never more welcome than now. 1s. 6d.—*OUR LITTLE DOTS*. Pretty stories and pictures for little people. Twelve plates in monotints. 1s. 6d. In every sense delightful.—*THE R.T.S. POCKET BOOK*, with text for every day in the year, a page of cash account for each week, and a variety of commercial and social information. 1s. 6d.—*THE POCKET BOOK ALMANACK*. Interleaved with ruled paper. 2d.—*THE TRACT SOCIETY'S PENNY ALMANACK*.—*THE PEOPLE'S ALMANACK*. Contains much information specially useful in the homes of working people, daily texts, stories, domestic hints, cookery recipes, &c., and fine engravings. 1d.—*THE ILLUSTRATED SHEET ALMANACK*. A useful and ornamental decoration for wall use. 1d.—*CHRISTMAS CAROLS*, Music and Words. Music arranged for four voices. By Josiah Booth and other Composers. Fourth Series. 1d.—*DICK HALLIDAY'S BIRDS*, by W. T. Greene, M.A. 1s. 6d. A capital story inculcating love of birds.—*INTO UNTRIED PATHS*, by Isabel Stuart Robson. Illustrated. 1s. 6d. A story intended to show that many are giving up all their time to doing "good works" away from their homes, and neglecting the clear duties which God has in His providence appointed to them in their homes.—*HIDDEN BEAUTIES OF NATURE*. By Richard Kerr, F.G.S. This little book is not a deep scientific work. It is intended rather to inspire students than to teach them. After a chapter devoted to practical hints as to how to begin the search for the hidden

beauties which are all around for those who can see them, the author goes on to describe sea urchins, sponges, "nature's fireworks," and various objects for the microscope. Of these latter, the chapters on "diatoms," a very favourite subject for microscope work, and "radiolaria," the beautiful "polycystina" fossils, are very interesting and clear. The book is beautifully "got up," and the illustrations are remarkably good.

SUNDAY SCHOOL UNION BOOKS.

GENTLE JESUS. By Helen E. Jackson. 3s. 6d. The story of Christ's life, told in very simple and attractive language, and profusely illustrated.—**NOTES ON THE SCRIPTURE LESSONS FOR 1896.** 2s. This, Volume I. of the new series, is the fifty-second annual issue. It has long been a valued and useful companion for Sunday-school teachers, containing so much in the way of explanation and illustration of the lessons that it easily holds the foremost place among all rivals.—**THE SILVER LINK.** 3s. 6d. An illustrated magazine for home and school. While not lacking in story, essay, and interesting anecdotes, more space in this bright, cheery magazine is devoted to Biblical study.—**YOUNG ENGLAND.** 5s. An illustrated magazine for young people throughout the English-speaking world. Vol. XVI, with many original illustrations. The contents are as entertaining and useful as they are diversified, being made up of essays, stories, poems, and illustrations. The series on "After School Days" should be specially useful to boys.—**EYE TEACHING IN THE SUNDAY SCHOOL.** By R. W. Sindall. This little book will be a great help to Sunday-school teachers. It requires a great deal of skill to arrest and hold the attention of young children. In at one ear and out at the other, with no halt between, is too often the fate of the lesson. The shortest way to a child's memory is through the eye, and with a little planning much can be done. The plan here advocated is to construct on the blackboard an outline, and draw from the children themselves the materials for building up the complete lesson. A blackboard or its equivalent is a necessity for teaching children successfully.

MESSRS. S. W. PARTRIDGE & Co. have sent out in their popular "Missionary Series," **JAPAN, Its People and Missions**, by Jesse Page. Also **MISSIONARY HEROINES IN EASTERN LANDS, Woman's Work in Mission Fields**, by Mrs. E. R. Pitman. The former of these works is peculiarly opportune, now that Japan is so much in the thoughts of British people, and when it is likely to attain a higher standing in the political world. As a popular treatise, dealing with the native religion, the social customs and habits of the people, the general outlines of their history, and phases of missionary enterprise, the book is admirable. Mrs. Pitman's volume contains biographies of Mrs. Alexina Mackay Ruthquist, Mrs. Bowen Thomson, Dr. Mary McGeorge, and Miss Louisa Whately.—Also **THE A B C OF BIRDS, BEASTS, AND FISHES; THE BIBLE A B C; TINY TOT'S BOOK OF FABLES;** and **THE UGLY DUCKLING, and Other Fairy Tales**, all 6d. each; and also, at one shilling, **BRIGHT BEAMS AND HAPPY SCENES:** a

Picture Book for Little Folk ; HOLIDAY HOURS IN ANIMAL LAND, by Uncle Harry ; and MERRY MOMENTS, a Picture Book for Lads and Lasses. These are all wonderfully well illustrated, and as good as they are cheap. To these works we must add THE MASTER'S MESSAGES TO WOMEN, by Charlotte Skinner, full of sympathetic and helpful words to different classes of women.

OF MR. ERNEST NISTER'S new publications it is impossible to speak too highly. Their literary and artistic excellence will commend them to readers of every class. The Calendars are unsurpassed by any we have seen. At the head of them we place "Flowers of the Year" (3s. 6d.) and "Sweet Nature" (2s. 6d.), both of which present us with natural objects of wonderful beauty and grace. The "Fine Art Calendar" (2s.), somewhat smaller, but perhaps of more convenient size, is no less charming. "He Careth" (2s.) has a more distinctly religious tone. "The Circling Year" and "'Peep o' Day' Calendar" (each 1s.) are, in their way, equally choice.—Mr. Nister's edition of ROBINSON CRUSOE, a quarto volume, published at 6s., is splendidly got up, with full-page coloured illustrations, and over eighty black-and-white drawings.—COSY CORNER STORIES is a collection of short tales by Mrs. Molesworth, Emily Bennett, and other favourite writers, the illustrations being as excellent as they are profuse. This is published at 5s.—NISTER'S HOLIDAY ANNUAL (3s. 6d.) contains stories in prose and poetry, which the little ones will read with delight, and in reading which they will get the rudiments of an artistic education—REVOLVING PICTURES is a novel idea and a most ingenious contrivance, and will increase the bright, innocent mirth of the nursery.—BLUE EYES AND CHERRY PIES (2s. 6d.) is another exquisite volume of short stories by Mrs. Molesworth, Mrs. F. E. Weatherley, E. Nesbit, and others.—BABY LIFE is decidedly novel, being an album for the record of baby days, which young mothers especially will enjoy. All who are interested in choice art publications should send for Mr. Nister's catalogue.

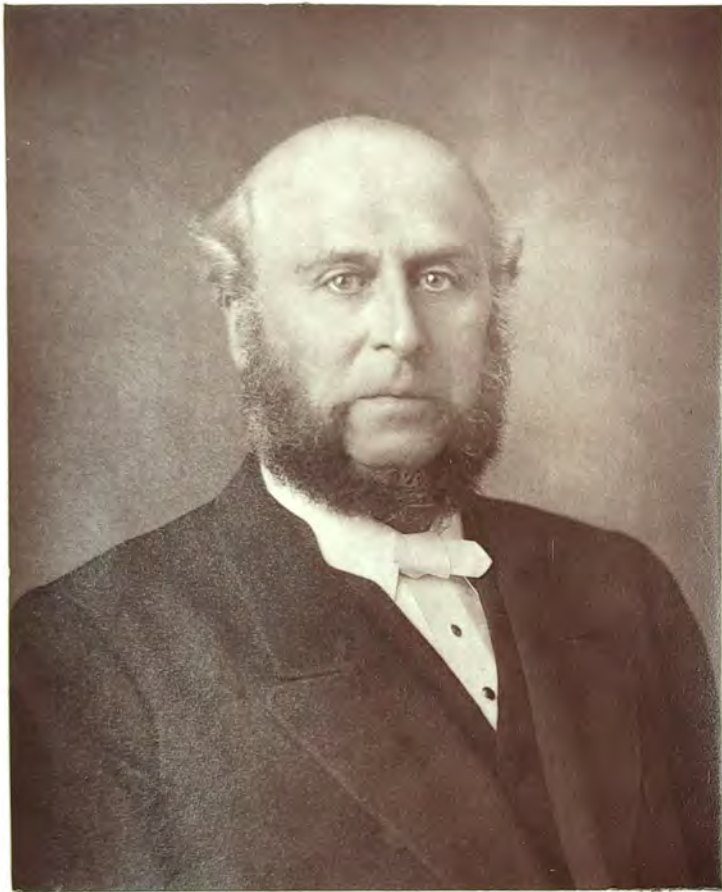
FROM the Society for Promoting Christian Knowledge we have received VERSES FOR CHILDREN and Songs for Music, by Julia Horatia Ewing, a bright and lively and amusing little book, which appears in the uniform edition of her works. Mrs. Ewing was during her lifetime the Children's Laureate, and there is no other writer exactly like her. In the nursery and the playroom no verses are more popular than hers. Who even of the older children has not alternately laughed and cried over "A Soldier's Children" and "Mother's Birthday Review"? What fun there is in "Master Fritz," "The Doll's Wash," "Papa Poodle," and a score of other pieces which perhaps we first saw in *Aunt Judy's Magazine*. The hymns reveal another, and shall we say a higher, phase of Mrs. Ewing's power.—The juvenile literature sent out by this Society comprises A SILVER CORD, by the Author of "The Dean's Little Daughter" (2s.), showing the force of a good example ; RUTH, by C. E. M. (2s.), a warning against jealousy ; AT DUTY'S CALL, by Edith M. Daughlish (1s. 6d.), the story of a girl who abandons an artistic career for prosaic domestic duties ; GERTRUDE'S LOVE, by Christabel R. Coleridge (1s. 6d.), the story of

an unjust accusation heroically 'lived down, a capital book; *TWO DOLLS' HOUSES*, by Alice M. Mitchell (1s. 6d.), a bright and lively story for the little ones; *NORVELL, a Tale of Fishing Life*, by Mrs. Hadden Parkes (9d.); *UPS AND DOWNS, or, The Life of a Kite*, by Ascott R. Hope, a pleasing allegory.

MESSRS. WILLIAM BLACKWOOD & SONS have sent out two more volumes (2s. 6d. each) of the "Standard Edition" of George Eliot's works. One contains *SILAS MARNER, THE LIFTED VEIL, and BROTHER JACOB*. "Silas Marner" we have always regarded as the most perfect of this great writer's works, at least from an artistic point of view. There are scenes in it, especially the conversation in the Rainbow, which would have honoured the genius of Shakespeare himself; while Dolly Winthrop, with her simple and cheerful faith, so pithily and quaintly expressed, is one of the most beautiful characters in all fiction. The transformation of Silas himself is a wonderful psychological study. The second volume contains *THE LEGEND OF JUBAL and Other Poems*. Whatever be George Eliot's limitations as a poet, she has given us many brilliant and musical lines and humorous epigrams, which will long live in the memory of all who read them.

IN the Church of Scotland "Guild Library," Messrs. A. & C. Black send out the enlarged crown octavo edition (1s. 6d. net) of *THE HANDBOOK OF CHRISTIAN EVIDENCES*, by Principal Stewart, D.D., which is in its twelfth thousand, and *THE NEW TESTAMENT AND ITS WRITERS*, by the Rev. J. A. McClymont, D.D., which is in its twenty-fourth thousand. We have already described the character of the books in the smaller editions, and need only say that they amply deserve the remarkable success they have attained. Also a new edition of *THE PROPHETS OF ISRAEL*, by the late Professor Robertson Smith; with introduction and additional notes by Canon Cheyne. We are unable at present to do more than thus indicate the re-issue of a work which profoundly interested and impressed us at its first appearance, and which, whatever we may think of its theories, has stimulated Old Testament study in quite a remarkable degree. It has long been out of print, and copies of it have been sold at incredibly high prices, so that this new edition is sure to be warmly, as it will be deservedly, welcomed.

THE Cambridge University Press sends us *THE STUDENT'S BIBLE* (4s. 6l.) printed in type which, though very small, is remarkably clear, with wide margins to allow of notes and references to a greater extent than has hitherto been possible in a small and cheap edition of the Bible. The Old and New Testaments can be had separately.—In *THE CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES* there has appeared "The Epistles to Timothy and Titus," with introduction and notes by the Rev. A. E. Humphreys, M.A., concerning which it will suffice to say that it is worth its place in this scholarly series of works. The introduction is a model of terse and lucid discussion, and the notes careful and pithy; while the tone is frank and generous. Mr. Humphreys, we are glad to see, contends strongly for the Pauline authorship of these Epistles.



London Stereoscopic Company.
(Permanent Photo.)

Photo by Frank Birch,
Derby.

Yours most truly
Jno Haslam

THE
BAPTIST MAGAZINE

FEBRUARY, 1896.

THE REV. JOHN HASLAM.

THE Rev. John Haslam was born at Derby in 1839. His father was the founder of a business, which has developed into extensive engineering works, having at its head Sir Alfred Haslam, brother of the subject of this sketch, who was knighted by Her Majesty on the occasion of her visit to Derby in 1891. The father combined with diligence in business an ardent interest in Sunday-school work; and, on the formation of the Derby Sunday School Union, he was appointed its first secretary. At fourteen years of age, John was baptized in St. Mary's Gate Chapel, Derby, by the Rev. J. G. Pike. Sunday-school teaching, and other organisations of a large and flourishing church, engaged increasingly Mr. Haslam's youthful activities. A year later he began to preach; and, his reputation spreading, he was invited to conduct services, not only in the villages of the neighbourhood, but in the town churches, until he was urged to apply for admission to Horton College.

His father at first strongly opposed this step, because of the claims of an increasing business. And it was not until after an interview with Dr. Acworth that consent was reluctantly given. In September, 1858, Mr. Haslam entered college. At the end of his course he took an unusual step, selecting the smallest of the pastorates open to him, a village church, one of the oldest in the county of York, standing on the breezy heights of Gildersome, where the income was only about £60 per annum, in order that, by "a few years of quiet thought and work, he might serve the

church and gain experience for a wider sphere." The ministry which thus commenced in 1862 continues still, after thirty-three years of uninterrupted service, with unabated freshness on the pastor's part, and undiminished satisfaction on the part of the church. Mr. Haslam came to an old-fashioned meeting-house built foursquare, seating two hundred and fifty. The ascent to the pulpit was up quite a staircase, and below the preacher, though at a considerable elevation above the ground floor, was the singers' pew, with the various stringed instruments, which led the voice of praise, and also the baptistery. Mr. Haslam now ministers in one of the most handsome of village chapels, seating seven hundred, having attached to it a noble Memorial Hall, built to commemorate his twenty-five years' pastorate, with full suite of vestries and eight class-rooms.

All who know the village life of the hills and dales of Yorkshire are aware of the deep attachment which exists to the old burying places that surround the historical meeting-houses. The "God's acre" at Gildersome has been in use for nearly two centuries, and Mr. Haslam, fostering this sentiment, has been the means of securing 5,300 yards of land at a cost of over £1,200, which will be available for many years, and which, beautifully planted, is one of the most complete of its kind. But while this valuable property is no mean monument to Mr. Haslam's tireless industry, "the day" alone will reveal the strong type of character he has built up in the generation which has passed through his hands. Mr. Haslam had not been settled at Gildersome six months before the chapel was too small for the people, who not only wished to hear him, but to enrol themselves as members of the congregation.

In 1871 Mrs. Haslam died, leaving him with four little ones. Some of his friends urged him to abandon Gildersome and to rejoin his brothers in business. But the ties which bound him to his people and to his work were too strong. At this juncture a boarding school in the village was offered for sale, and Mr. Haslam became the purchaser, and subsequently married Miss Sargent, the daughter of the retiring principal. Into this undertaking he put the ability and energy which had wrought such a change in the church, with the result that for a long time the school has been in

the front rank, having for fourteen successive years stood at the top in the pupils passed at the Cambridge University Local Examinations in the Leeds Centre. Mr. Haslam for some years has been the hon. secretary of the Committee at the Leeds Centre. Baptists have lost seriously through the thoughtlessness of parents in neglecting to place their children where Free Church principles were taught, and Mr. Haslam has done good service, and met a distinct want, in the long and successful administration of Turton Hall College.

In 1872 Mr. Haslam acceded to the request of his brethren and became secretary of the Yorkshire Association of Baptist Churches. He held the office for nine years, when the cares of his College and pastorate forced him to relinquish it. One who has been closely identified with him in Christian work for nearly a quarter of a century writes:—"His advent as secretary of the Association opened up a new era in its history. He put life into a flagging institution, introduced better methods, and started an active plan of denominational extension. He visited the churches, especially the rural ones, advising and stimulating and encouraging in the midst of their difficulties. The progress of the Baptists in Yorkshire was rapid, unbroken, and continuous from his acceptance of office to his retirement. In 1872 the churches numbered 75; in 1880, 87. The membership in the same period increased from 10,157 to 13,738. These accessions were intrinsic gain—additions to existing churches and formation of new ones."

Through all these years he has been an active, industrious member of perhaps every committee belonging to the Association and to the College at Rawdon. It is characteristic of Mr. Haslam to throw himself into any work he undertakes with the greatest ardour. He possesses untiring energy and a never-flagging zeal, which rise to the height and force of enthusiasm. He has good executive abilities. Quick to grasp the points of a situation, and prompt to adopt the best measures, he carries them out with a facility of resource which causes difficulties to disappear, so that the object sought is accomplished before others have made up their minds what is best to be done. But the claims of the pastorate, of the College, and of the Association have not exhausted Mr. Haslam's energies. His father, 10

whom reference has already been made, was an earnest Liberal leader, and, as a Nonconformist, he had frequently suffered for conscience' sake. Instilling Liberal principles into the minds of his children, supplying them with the literature of the great reformers, and taking his boys to political meetings, it is no wonder his eldest son has been interested in politics. One of Mr. Haslam's first acts on settling at Gildersome was to claim a vote as a freeholder, "in right of office." Political speakers were introduced into the village, which was then regarded as a "Tory preserve." When a new electoral division was formed as the result of the Franchise and Redistribution Acts of 1884-5, Mr. Haslam became its hon. secretary, and he succeeded in organising an association which has served as a model for many others. And the fact that a well-known Bradford Baptist, Mr. Briggs Priestley, was elected as the first member from this division, a position which he retains to-day, is due in no small degree to the sacrifice and the labour of Mr. Haslam.

Last December a full-length portrait in oil, by J. W. Brooke, Esq. (Herkomer's studio, Bushey), and an elaborately carved oak album, containing portraits of the late Liberal Cabinet and the Council (300) of the Pudsey Division Liberal Association, were presented at a public meeting, in which Alderman W. D. Scales, J.P. (president), Briggs Priestley, Esq. (M.P.), Sir Jas. Kitson, Baronet (M.P.), Sir John Barran (ex-M.P.), Alfred Illingworth, Esq. (ex-M.P. for Bradford), Alderman Gilston (ex-Mayor of Leeds), and other prominent local Liberals took part.

Mr. Haslam has enjoyed to an unusual extent the confidence of the leading business men of the county. His inflexible determination that the funds of the Association should be administered upon a sound commercial basis, his unconcealed conviction that the ministers existed to serve the churches, and not the churches to support the ministry, has commended itself to the community at large. And he has been so eminently successful in appealing for financial aid because of the wide-spread confidence in his just and impartial administration. Of course Mr. Haslam's proposals have not always met with unanimous approval, and, like all men who have had enthusiastic supporters, he has had opponents and censors.

In 1888 he was welcomed by acclamation as President of the Yorkshire Association. The Yorkshire Building and Extension Fund owes its inception and its remarkable success to his foresight and unsparing effort. A few weeks ago, after negotiations which have extended over nearly a year, this society was incorporated with the Baptist Union Church Extension Scheme, and the basis of amalgamation unanimously accepted by all parties.

When the Baptist Union held its autumnal meetings in Huddersfield, at the soirée given by the Mayor, Alderman Brooke, J.P., treasurer of the Association, Mr. Haslam was appointed to give the message of welcome, Dr. Clifford being president. In the course of his remarks Mr. Haslam dwelt on the anomaly that whilst on that platform the two sections of the denomination met as one, the local Yorkshire Association knew nothing of the General Baptist churches, who formed a separate association, and he pleaded for union in the interests of the whole denomination, and specially for aggressive work. Following upon this, Mr. Haslam submitted a resolution to the Council. It was cordially taken up, and, after much discussion, the amalgamation became an accomplished fact.

As a preacher, Mr. Haslam has not been content with that which cost little. He has read widely and is well abreast of the times. True to the Gospel of the Lord Jesus Christ, and far removed from what is known as "breadth without depth," Mr. Haslam has not neglected his pulpit. His services are in constant demand, far and wide, for anniversary occasions. Yorkshire has had some of the finest men as its religious leaders, men who stood head and shoulders above the average, as scholars, preachers, pastors, and good soldiers in the battle for civil and religious liberty. Mr. Haslam is no unworthy member of that high brotherhood. The denomination, as a whole, has no conception of the place Mr. Haslam occupies in the work of the county, and in the regard of the membership scattered across its broad acres. The Yorkshire churches owe more to Mr. Haslam than can easily be told. As he is still in the prime of life, with natural force unabated, and with wisdom ever ripening, Yorkshire may yet gratefully expect much from his untiring energy and self-sacrificing zeal.

JOHN G. RAWES.

ON TAKING OUR INTERRUPTIONS ARIGHT.

A HOMILY.

TO some persons the duty suggested by the heading of this paper presents no sort of difficulty; their trials do not lie in that direction; by nature they are easy; there is a certain looseness of joint in their life-plan that enables them without any consciousness of dislocation to give up a particular pursuit and attend to something else; they rather welcome than otherwise, an occasion that breaks in upon the common order. A knock at the door, an imperious trifle that demands instant attention—these things do not annoy them; they can bear with equanimity even the visit of the prosy interviewer; it is all one to them whether they are attending to him or to their own special business. Committees, engagements drawn out long beyond their understood limit, small interruptions, which visit them on the wing, and then pass on to some other victim—these things have no power over them. They contentedly gather up the fragments of time that remain, or perchance, without a sigh, resign them to destruction. Such persons, if they have not purchased their equanimity at too great a price, are greatly to be admired and envied.

But there are others of a different stamp; they have a strong sense of duty; they have laid down for themselves a scheme of work; they are haunted by a sense of the swift flight of time, of the amount they ought to do, and the shortness of the space in which it is to be accomplished. And so they gird themselves to their vocation, dismiss irrelevancies, and concentrate themselves upon the matter in hand. They can deal with work, they rejoice in it; but one thing they know not how to deal with, and that is their interruptions. They dread and they abhor them. The trivial correspondence, the small engagement, which consumes as much time as an important one, the unexpected demand, the inopportune visitor, the carefully arranged day, shattered by the intrusion of a score of nothings, which claim as much attention as though they were something—these are the things that seriously fret and wear the spirit; they produce inward disorder, a disturbed atmosphere in the very soul, until at last, a man who could bravely face a

great occasion in the way either of doing or of suffering, becomes vexed, distraught, tossed as upon an uneasy sea.

Now, are there any considerations that can help such rightly to meet their interruptions?

It is well not to have too firmly set a scheme of life; it ought not to be of cast-iron stiffness, but somewhat elastic. A man may misinterpret the apostolic saying—"This one thing I do"—and take it to mean that Paul was always actually doing one thing; whereas he did a hundred things, but in doing them was yet doing the one thing—that is, the spirit of service ran through all and created a real unity.

It must be admitted that there is a sort of fierce concentration that tends to make men bores; they become of one idea, and, though that is a good one, it becomes wearying. There ought to be room for bye-play; if not, there is a danger lest a man become a sort of machine, executing his appointed task in a way that makes him hard and unpleasant even in his goodness. We admire him, but we are thankful when he keeps himself at a distance.

It is worth while considering that what may be an interruption to us may yet fill an important place in the life of somebody else. We live in a world of relationships; we cannot draw a line of circumvallation round our persons and our work, and warn off intruders with threats of the utmost penalties of the law. At least, we ought not to do so. We are to bear one another's burdens, and perhaps in quietly giving ourselves to an interrupting occasion, we may be helping some poor struggler in a way that fulfils that law of Christ. It is beautiful to see how He who had supremest work of all to do never roughly threw off the appeals that broke in upon some larger purpose, but ever took them up and found a place for them, as though His day's work were a mosaic, and the interruption supplied just what was needed to complete it. In a word, a little more unselfishness would often help us to take our interruptions aright.

It should be remembered, also, that in a certain sense our interruptions come from God Himself. His purposes are wider than ours; they embrace them and an infinity besides; and what we may feel to be a pure intrusion may be nothing else than His plan taking up ours into itself. It does not do to talk dogmatically

about this, nor may we venture here to discuss the relations of the Divine omnipotence to human freedom, or the delicate and ever-shifting line that divides the play of the one from the play of the other. And yet it remains true that, did we know all, we might be able to trace back some unwelcome interruption to that love of God which is broader than the measure of man's mind.

As a last word, it may be said that here, as elsewhere, we can fall back upon the grace of our Lord Jesus Christ for calmness and for patience. It were foolish, in a manner it were unmanly, to be forever talking about our interruptions and petty annoyances as though they were serious afflictions. In this matter it would be well for Christian men to catch something of that gaiety of spirit which is often shown by those who have no religion whatever, but who, nevertheless, face life with an equable courage that puts the man of faith to shame. It were a sad thing if chill stoicism, or easy neglect, or abounding animal spirits did more for a man than faith in God. And yet it may not be profane for us sometimes to breathe the prayer of a great Christian teacher, as he quietly met the interruptions of life: "Calm me, O thou Lamb of God!"

EDWARD MEDLEY.

LEGENDS AND LYRICS. A Book of Verse. By Adelaide Anne Proctor. With an Introduction by Charles Dickens. New Edition, with Additional Poems, and Illustrations by Ida Lovering. London: George Bell & Sons.—The special feature of this edition is in the poems and hymns at the end of the volume, taken from Miss Proctor's "Chaplet of Verses," which has long been out of print. Of the thirty-two poems of which the "Chaplet" consists about a dozen have been selected, the greater number of the rest being no doubt so distinctively Romish in doctrine that they would not be universally acceptable. We are glad to meet here many of our old favourites, such as "The Star of the Sea," "The Old Year's Blessing," "A Castle in the Air," and "A Legend," this last being the story of a monk who preached with marvellous success, and who was told that that success was due to the prayers of a poor lay brother who sat neglected and unobserved on the pulpit stairs. Miss Proctor has always been one of our favourite poets; her simplicity, purity, and Christlike tenderness, wedded as these qualities are to the power of musical verse, possess an irresistible charm. No one has sung more sweetly and helpfully on the ministry of suffering, or done more to cherish a brave and unconquerable trust. She has raised and inspired many, but degraded none. The price of the book is 5s.

ANENT ROBERT BROWNING'S "CHRISTMAS EVE."

BY REV. J. HUNT COOKE.

ONE of the grandest poems the late Robert Browning—or, for the matter of that, any poet in our language—ever produced, is that entitled "Christmas Eve." It was published in 1850. It is narrative in form. The scenes depicted occurred on a stormy Christmas Eve, and are three in number, besides the description of the wild night, which is a wonderful piece of word-painting. The picture of the lunar rainbow is exceedingly vivid. The first scene is a Dissenting chapel of the humblest type, into which the poet enters out of the storm. He is soon disgusted with the vulgarity of the preacher, the place, and the worshippers, and flings himself out into the rain. There, on the wild common, the moonlit-fringed clouds become the garment of Christ, by which he was caught up, and found himself, as in a trance, amidst the splendours of St. Peter's Cathedral at Rome. After describing what he saw there, he is carried away to the third scene, which is in the lecture hall of a rationalistic professor in a German university. These three scenes are types of the developments of the Christian religion in the age in which we live.

The poet discovers Christ at each. He paints not very appreciative pictures of the three places. His representation of Zion Chapel meeting is indeed repellent. Nevertheless, of the three he prefers the conventicle, to which he returns at the conclusion, finding more of Christ there than in the stately cathedral, with "the buffoonery and petticoatings," or in the lecture room, where—

"Thicker and thicker the darkness fills
The world through his rusty spectacles."

For in the chapel—

"Meanwhile in the still recurring fear,
Lest myself at unawares be found
While attacking the choice of my neighbours round,
With none of my own made :—I choose here."

The decision is interesting. We could fain wish that Browning had discovered a gathering of believers with whom he could have found full communion. But then it appears to be a necessary

feature of a poet that he should regard himself as a superior person. With respect to the vulgar preacher he says:—

"I praise the heart and pity the head of him,
 And refer myself to Thee instead of him.
 Who head and heart alike discernest,
 Looking below light speech we utter,
 When the frothy splume and frequent splutter
 Prove that the soul's depths boil in earnest.
 May truth shine out, stand ever before us,
 I put up pencil and join the chorus,
 To Hephzibah tune, without further apology ;
 The last five verses of the third section
 Of the seventeenth hymn of Whitfield's collection,
 To conclude with the doxology."

This remarkable poem is somewhat singularly suggestive of the three great formative influences which may be recognised in Browning's poetry. There is, first, that of the chapel. Browning was brought up amid Dissenting influences. His parents were not perhaps "strict Dissenters," but Dissenters they certainly were. Nor was Browning himself ashamed of the fact. In the *Life and Letters*, by Mrs. Sutherland Orr, his sister, appealed to on this very point, wrote: "My father was born and educated in the Church of England, and, for many years before his death, lived in her communion. He became a Dissenter in middle life, and my mother, born and brought up in the Kirk of Scotland, became one also; but they could not be called bigoted, since we always in the evening attended the preaching of the Rev. Henry Melvill (afterwards Canon of St. Paul's), whose sermons Robert much admired." On Mrs. Orr's authority we are also told that Mrs. Browning, the poet's mother, was spoken of by Carlyle as "the true type of a Scottish gentlewoman." "She was Scotch on the maternal side, and her kindly, gentle, but distinctly evangelical Christianity must have been derived from that source." Later in life Browning was a regular attendant on the ministry of the Rev. Thomas Jones, at Bedford Congregational Chapel, London. There he learned the importance of the human soul, and the presence evermore of the Unseen God, elements which make his poetry so precious to earnest spirits. Afterwards came the grand Italian culture, which leavened his thought at

Florence, and originated in him the profound art criticism and the delightful insight into the men and manners of mediæval times so dear to cultured minds. Then, thirdly, there are the speculations with regard to the certitude of our knowledge which the learned men in Germany have let loose in modern days. Faith, culture, and speculation—these are the three colours into which he dipped his pencils. Browning was not the poet of nature or of form, but of the human soul. His inspiration seems at times that of the chapel, at times of the cathedral, at times of the class-room. Wordsworth needed the rural retreat of Rydal Mount; Walter Scott, a museum of ancient arms; Shelley, some wild, stormy, moonlit mountain gorge; Byron, a seraglio with dim, coloured lamps. But Browning lived amongst men with immortal souls. His visions were of their faiths and doubts, and especially of a great and loving God behind all. And if his arguments at times lead to a distrust of reason, there is one thing that rises above all, and that is the unalterable assurance that God is love—the truth of the chapel rather than the cathedral or the lecture-room; of the Bible, rather than of the church or of philosophy. So with him love is supreme over culture and learning. Thus, in "Christmas Eve"—

"For the living worm within the clod
Were Diviner than a loveless God
Amidst His worlds: I dare to say."

And in "Saul"—

"Do I find love in my nature, God's ultimate gift,
That I doubt His own love can compete with it?
Here the parts shift? Here the creature surpass the Creator: the end
what began?"

So in "Fifine"—

"There is no good of life but love—but love!
What else looks good is some shade flung from love;
Love gilds it, gives it worth."

Rabbi Ben Ezra sings—

"Rejoice, we are allied
To that which doth provide
And not partake, effect and not receive;
A spark disturbs our clod,
Nearer we hold of God,
Who gives, that of His tribes that take, I must believe."

And are not these three—Faith, Culture, and Speculation—the three great formative principles of all our lives? This is very manifest in our religion, our faith, and our worship. One man goes to church for the plain Gospel, another for splendid ritual, and another to gain fresh notions, it may be doubts. God and the revelations of His Word ought to be supreme, and men confess they are. But, on the one hand, there are all the attractions of ancient tradition, of beautiful architecture, and fine music drawing to the Romish Church. And, on the other hand, the forces of a disordered reason charming us with scepticism. Wisest and happiest is he who finds God in Christ, and if in the humble chapel he cannot obtain the artistic finish or the original learning he could wish, nevertheless makes that his home because Christ is there. His clear truths, which come with living force from an open Bible, are better than traditions of the past or speculations of the future. For life and for death, faith in God is better than culture or learning, if they must be considered apart.

A HANDBOOK TO THE WORKS OF ALFRED LORD TENNYSON. By Morton Luce. London: George Bell & Sons. 6s.

MR. MORTON LUCE has in part fulfilled the purpose he announced in his "New Studies in Tennyson," though he still contemplates a larger work on the same lines. This "Handbook" supplies what has often been regarded as an urgent need, and does for Tennyson what Mrs. Sutherland Orr has so admirably done for Robert Browning. Mr. Luce is a keen, appreciative, but by no means indiscriminate admirer of the late Laureate, having apparently studied every line he wrote with minute care. In addition to an essay on the general characteristics of Tennyson, he takes up the poems one by one, and interprets their drift and meaning in simple and popular language. He notes the changes that have been made in the text, points out Tennyson's indebtedness to his predecessors, and enables his readers to form an estimate of the great body of the poems from a literary and æsthetic as well as from an ethical standpoint. There are few readers who will not acquire by Mr. Luce's aid a clearer grasp of the dominant ideas of "In Memoriam," "Maud," "The Princess," and "The Idylls of the King." Like most sober critics, Mr. Luce sets comparatively small store on the dramas, and considers that they are the weakest of Tennyson's efforts. We have little doubt that this work will become popular in schools and colleges; indeed, for students generally it will be found invaluable.

THE SERVICE OF REDEEMED MEN.

“ALSO I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.”—ISAIAH vi. 8.

THIS memorable incident in the history of Isaiah illustrates and enforces the truth that the vision of God carries with it the revelation and the removal of sin. The man who has really seen God will be overwhelmed by the thought of his own transgressions, and cry, “Woe is me; I am undone.” But he will not be left to perish in his guilt, for the messengers of Divine grace will touch his lips with the burning coal from the altar, and his sin shall be purged. Raised from his self-abasement and distress, he shall stand erect before the Lord, forgiven and purified. As the sequel to that thought, consider the words of the text. There are many things in the condition of modern life which give voice and emphasis to the Divine appeal, “Whom shall I send, and who will go for us?” And such should be the faith and the fidelity of our hearts, that we shall feel that there is but one answer to the appeal—the answer, namely, of the text itself. Various are the avenues by which God approaches us. The man who had seen the glory of God now hears His voice. The sight of God quickens every faculty of our nature. When we see more we shall also hear more, and when we hear more we shall be more and do more. The hearing possibly implies a closer appeal to our personality. The vision is for contemplation, for the instruction and transformation of our nature, so that we may become like God. But the hearing has the force of a call to embody in our lives, and to interpret to others that which we have been permitted to see. It is a call to obedience, exertion, and service. We see God in order that we may serve Him. “Also I heard”; you will note that the gift of pardon comes not alone. It is but an element, primary and indispensable, but still an element in our salvation, a part only of God’s great work for us. Nor is the gift ever so bestowed as to leave a man where he previously was. It is always accompanied by a voice which appeals to our inner personality, and claims our service. “Thine iniquity is taken away, . . . also a voice, Whom shall I send?” To receive from God, especially to receive from Him a boon that saves us from the darkness and despair of death in sin,

is to be under the obligation to work for God. He that hath had the vision must declare it; he that has bewailed his sin must strive to convince others of their sin; he that has been purged from his iniquity must point others to the great sacrifice which will cleanse them. And, last of all, he who has listened to the seraph's song and had glimpses of the overshadowing glory which shall ultimately cover the earth, must labour to bring about that blessed result, hastening by labour, as well as by prayer, the great day of God—'that one far-off Divine event to which the whole creation moves.' These, then, are the thoughts which I have now to lay before you.

I.—THE DIVINE LOVE, THE LOVE THAT FORGIVES AND PURIFIES, DEMANDS OUR SERVICE IN THIS SINFUL WORLD. The profoundly plaintive acknowledgment, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips," is not for a moment disputed. God accepts the confession as altogether fitting, and makes it the basis of His subsequent relations with His servant. He meets the first part of it—the acknowledgment of personal sin, "I am a man of unclean lips"—by the mission of the seraph with the live coal, which takes away that sin. He meets the second part of it, the part that relates to the iniquity of the people, by the challenge, "Whom shall I send, and who will go for us?" as if to say, "Lo! thine own lips are no longer unclean, thy nature has been renewed, but the people are still unclean; what about those whose eyes have not yet seen the King in His glory, and to whom no seraph has yet flown on an errand of love? They are still Godless, and still condemned. O thou, more favoured of the Lord, who hast seen God, and whose heart exults in His redeeming love, whom shall I send? Think of Him whose grace has delivered thee with a mighty deliverance, so that now thou standest erect with no condemnation to torment thee; think of those to whom God is yet unknown, or known only to be neglected, scorned, and defied, and then say, in view of the mighty chasm which must be bridged over, 'Who will go for us?'" The demand which the Divine love thus urges illustrates

(1) The great principle that *men are to be brought to God by those who already know Him*. God might have granted to all the Jews of that day a vision of Himself as direct and immediate as that which thrilled Isaiah in the Temple. But He did not choose to do

80. He rather commissioned Isaiah to be His minister. We dare not, of course, limit the power of God, nor say in what unheard-of places and unsuspected ways that power has worked for men's salvation. But, ordinarily, the ignorant are enlightened, the sinful rebuked, the weary led into rest by the ministry of men to whom God is already known. He shares with His people the blessedness of urging men to repent and to believe. He permits them this high privilege, this supreme joy. Neighbour says to neighbour, "Know the Lord." Andrew, after he has found Christ, forthwith findeth Peter, and bringeth him to Christ; and Philip, in like manner, findeth Nathaniel; the Samaritan woman tells her fellow-townfolk of Him who had told her all that ever she did. The Apostles were made Christ's witnesses to the nations, and by their preaching and labours were the means of saving men. And so it has ever been. The fact, explain it as you will, is indisputable. Saved men become, under God, the saviours of others.

(2) *We continue in the full knowledge of God only as we strive to bring others to Him.* Isaiah was now pardoned and cleansed, but he had to go back among these people of unclean lips, and if he did nothing for the rebuke of their sin, or for their salvation from it, he would be faithless to the vision he had seen, and would inevitably relapse into his old state. The service of God among men and for men is the most effective means of growing in grace and of perfecting our spiritual life. Such service will prolong for us the smile of God, will secure the unbroken repetition of His words of mercy, and lift us more than anything else above the reproaches and the power of evil. To live among sinful men, and never protest against their sin; to see men in danger and never attempt their rescue, will dim the brightness of our knowledge and deaden the keenness of our emotions. Had Isaiah kept silence in the world when God was so widely dishonoured, would he not have been recreant to his Lord? Would there not have grown up in his heart a sense of estrangement from God? The great white throne, on whose splendours he had gazed, the burning seraphs and their heavenly ministries would have faded from his sight, and he would have seen only the light of common day. He could continue in God's love only by obeying its impulses. There can be no final perseverance where men do not persevere, and they can persevere

only by unflinching fidelity and obedience to their Lord. The service of love is essential to its perfecting.

(3) *This demand illustrates the voluntariness of our service.* "Whom shall I send, and who will go for us?" God points out the need of our service, and the sphere in which it is to be rendered among a people of unclean lips. He also suggests to us our capability and fitness for it. There is, as He will convince us, something that we may do for Him and for men, some dark place we can illumine, some abode of sorrow in which we can be sons of consolation. There are falling men we can rescue, tempted souls we can succour, weary hearts we can refresh. But He does not compel us to go. He will have no pressed men in His army, but only volunteers—people made willing in His field-day. "Who will go?" The question is pressed upon us so that we cannot escape it, but the decision is left with ourselves. We can offer or refuse; can say "I will" or "I won't." Our consecration in connection with God's work must be self-consecration, the result of our own answer willingly and deliberately made to God's call.

(4) *God demands the service of the entire man.* "Whom shall I send?" Isaiah's self was claimed, not a certain amount of his time, not a set number of sermons or speeches, not a well-reasoned and powerful book, not his money, but himself; the man Isaiah with all that he was and had. The appeal is to the personality entrenched in a position which no outsider could shake. He was to be God's; he, with his clear, penetrating insight, piercing to the heart of truth; he, with his sound judgment, discerning between right and wrong; he, with his lofty imagination, soaring where no logical acumen could carry him; he, with his fervent feeling thrilling beneath the mystic touch of heaven; he, with his eloquent speech, unfolding the mysteries of God's will; he, with his power of moulding opinion and of influencing men. He was to be himself the sacrifice offered by his own priestly hands unto God—the sacrifice as well as the sacrificer. The claim could never be met by his merely standing at the altar and placing on it even the choicest of his gifts as separate from himself. Know we what that means? The revealed personality of God claims for itself the redeemed personality of man, the entire faculties and powers of the being who is His. Such is God's demand.

II.—Note now, THE GLAD RESPONSE which the soul, forgiven and purified, makes to that demand. A moment ago the sight of God had abashed and paralysed him, and he would have hid himself in abject fear. Now he comes boldly forward, draws attention to himself, and is ready to undertake the heaviest commission for Him whose very name had filled him with terror. Why this change? Ah! it is easy to explain. Between the two experiences there was the seraph's message, the live coal, and the words of gracious acceptance. Isaiah had seen not only the ineffable glory, but the redeeming love. If I may express it in the terms of the Gospel, he had seen the Cross, with its suffering Saviour, its completed sacrifice, its atonement which covered sin. Before God sends us on any ministry for Him, whether it be a ministry of rebuke or persuasion, He shows us the Cross, and meets us there in the reconciliation and fellowship of His eternal love. Apart from the Cross, I see not how any man can be kept from despair—either of himself or of the world. In view of it, I see not how he can keep from hopeful and self-denying work. "See the Christ stand." He makes all things new, and changes the dull, despairing pessimist into a sober and courageous optimist. Isaiah recognised—

(1) *The authority of the Divine voice.* The summons came from One whom he was bound to obey. His sense of duty ensured a swift and ungrudging compliance, and because God desired it he could do no other than submit. Ah, if we were invariably guided by this principle—the sense of duty, and not mere inclination, pleasure, or gain—how different our conduct and especially our service would be!

(2) *Isaiah felt, too, his individual responsibility.* "Here am I." The work could not be done by deputy. No proxies, no paid substitutes, are admissible here. The prophet's staff, however promptly and readily it be sent, will not bring back life to the dead child. The prophet must himself go and lie upon the child, and put his mouth upon the child's mouth, and his eyes upon the child's eyes, and his hands upon the child's hands, and then shall the child live. "Here am I," though I be but one against many, with no favour from the great and the wise; I, who am bound to act with the profound conviction that in these matters of supreme moment I have most of all to consider the demands of God and my own soul. In

this sphere of responsibility every man must fulfil his own task, and bear his own burden.

(3) Isaiah *displayed perfect trustfulness in God*, for his obedience was offered before he knew any of the details of the service to which he was called. No details were asked, no conditions urged, no reserve was made. Isaiah was ready for any hard task, for any painful sacrifice that might be necessary. Like the great father of the faithful, he went out not knowing whither he went. He had a spirit of unflinching and unquestioning loyalty which placed him on the side of God, and converted God's will into his will. Is that our spirit?

(4) Herein *he was no doubt prompted by gratitude*, and sought thus to show his sense of the great love of which he had been the recipient. "Forgiven much, he loved much," and the blessed relief of freedom from sin issued in glad and thankful service. Let a man dwell on what Christ has done for him, and he will act in no mean or niggard spirit either towards God or men.

(5) Isaiah's *new experience fitted him for the work to which he was called*. He knew the baseness of sin, and felt its misery. He had exulted in the joy of pardon, and was no stranger to "the rapture of the saints." All that he needed to do was to testify of the things he had seen and felt, to tell in forms which the conditions and needs of men would suggest the story of his own inner life, with all that had made it what it was. The prophet might have prayed as did the psalmist, "Restore unto me the joy of Thy salvation, and uphold me with Thy free Spirit; then will I teach transgressors Thy ways, and sinners shall be converted unto Thee." So may it be with all of us. Let us answer every Divine call with a promptitude and thoroughness which shall make our lives a foretaste of the time when God shall be all in all.

"I ask no heaven till earth be Thine,
 No glory crown while work of mine
 Remaineth here; when earth shall shine
 Among the stars,
 Her sins wiped out, her captives free,
 Her voice a music unto Thee,
 For crown new work give Thou to me.
 Lord here am I."

JAMES STUART.

CARDINAL MANNING: A PSYCHOLOGICAL PUZZLE.*

IT is no exaggeration to describe Mr. Purcell's "Life of Cardinal Manning" as the most important and certainly the most startling biography of the season. It has been long and eagerly looked for; it is sure to be talked about in political and ecclesiastical circles, and, like all books written with a strong and decided bias, it will awaken mixed and conflicting feelings. Whatever may be the defects and blemishes of the volumes from a literary standpoint—and these are neither few nor unimportant, though we shall make no attempt to specify them—they have, at any rate, the merit of frankness, and push candour to the point of imprudence. In more than one conspicuous chapter we have been reminded of Mr. Froude's indiscretions in regard to his friend and master Carlyle, whose memory he was charged with having needlessly and provokingly dishonoured. The cases are no doubt different, and different, too, are the revelations which tend to expose in the two men "the feet of clay." But in both cases alike we are shown phases of character for which we were not previously prepared, and which it is not exactly pleasant to contemplate. Manning's was a subtle and curiously complex nature, with strongly marked antagonisms, with conflicting interests and tendencies, and rarely have we seen a clearer illustration of the duality of human life, of the chariot drawn by two horses, one of them high-spirited and aspiring, the other dark, heavy, and grovelling. The biographer of such a man must have been under a strong temptation to extenuate and conceal much, and to pass over in silence facts which were not generally known. But if Mr. Purcell felt such a temptation he has honestly and courageously resisted it. He has here and there displayed in excess the spirit of the hero worshipper; but, given the validity of his standpoint, or, perhaps we should say, remembering his Roman Catholicism, we are bound to admit his outspoken frankness, and the gusto with which he has acted as the candid friend. He has—to use the old simile—painted his hero with the warts on his face, and has, moreover, shown us the human, earthly side of

* "Life of Cardinal Manning, Archbishop of Westminster." By Edmund Sheridan Purcell. In Two Volumes. Macmillan & Co.

the Romish Church in a degree which will surprise many Protestants, and which must be painful to devout and simple-minded Catholics. We are not of those who wish to make capital out of failings inseparable from human nature; nor would we judge on their weakest side either the distinguished Cardinal or the venerable community of which he was an ornament. But it will be neither ignorance nor a lack of charity which finds in these volumes illustrations innumerable and painful of duplicity, intrigue, disunion among Papists, and facts which tear to shreds the claim to infallibility.

We have no intention in the present article of subjecting the volumes to a full or minute review, a task which would require far more space than that to which we have been restricted. We shall simply state the impression which a perusal of the *Life* has made upon our minds, reserving for subsequent treatment, if the Editor will permit, points of profound and abiding interest in the religious and ecclesiastical life of our country.

Henry Edward Manning was born at Copped Hall, Totteridge, Hertfordshire, on the 15th July, 1807. He was educated at Harrow, and at Balliol College, Oxford. After serving for a short time in the Colonial Office, he returned to Oxford, took holy orders, apparently against his own inclination, and, according to some accounts, because of a two-fold disappointment, one the result of his father's bankruptcy, the other a disappointment in love. He was, it would seem, jilted by a Miss Deffel. After his ordination he became, first, curate and afterwards rector of Lavington, where he married Miss Caroline Sargent, whose mother was patron of the living, and whose eldest sister was married to Samuel Wilberforce, afterwards Bishop of Oxford, while another sister was subsequently married to his brother, Henry Wilberforce. Manning was in a little time made one of the Rural Deans, and a few years later (1840) Archdeacon of Chichester. In 1851, mainly, but by no means exclusively, as it now appears, in consequence of the celebrated Gorham Judgment, he left the Church of England and joined the Church of Rome. In that Church he was re-ordained, went by authority to Rome from 1851 to 1854, and "found himself at forty-two among youths, and a stranger among foreigners." But he was fortunate in winning the friendship of Cardinal Wiseman, and thereby the more important and influential friendship of the

Pope (Pius IX.). He founded the congregation of the Oblates of St. Charles Borromeo, at Bayswater, in 1857, was made Provost of Westminster, and in 1865, on the death of Cardinal Wiseman, was—greatly to the surprise of many English Catholics and to the chagrin of still more—appointed Archbishop of Westminster. He was one of the most active promoters of the so-called Ecumenical Council of 1870, an uncompromising advocate of the Pope's infallibility, an Ultramontane of the Ultramontanes, so that it was no surprise when in 1875 he received the Cardinal's hat. He was a zealous philanthropist, taking a prominent part in the Temperance reformation, and serving on the Royal Commissions on the Housing of the Poor and on Education in 1885 and 1886. His intervention in 1889 in the dockers' strike, when he appeared as the champion of the labourers, added immensely to his popularity, and unquestionably did much to win favour for his Church among the poor. He died on January 14th, 1892, and his funeral took place amid signs of deep and universal sorrow; for, as his biographer justly says, the general verdict was, "Cardinal Manning was a good and a great man."

Many readers of this Life will be surprised to find how slight was Manning's direct association with Newman and the other Tractarian leaders during his residence at Oxford. He left it the first time, when he went to the Colonial Office, without having formed definite religious opinions one way or the other, though he had decided leanings towards Evangelicalism. His ecclesiastical sympathies did not apparently point Romewards till after the death of his wife, in 1837. He did not formally ally himself with the Tractarians till 1838, and, in an essay on "The Rule of Faith," he steered a middle course between Evangelicalism and Romanism, though even then his anti-Protestant utterances were too strong for Samuel Wilberforce. But several years after this it was not convenient for the Archdeacon of Chichester, with what his biographer calls his "restless desire for distinction," and with the hope of still higher preferment, to be "gibbeted" as a Tractarian, and hence we are told that, "girding up his loins, he made a supreme effort to clear himself once for all of the charge of 'Romanising tendencies,' so damaging to his position and prospects. To preach an ultra-Protestant sermon on Guy Fawkes' Day was a daring and

desperate stroke of diplomacy. But Manning, counting the cost, was equal to the occasion." Mr. Purcell considers that certain passages in the sermon were more suited to the heated atmosphere of Exeter Hall than to that of St. Mary's, Oxford, and we certainly do not wonder that some of Manning's personal friends refused to speak to him after the sermon, and that Newman declined to see him, or, as one account says, shut the door in his face. The whole thing has an awkward, not to say an ugly, appearance.

At this crisis, when the minds of multitudes were troubled by what Mr. Gladstone describes as Newman's fall—*i.e.*, his secession to Rome—Manning spoke of the Reformation as a gracious act of God's providence. He was regarded as a very bulwark of Protestantism, and "safe as Manning" passed into a proverb among Anglicans. His conduct at this time admits of no justification. The redoubtable champion of the Church of England and the denouncer of the usurpations and iniquities of Rome was all along secretly distrustful of "the Church of his baptism," and casting wistful and affectionate glances towards the seat of Anti-Christ. When at length he went over to Rome the sensation was profound and widespread. The idea seemed incredible. Mr. Gladstone felt as though Manning "had killed his own mother by mistake," and no one who reads the narrative can wonder that he should, for while writing to Mr. Gladstone in one language, Manning was at the same time making entries in his diary and writing to Robert Wilberforce in another. In 1848 he assured Robert Wilberforce of his conviction that it was vain to speak of the Church of England as a witness to Catholic doctrine. In his public utterances he fervently and eloquently attributed to that Church an ideal of perfection. "From the evidence of his own diary, from his letters to Laprimaudraye and Robert Wilberforce, it seems clear as daylight that intellectually Manning had years before the Gorham Judgment lost faith in the Church of England. The evidence to the contrary exhibited in his exhortations to his penitents do not count for much. They were touching, beautiful little sermons, which, however, were not the transcript of his own inner mind, which did not express and were not meant to express his own belief"! Mr. Gladstone's feelings when he became acquainted with the disclosures made to Wilberforce can easily be imagined.

"On learning, in January last," says Mr. Purcell, "the substance of Manning's letters to Robert Wilberforce, Mr. Gladstone was surprised beyond measure. Speaking with evident pain, he said : To me this is most startling information, for which I am quite unprepared. In all our correspondence and conversations, during an intimacy which extended over many years, Manning never once led me to believe that he had doubts as to the position or Divine authority of the English Church, far less that he had lost faith altogether in Anglicanism. On the contrary, I remember as if it were yesterday a remarkable conversation I had with him in the summer of 1848, just after his return from Rome. We were walking together through St. James's Park, talking on serious subjects ; indeed (added Mr. Gladstone with a laugh) our conversations always were serious. But on this occasion, referring to the illness of the previous year, Manning said in the most solemn manner, 'Dying men, or men within the shadow of death, as I was last year, have a clearer insight into things unseen of others ; a deeper knowledge of all that relates to Divine faith. In such a communion with death and the region beyond death I had an absolute assurance in heart and soul, solemn beyond expression, that the English Church—I am not speaking of the Establishment—is a living portion of the Church of Christ.'"

The great statesman displayed his usual magnanimity when, in consequence of all that he so unexpectedly heard, he protested, "I won't say that Manning was insincere, God forbid. But he was not simple and straightforward." Matters have been made worse by the fact that Manning asked Mr. Gladstone to return the letters which during that period he had written to him, and afterwards destroyed them. Mr. Gladstone's "pain and indignation" at such conduct need no explanation or apology. Even Mr. Purcell has to allow that Manning spoke with a double voice.

"Manning had, to put it broadly, two sets of people to deal with : the one set those who put their trust in him—the ecclesiastical authorities and his own penitents ; the other set, those in whom he put his trust—his intimate friends and confessors. He dealt with each set from different standpoints ; from the one he considered it his duty to conceal his religious doubts and difficulties ; to the other he laid bare, as in conscience bound, the secrets of his soul."

Manning's promotion in the Roman Church was steady and continuous. He undoubtedly found in it wider scope for his energies, and was equal to all the opportunities of advancement it offered him. The public interest of John Henry Newman's life to a large extent ceases with his farewell to the Church of England. The interest of Manning's life begins with his farewell. As a Romish

dignitary he rose to an eminence and exercised an influence which he could not have attained as a Protestant. Whether he would have continued to be a devoted Anglican had he been secure of a mitre, as some of his friends avow, we do not know. It is certain that he would never have been content in the Romish Church without one. His restless ambition never left him. His elevation to the Archbishopric of Westminster was due far more to his persistent denunciation of Dr. Errington, who had been designated as Cardinal Wiseman's successor, and to the good offices of Monsignor Talbot, the Pope's Chamberlain, to whom he showed an abject submission, than to "the guidance of the Holy Spirit." Pio Nono flippantly called the overthrow of his rival "a *coup d'état* of the Lord God."

The dogma of infallibility decreed at the Vatican Council in 1870 was, in no small measure, due to Manning. He had a dominant influence over the Pope, and his intrigues—no other term will describe them—triumphed over the more reasonable and moderate party. Imagine our being told in connection with this tremendous dogma, which the Council had been summoned to formulate:—

"Great ladies canvassed or cajoled on this side or that, or, with delicate diplomatic skill, brought together such of the grave fathers of the Council as might be open to argument or persuasion, or be ready with Italian ease and grace for the congenial work of compromise. . . . Votes changed sides with an ease and rapidity which at home would be the envy of our whips and wirepullers."

The relations of Manning and Newman were always strained. The two men had little in common. Newman was immeasurably the greater and the nobler of the two, but he had not the ear of the Pope, and Manning determined that, if possible, he never should have it. Newman was boycotted, thwarted, contemned. Yet at Newman's death the man who had done more than any other to "crush his spirit," pronounced on him an elaborately pathetic eulogium, and professed his "love and veneration for his brother and friend of more than sixty years." Mr. Purcell's explanation of this is somewhat curious:—

"In the emotion of the moment, under the stress of conflicting memories, in the agitation which he could not but feel, and which he showed at making

history, as it were, in the face of the world, Cardinal Manning, perhaps not unnaturally, forgot his prolonged opposition to Newman in Rome and in England; forgot his avowed hostility and mistrust; forgot that for half a century, from 1840 to 1890, he had not met or spoken to Newman more than half a dozen times."

Manning was not, like Newman, a student or a recluse, but was "from the beginning pitched head over heels into public life, and lived ever after in the full glare of the day." He was first and foremost a Churchman, who put the interests of Rome before everything else in the world. "It was his work, as an ecclesiastical statesman, inspired by a vivid belief in the supernatural, and devoted to the sacred cause of the Papacy, which was the foundation of his fame and the source of the unique interest which attaches to his career and character." As a Prince of the Church he was bent on the subjection of England to the power of Rome. The Anglican Church was to him a mere sect, destitute of spiritual authority. With its bishops and archbishops he was more than an equal, and he unblushingly claimed precedence of them all. If Dr. Newman created sympathy for Catholicism in the intellectual and spiritual spheres, Manning secured for it new and unlooked-for influence on social and humanitarian grounds; for, strange and unique as the combination was, this proud Ultramontane, this subtle, intriguing ecclesiastic, was also, as he described himself, "a Mosaic Radical, whose watchword was, God and the people." And for the people he did what few others have done. His devotion to the cause of the poor and suffering, his championship of the oppressed, his tender care for outcasts and penitents, gave him a hold on the affections of the populace which only a few men in a generation acquire. All that we have said as to his keen and eager ambition, his impatience of restraint, his love of power, his plotting and counter-plotting, remains true; but when once his object was gained, the finer qualities of his nature overshadowed all else. No man ever played more conspicuously or adroitly than he the rôle of the "benevolent despot." In this respect Manning reminds us of those women whose nature is warped and fettered in obscure and contracted spheres, who are fretful, irritable, and self-assertive, "with few to praise and none to love"; but who, under happier conditions, fulfil the part of Lady

Bountiful with rare tact and grace, and by their condescension and charm win golden opinions from all who know them.

There are lessons innumerable which the sturdiest Protestant may learn from these volumes. Their publication can scarcely exalt our conceptions of the Romish Church and its policy. The biographer has shown us Manning's wrestling with self, and *his struggles to square God's will with his own*. We have the human side of his character, "self-will, a despotic temper, and love of power. But the supernatural side was," we are told, "still more strongly marked and more potent. . . . He was constrained by the grace and guidance of the Holy Ghost to submit absolutely and unreservedly his will to the will of God." Such a biography raises more questions than can readily be answered. Simple-minded Christians will be perplexed by it. Manning's nature was so complex, his interests so entangled, his methods so dexterous and subtle, that his life forms one of the most fascinating and difficult psychological problems with which we are acquainted. He early gave way to a false and mischievous bias. He was hopelessly confused by unscriptural ideas of the Church, and held in bondage by errors and superstitions from which a healthier spiritual nature would have freed him. We are reminded as we read of Lord Bacon's striking words: "The eye of the intellect is not dry, but receives a suffusion from the will and the affections, so that it may be almost said to engender any sciences it pleases." "If the human intellect hath once taken a liking to any doctrine, either because received and credited, or because otherwise pleasing, it draws everything else into harmony with that doctrine and to its support." To the same purport wrote Professor Tyndall: "A favourite theory, the desire to establish or avoid a certain result, can so warp the mind as to destroy its powers of estimating facts. I have known men to work for years under a fascination of this kind, unable to extricate themselves from its fatal influence. . . . They never reached the truth." How much there was in Manning to admire and love only readers of this biography can know. But our conviction is stronger than ever that he was the victim of intellectual and spiritual delusions, of superstitions which usurped the place of faith. He was led astray by traditions of men, and gave his adherence to a Church whose position and claims are in many respects strongly and hopelessly anti-Christian.

W. H.

A PLEA FOR DENOMINATIONAL PREACHING.

THE Christian minister is both a preacher and a teacher. He is bound as a herald to deliver his message, to proclaim the good news with which he has been entrusted, with a view of winning men to Christ, and of "making disciples" of all nations; and when he has been successful in that, he has to teach or instruct the disciples he has made to "observe all things whatsoever Christ has commanded." Preaching, to cover the whole ground of our Lord's requirement, must be evangelistic, didactic, doctrinal, expository, ethical, practical, experimental. The minister's business is to declare explicitly all the counsel of God as it relates to the salvation of men, to their service of God, to the government and fellowship of the Church, and the consummation of the Kingdom. He must state the contents of that counsel, its promises and its requirements. His beliefs must be clear and definite, and he must declare not only what he believes, but why he believes it. He will assign to every element of Divine Truth its appropriate place, ignoring nothing, concealing nothing, exaggerating nothing, but endeavouring to be as far as possible an echo of the voice of God, making known and enforcing, in harmony with the proportion of faith, all that the Lord hath spoken.

Having this aim in view, he will necessarily allow in his teaching a place to the exposition and enforcement of what are called "distinctive denominational principles." To whatever section of the Church he belongs, he will regard this duty as imperative, so that both he and his hearers may know the reason for the faith and hope which are in them. Denominational principles, so far as they are valid, are a part of the Christian revelation, resulting from a devout and enlightened study of the Word of God. They are the practical side of its statements and its precepts, an endeavour to realise its ideals, inferences which the understanding is constrained to accept. Allow that, as being denominational, these principles are peculiar to ourselves and not held universally or even extensively, our duty towards them is not thereby altered, nor our responsibility abrogated. We believe that in these distinctive points we are right, and that where brethren of other communities differ from

us they are wrong. We say this with all frankness and brotherliness of spirit, but say it we must. If it be not so, there is no ground for our distinctive beliefs to rest upon, and we have no right to maintain a separate denominational existence. Separation from those with whom we are in absolute agreement is at once absurd, suicidal and sinful. It is schism of the rankest kind, and the sooner it is abandoned the better.

Of course, no wise man will be always harping on his distinctive principles or dragging them to the fore in season and out of season, nor will he discuss them in a proud, censorious spirit. It is not for him to indulge in denunciation of men who are as intelligent, as honourable, and conscientious as he is. The spirit and methods of the Vatican should form no part of the policy of Protestants and Nonconformists. The right of private judgment is based on the fact of individual responsibility to God, and carries with it the possibilities and probabilities of differences—nay, constituted as we are, it necessitates differences.

The major part of our preaching must always give prominence to the truths we hold in common with all Evangelical Christians, such as the existence and personality of God, the supremacy of the moral law, the guilt and ruin of men, the Deity, and Atonement of our Lord and Saviour Jesus Christ, the necessity of repentance and faith, the duty of unreserved obedience, the claims of humanity, the certainty of final judgment, the salvation of believers, the doom of unbelievers. Baptists are not alone to take questions of another order—as advocates of civil and religious liberty, of the freedom of the Church from State patronage and control, of purity of church membership, of the supreme authority of the Scriptures. These and various other points of a related order will “form the staple” of every Evangelical ministry, and must be reiterated again and again until they are universally accepted and realised.

But if we believe that Our Lord Jesus Christ as Head of the Church disallows infant baptism and makes faith “a condition precedent” to the initiatory rite of discipleship; if He requires all who love Him to “keep His commandments,” and we believe that one of His commandments prescribes not sprinkling or pouring, but immersion, then we are bound in all fidelity to be immersed our-

selves, and to urge others to be so. Ministers of Baptist churches are under the most solemn obligation to present and enforce what they believe to be the teaching of Christ on this as on other subjects; always, of course, in remembrance of what we have already insisted on as to the timeliness of this special instruction, and the claims of other and in a sense higher themes. We advisedly say *in a sense* higher, because it is only in a sense that we admit the distinction between important and unimportant duties, essential and non-essential truths; and even Baptism is closely connected with the most momentous and vital of our Christian experiences. Our principles and practices as Baptists have a profoundly practical bearing on the spiritual privileges and the ethical duties of Christian life. Immersion is a type of our death unto sin and of our spiritual resurrection, our rising with Christ to newness of life; and it pledges us to consecration, to uniform, universal, and absolute obedience to Christ, to that "imitation of Jesus" which has ever been regarded as of the very essence of godliness. Baptism has a rich symbolical meaning, and when properly observed it depicts an ideal obedience and furnishes motives and powers to it with which no Christian can wisely or safely dispense.

Dr. Hanna, the son-in-law and biographer of Dr. Chalmers, has a remarkable chapter in his "Life of Christ," in which he avows that Baptism and the Lord's Supper are the two corporate seals by which the Church preserves an outward and definite form as a distinct and separate society, exhibiting her rules, her bond of union, her distinctive privilege and powers. "These seals are in themselves significant. A corporation seal bears generally some emblem or motto graven on it descriptive of the character and object of the institution. And the seals of that great Christian institute have inscriptions on them rich in meaning, which, interpreted aright, tell us what the chief truths are which the Church was appointed to guard and propagate, and what the chief ends are which she was set apart to realise. There stand pictorially represented here the great leading instruments put by their Divine founder into the Church's hands, and the great leading results which by the use of these instruments she is to aim at and realise. Both the Christian sacraments are confessedly and conspicuously symbolic, that is, in each of them certain visible

material emblems are used to represent one or more of the great facts and truths of Christianity." False or defective views of the Christian ordinances inevitably tend to obscure our views of the great Christian doctrines of repentance, forgiveness, and regeneration. All recent commentators of note allow this, and a distinguished English Churchman has said that the errors and superstitions which have grown up in connection with the Christian sacraments, the great influence for good or evil which sound or unsound dogmatic teaching respecting them has had on Christian communities and their members, have imparted a sad and painful interest to the history of the two sacraments. In these facts we find ample justification for our separate existence as a denomination, and an imperative call to earnest, judicious, and loyal-hearted denominational preaching. We advocate this in the interests of the supreme lordship of Christ, and absolute fidelity to Him, as a means of ensuring more fully the presence of faith and regeneration in all candidates for Church membership, and as an incentive to that consecration of heart and life, that unworldliness and self-sacrifice, which are essential notes of the following of Christ, and which are nowhere more beautifully depicted and more impressively demanded than in our "burial with Christ by baptism."

AN OLD BAPTIST.

OUT WITH THE OLD VOYAGERS. By Horace G. Groser. Andrew Melrose.—To English boys the story of those who first ventured out on the unknown sea-paths, which have since become safe and swift highways, will be especially interesting. "In addition to the ordinary perils of storm and rock and hunger, these early mariners had visions of malignant water-sprites and monstrous genii, ocean serpents and fire-breathing demons, magnetic islands, and whirlpools that sucked into their vortex straws and great ships alike. One common belief was that any Christian who passed beyond Cape Bojador would turn into a black. Another was that Satan lay in wait on the further side, like an octopus behind a rock, ready to stretch out a clutching hand as soon as the first ship came round the headland. And these fearsome tales were believed by bronzed captains as well as by idle loafers on the quays at home." The spirit which inspired these old voyagers still lives, as is proved by the Arctic expeditions of our own time. Although there are no longer new continents to be discovered, the North Pole is likely for many years yet to provide an object for daring expeditions.

NOTES ON NATURE: FEBRUARY.

OUT over the green meadows the floods lie deep, while on the higher ground the snow-wreaths melt away in countless rills, trickling through the roots and shoots of sturdy grass. What witchery steals upon the senses from that waste of waters, holding the eye spellbound! Common objects seem strangely altered as, half immersed, they patiently stand, waiting the subsidence of the intruding streams. In long lines the willows wade, fantastic fishers bending to throw their nets. The wavelets eddy about their trunks, then hasten on to babble to the slats of the footbridge, like children telling secrets under their breath. Looking from the level, along the leagues of lake, a vast sheet of silver light fills the lowland; while seen from a summit, all the signs of the sky are mirrored on the surface of the overflow. The air blowing across the expanse of waters draws up an exhilarating freshness, and you can also detect in it the odour of newly turned earth and uncovered grass. At night the same flood will fill you with strange awe, as you think of meadow paths and byways buried beneath, and you will fear to cross the level lest you should step into unknown depths. But stay on your vantage-ground till the moonrise softens the gloom. Watch the east grow brighter and the new light stoop to lift the veil below. Wait, if you will, for the moon to mount above the down, spreading her argent wings over all the length of lowland flood, waking the waters to be her messengers, and speeding them, shod with light, to travel on to meet the morning. In such an hour it may come to you that once "the earth was waste and void, and darkness was upon the face of the deep, and the Spirit of God brooded upon the face of the waters."

The opening signs of the zodiac are watery enough, but we cannot write down the second month of the year as the wettest of the twelve, though our forefathers spoke of "February fill-dyke." Yet seldom do the snows, which in some years lie for weeks monotonously white on hill and plain, begin to melt than the rivers rise and the marshes for miles are flooded. The temperature may not have risen much, and the wind be still north-east or north-west. It is not uncommon for a thaw to set in with a north-east wind and two days of cold rain. Under these conditions the snow-drifts slowly trickle away, sending thousands of tiny rills to feed the flood, while millions of beating raindrops cleanse both earth and air, giving the sun a sweeter medium through which to shine and a fresher face to kiss. Any observer can judge for himself how charged a slow-moving atmosphere becomes by looking at the soiled snow which has lain through a long period of still weather. A good wind and a beating rain are as necessary as washing-days. The swollen waters, gurgling in and out of many a hole, scouring and rinsing the foul ditch and stagnant pond, are Nature's means of flushing, and a thorough thaw may be looked upon as an equivalent for a spring cleaning.

But there are years when February is exceptionally dry, and getting about pleasant. Then, though the buds are swelling on the elder, and the catkins show on the willow, or gracefully shake their tassels from the stems of the hazel, there is still time to admire the beauty of bare boughs. Some things need to be removed that others may be appreciated. The leaves must fall for the trees to be seen. When Charles Kingsley came back from the tropics, he compared our winter trees to ungainly brooms set up on end. Who, however, that has been out on a clear winter's day has failed to notice the delicate tracery the branches weave across the sky? Some have a better effect than others. The elm might almost justify the great author's disparaging remark, for it looks like the head of a man disturbed in a vigorous hair-brushing. Not so the withes of the willow, which descend like a "weeping rain"; nor the mesh of the silver birch, from which hang close catkins, like tags from a dark embroidery; nor the graceful larch, with its bending sprays spotted with cones. The ash, too, often forms, through the symmetrical spring of its branches, a beautiful crown, most restful to the eye, and soothing to the man of sensitive nerves, who, finding so many discords among men, goes forth to seek harmonies in Nature.

"The west wind blows, and vernal days are nearer;
This dark, frieze-coated, hoarse, teeth-chattering month
Has borrowed Zephyr's voice."

Then lambs bleat in the home paddock, and the violet scents the sheltered nook. The snowdrop appears on the lawn, and from the moist bank the glossy petals of the lesser celandine, Wordsworth's favourite flower, pledge to you the fact that winter is passing away. H. T. S.

A CHINESE HYMN.

THE following hymn, written by a Chinese native Christian, and translated by Mrs. Couling, will, we are sure, be of interest to our readers. It gives expression in simple and forcible language to that sense of sin which the preaching of the Gospel inevitably produces in all intelligent hearers, and, in contrast to the sin, exults in the power of Christ's atoning love to ensure our pardon and sanctification. Its expressions of penitence and its aspirations after holiness are such as we all desire to cherish:—

Thinking of all my sin
In God's pure sight outspread,
So vile am I, towards heaven, His throne,
I dare not lift my head.

Thinking of all my sin—
Hateful it seems to be—
Reckless, I braved God's righteous wrath
And mocked His majesty.

Thinking of all my sin,
 Christ's grace I call to mind ;
 Measureless mercy, clothed with might,
 Perchance may rescue find.

Thinking of Jesus' love,
 I hate my sin the more,
 Though willingly, instead of me,
 My Lord the suffering bore.

Thinking of Jesus' love,
 His scholar I would be,
 And gladly leave each crooked way,
 Saviour, to follow Thee.

Thinking of Jesus' love,
 There's joy and peace for me.
 My one desire that, by His grace,
 His glory I may see.

SUNDAY MORNINGS WITH THE CHILDREN.

II.—MAKING CAKES.

"The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven."—JEREMIAH vii. 18.

HERE is a text which ought to suit even little children. It speaks of a good many things, about which they know something. It speaks of children, of fathers, of women—which, of course, means the mothers of the children—of fires, and of cakes. You all know what cakes are. But those of which the prophet speaks were not for children to eat. They were for an offering to the false goddess, who is here called the queen of heaven. For, although the Israelites were God's people—and He had told them in the first commandment, "Thou shalt have none other gods before Me"—they often left Him, and worshipped idols. The people who lived round about them did so, and the Israelites learned these bad ways from being fond of bad company. Sometimes boys and girls learn, just in this way, to think, and say, and do things that they ought not to. They become disobedient, or untruthful, just because they see their companions disobedient or untruthful, and because they feel ashamed to refuse to do wrong when their friends want them to ; and it was in this way that the Jews had come to worship the moon, which they called "the queen of heaven," just as the English people long ago thought that the sun and moon were gods, and gave the names of *Sun-day* and *Moon-day* to the days of the week.

We know better now than to wish to worship the moon, and to offer sacrifices to it, as though it could help us and keep us, for we have learned

that there is only one true God, and He is our God ; and we do not need to offer Him sacrifices as these Jews did, because He asks only one thing from us—the love of our hearts. But He asks this love from us all, not only from children, but fathers and mothers as well. For, as you know, when Jesus was upon earth, He said : “Suffer the little children to come unto Me, and forbid them not ; for of such is the Kingdom of Heaven.” So the children can love Him too, and He wants them to offer to Him the sacrifice of their love, just as much as He wants their fathers and mothers to.

Now, do you think we can get any lessons for ourselves out of this text ? I think we can. You will notice that even in preparing an offering for a false god, all the family did something—the thing they could do best. The little boys and girls were sent out to gather the sticks, and fine fun they thought it, I daresay. They liked scrambling about on the hill side and among the woods, and I expect they had a good romp before they came home with as big a load as their little arms could hold. Then the sticks were laid ready, and the father set to work to light them. Lighting fires was not so easy then as it is now, for there were no matches, and it had to be done by rubbing two pieces of wood together, till one began to smoulder. Little boys and girls could not have done that, however much they would have liked to, for I daresay children then loved to play with fire as much as they do now. But no doubt their parents had forbidden them, just as yours have. So they could only stand and watch their father, who was strong enough and skilful enough to do it, kindle the fire.

All this time their mother had been kneading the dough, for who could do that better than mother ? Then the cakes were baked, and ready to offer to the moon. They had all done their share. It is surely a pity that they could not sit down and enjoy the good things they had made. But that is the worst of worshipping idols. Those who do it may take great pains over it, but they never get any good from it, and all their labour is wasted. If the little children had known that after gathering the sticks they would have the cakes for themselves, would not they have been much happier ? Children to-day never give anything to God which is wasted, for they always get from Him far more than they give.

Well, then, there are two lessons for us here. First, not to worship false gods ; and next, all to join together, and do what we can for the one living and true God. Sometimes little boys and girls in England worship false gods. They are not like these Jews, who prayed to the moon instead of praying to Him who made the heavens. But there are false gods, called “Self,” and “Idleness,” and “My own way,” and some young people are far too fond of them, when they should have only one God, the God who gave them their happy home, and kind parents, and loving friends ; and it is to Him that they should offer the sacrifice of their hearts, and for His glory that they should want to join with their fathers and mothers in serving Him. Of course you children cannot do very much yet ; neither did the little Jewish children do much. They only gathered the sticks. So, if you cannot, for instance, be

missionaries, you can bring your pence, which will help to send missionaries, that the heathen may be taught the Gospel. If you cannot teach others how to be good, you can yourselves be obedient to your parents, and loving and truthful to all. So you may take your little share in the family offering of thanks to the Saviour of the little children, and in this way you will serve and glorify Him.

J. A.

NOTES AND COMMENTS.

THE COST OF MISSIONS TO CHINA.—We have received from Mr. J. B. Mead a copy of his correspondence with the Rev. W. Y. Fullerton, of Leicester, and Mr. Broomhall, of the China Inland Mission, on the above subject. At a meeting of the Pastors' College Missionary Association in October, 1894, Mr. Fullerton stated that 20s. a week was sufficient to maintain a missionary in China. Mr. Mead at once wrote to ascertain how much this maintenance covered, whether it included outfit, passage, and inland travel, support while learning the language, &c. ; and as the result of his inquiries, he states his conclusions as follows :—"The subject-matter of our correspondence may now thus be summed up. The China Inland Mission accepts sums of £50 per annum for the support of a man, as far as this will go. You have explained to me that this covers only the cost of food, clothing, and personal expenses ; and does not provide anything towards outfit, passage out, house rent, inland travelling expenses, contingencies such as illness, passage home, and other expenses of furlough. I estimate these various items necessarily involved for every man on the field aggregate on the average more than a further £50 per annum ; and that this minimum of something over £100 per annum is only secured while men remain unmarried, and is largely increased, probably fully doubled, on or subsequent to marriage." Mr. Fullerton's statement is therefore true so far as it goes, but only so far, and by its omissions it creates a false impression as to the actual facts of the case. We are indebted to Mr. Mead for the pains he has taken to clear up the subject, though, like him, we are more anxious for efficiency of service than for cheapness. We have no more right to cut down the salaries of our missionaries abroad below the mark of what even a mechanic would consider a living wage than we have so to cut down the salaries of ministers at home.

ARMENIA.—It is, alas ! still necessary to introduce this subject with all that it implies of cruelty and horror. The word calls to mind the most terrible tragedies of recent times, and we must not allow our absorption in the affairs of the Transvaal and in the dispute with Venezuela to blind us to the fact that the massacres continue in unabated severity, and that there is no sign which points in the direction of their immediate cessation. "His Majesty the Sultan" seems bent on the complete extermination of his Armenian subjects, and he is practically snapping his fingers in the face of Europe. The

great Powers are evidently not in agreement, and their petty jealousies prevent them from showing a united front. Our conviction is that the English Government ought to have taken decided action long ago, and that if this had been done the crisis would have been over. The policy of delay and shilly-shally has created new, and it would seem invincible, difficulties in the way of an immediate settlement. Much as we desire to do it we cannot free Lord Salisbury from blame. In view of our treaty rights and the feeling of the country, he ought to have taken decisive action. We are thankful that our Queen has sent to the Sultan an autograph letter ; but we fear that, with the present disagreement among the great Powers, it will produce no good effect. We ought to know who is responsible for this miserable deadlock, and henceforth we must insist on the prompt publication of Consular reports.

GREAT BRITAIN AND AMERICA.—In striking contrast to the sentiment of Christmas, with its message of peace and goodwill, the political atmosphere was at this festive season, and has since been, filled with war and rumours of war. Few people, at any rate on this side of the Atlantic, had any idea that our long-standing dispute with Venezuela, as to the boundary line between that country and British Guiana, was likely to bring about so grave a crisis in our relations with the United States. The American President's message to Congress came as a bolt from the blue. It was couched in terms which, to those accustomed to the carefully chosen phrases of European diplomats, seemed to foreshadow an immediate appeal to force. It certainly threw a new light on the form in which the Monroe doctrine is held in the States, for it was followed by an extravagant burst of Jingoism from the noisy portion of the American press, and in many directions there were loud clamours for war. For the most part our own press and people kept cool, though determined to accept no dictation from the States as to the boundaries of our own colonies. The attitude of the American people was modified by the acute financial panic which resulted from the state of tension, and a better understanding of the purpose of the Commission appointed by Congress to report on the boundary line lessened the warlike feeling on this side. Apart from an ominous report of what we cannot but regard as an unjustifiable extension of the Monroe doctrine by the Foreign Relations Committee of the Senate, the situation is decidedly less strained. There is really no reason why the matter should not be settled by arbitration. Having regard to the awful possibility of a war between the two great English-speaking nations of the world, there is every reason why both Governments should use their best endeavours to advance such a settlement, and we shall be surprised if the common sense and good feeling of the people on both sides the Atlantic do not accomplish what diplomacy alone could never secure. The bluster of the irresponsible Jingo is in America, as in England, often mistaken for public opinion, and it is difficult to keep it in check, though we must by some means or other do it. The churches as such have already done much to prepare the way for a just and honourable settlement ; and though there

are still in the situation elements which awaken anxiety, we doubt not that the evil we deprecate will be averted.

THE CRISIS IN THE TRANSVAAL.—Throughout the latter half of December, it was evident that a serious crisis was at hand in the Transvaal. The Uitlander population, consisting of those engaged in the mining industries around Johannesburg, has long demanded the franchise, seeing that they pay practically the whole taxation of the country. They have, undoubtedly, had real and heavy grievances, but have not gone the right way to get them redressed. There seemed to be no small danger of an appeal to force when the train was fired by the action of Dr. Jameson, the administrator of the Chartered Company's territories, who unexpectedly crossed the frontier of the Republic, and marched on Johannesburg. He was promptly disowned by the Imperial and Colonial Governments, and the efforts of the High Commissioner served to keep the disaffected elements in the Rand from rising. After some severe fighting, Jameson was compelled to surrender to a Boer force. However good may have been his motive, his action was culpable in the highest degree. Its first result was to entangle us with Germany. The Emperor sent an ill-advised telegram of congratulation to President Kruger, and is now known to have approached Portugal, with the object of landing marines at Delagoa Bay. Happily the prompt action of Mr. Chamberlain, in recalling Dr. Jameson, and the firm stand taken by our Government on the Convention of 1884, removed all excuse for German intervention, and left the matter to be settled between London and Pretoria alone. The Boers have released all their prisoners, who will be required to answer to the English law for their act of filibustering, but they have arrested the leading agitators on the Rand on a charge of treason. As these are largely British subjects, and as the franchise which they demand is still withheld, the incident cannot yet be regarded as closed. It is evident that certain capitalists are at the bottom of the Jameson incident, and the resignation of his office by Mr. Rhodes, the Cape Premier (and managing director of the Chartered Company), shows how much our Colonial politics are complicated by certain private interests. No inquiry into the matter can be satisfactory which does not include the relations between the Chartered Company and the Cape politicians; nor should we be surprised if the days of the Chartered Company are numbered. Its political powers, at any rate, must be withdrawn.

THE BATTLE OF THE SCHOOLS.—“We are requested to state that the Lord-President and Vice-President of the Council are in receipt of so many resolutions for and against granting further financial aid to Voluntary schools that they find it impossible to send an answer in each case.” So we read in the newspapers, and the paragraph is so far satisfactory that it proves in the most practical form the interest which is being taken throughout the country in this momentous subject. Both sides are alert and active, and, if the Govern-

ment determine on a retrograde policy, they will carry it out neither with ease nor honour. Sir William Harcourt, in his two letters to the Rev. John Haslam, has spoken out bravely, and we are glad to note that Mr. Asquith has consented to take the chair at a meeting which is to be held in London under the auspices of the Nonconformist Council and the National League of the Evangelical Free Churches. It is high time that the leaders of the Opposition took this matter up in earnest. Many of the speeches delivered by the clerical reactionaries are deplorable, alike for their misrepresentation of our position and their "unfaith" in the Bible. Thus we find the Bishop of Chester making fun over "the great amalgamated denomination of undenominationalists," and asserting that "the undenominationalists are so pleased with their undenominational religion that they are not only willing to accept it for themselves, but to thrust it down their opponents' throats also." The Bishop knows, or ought to know, that we wish to do no such thing. We would allow to parents absolute freedom in the matter. Besides, so far as our "undenominational religion" consists of simple Scriptural teaching, such as is contemplated by the Act of 1870, it is, or ought to be, a part of all religion. It is an essential element in all Christian teaching, so that it thrusts down the throats of Churchmen and Catholics nothing which they do not profess to believe. As to the rest, which is denominational, let the denominations themselves supply it. The Bishop, who seems to be more of a Churchman than a Christian, says that the word "duty" has been instilled into the English national life through the Church Catechism, which he admired more every day; and spoke as if that Catechism were the only sure foundation of citizenship. We must suppose, according to this, that the Bible counts for nothing as an educational factor. Such pitiable "unfaith" is unworthy even of a bishop, and brings *his* religion, at any rate, into contempt.

MR. GACE'S CATECHISM.—The discussion as to this obnoxious production still continues. There have been attempts to prove that it is used in very few schools, and it is doubtless far less widely used than its author and his co-ritualists would like it to be. The significance of the reference, however, lies in the fact that the catechism teaches openly and aloud what a great many Anglicans say secretly and in a whisper. It reveals the real drift of the teaching which is actually given in many so-called Voluntary schools, where it is not formally used. The explanations we have been given as to the teacher who asked Mr. Gace's advice as to how he could teach this catechism surreptitiously are very lame. Mr. Gace advised him to write down the questions and answers on slips of paper, which he could afterwards destroy, or, better still, he could learn them by heart. We need scarcely say that this is one of the catechisms which denounce Dissent as sinful, proclaim that all religious teaching unsanctioned by the Church of England is misleading, and that there is no alternative between the Church and Atheism. Dr. Rigg was not far wrong when he spoke of it as pestiferous. Along with

other similar productions it has been lauded by Church papers as containing the very quintessence of "the Christian religion."

THE NEW POET LAUREATE.—The long interregnum is over, and the Court once more rejoices in the possession of its own special poet. Mr. Alfred Austin, who has received the appointment, has written a considerable quantity of verse, good, bad, and indifferent. He is by no means a popular poet, for his best work is not of a strictly popular order, but his appointment is, to a large extent, a political one. He has for some time been a leader-writer on the *Standard*. His first effort in his new rôle cannot be called a happy one, consisting as it does of verses in praise of "Dr. Jameson's Ride," an act which the doctor carried out in spite of the orders of Her Majesty's Minister, whose servant Mr. Austin also is. Such rampant, unblushing "Jingoism" is sadly out of place in a Court poet, and must do immeasurable mischief. Some of the doggerel is at once weak and impious. And how lame is the concluding stanza :—

"I suppose we were wrong, were madmen ;
 Still I think at the Judgment Day,
 When God sifs the good from the bad men,
 There'll be something more to say.
 We were wrong, but we aren't half sorry,
 And, as one of the baffled band,
 I would rather have had that foray
 Than the crushings of all the Rand."

A Prime Minister can appoint a Laureate, but cannot make a poet !

THE JUBILEE OF TWO GREAT NEWSPAPERS.—On January 21st, two of our leading English papers, the *Daily News* and the *Guardian*, celebrated their Jubilee. Of both papers the country has reason to be proud. The *Daily News*, whose first editor was Charles Dickens, has always been in the van of freedom, righteousness, and peace. It has rendered services which are simply inestimable to the cause of civil and religious liberty. Not long ago there was ground for the complaint that it gave too little religious intelligence ; but latterly there has been a decided improvement in that respect, and we trust that still more space will be devoted to the work of the churches and their allied societies. The *Guardian* is the most influential of the Church of England papers. It was started as the organ of the Tractarian movement, and has always advocated distinctly High Church principles. We differ from it both in its political and ecclesiastical views, but we have always admired the strength of its convictions, its able and scholarly discussions, and its general courtesy. It is one of the papers which even its opponents respect. We congratulate the proprietors on its jubilee, and trust that its next half-century will be in every sense as honourable as that which has just closed.

REVIEWS.

THE CHRISTIAN DOCTRINE OF IMMORTALITY. By Stewart D. F. Salmond, M.A., D.D., Professor of Theology, Free Church College, Aberdeen. Edinburgh: T. & T. Clark. 14s.

WE have already described Dr. Salmond's Cunningham Lectures as one of the few great books of the season, and great it assuredly is in its theme and its treatment as well as in its bulk, which extends to seven hundred octavo pages. It is mainly an attempt to determine the contents and significance of the words of the Lord Jesus, and to ascertain as explicitly as possible what these words disclose as to man's future, although there are two preliminary studies, one on the Ethnic, the other on the Old Testament preparation. These studies are, in fact, a masterly review of the beliefs which were current in the leading nations of the ancient world, the Indian, the Egyptian, the Babylonian, the Persian, and the Greek, the strength and weakness of which are both exhibited with great wealth of erudition, with a fine critical instinct, and a spirit of admirable candour. The doctrine of Immortality was not unknown to the writers of the Old Testament, though it was dim, fragmentary, and shadowy. The conceptions of Sheol or Hades were in a sense bald and colourless, and have value for us mainly as part of a progressive revelation. They gained their chief potency from the Hebrew faith in a personal God, righteous and holy, and in the possibility of communion with Him as the source and centre of life. Christ's teaching is examined principally in relation to five points—the Second Advent, the Judgment, the Resurrection, the Intermediate State, and Final Destiny. Then follow chapters on the General Apostolic Doctrine, the Pauline Doctrine, and the Conclusions to which the entire survey leads. Dr. Salmond finds it impossible to accept either the doctrine of Annihilation (*Life in Christ* its advocates call it), or of Universal Restoration. Our Lord's words are, in his view, plain and unequivocal, and teach with unhesitating certainty the eternity of future punishments. Whatever may be his sympathies, Professor Salmond is constrained to write:—"Christ's own teaching, we must conclude, gives the significance of finality to the moral decisions of the present life. If there are possibilities of change, forgiveness, relaxation of penalty, of cessation of punishment in the future life, His words at least do not reveal them. He never softens the awful responsibilities of this life even by the dim adumbration of such possibilities. His recorded sayings nowhere suggest the provision of ministries of grace, whether new or continued, in the after existence. They nowhere speak of a place of repentance unto life in the other world. They nowhere open the prospect of remedial discipline in the disembodied state, or of terminable award in the condition which follows the great day. They bring the two events, death and judgment, into relation, and give no disclosure of an intermediate state with untold potentialities of Divine love and human surrender. They never traverse the principle that this life is the scene of opportunity, and this world the theatre of human fates." That there are

mitigations not to be overlooked, Dr. Salmond does not deny. The Judge of all the earth will do right. There are degrees of guilt; penalty is not a mere pain imposed from without; as the man is so will be his state. And on one momentous point Dr. Salmond says:—"If there be at the decisive point of life, however late it may come, the tremulous inclination of the soul to God, the feeblest presence of that which makes for righteousness and faith in heathen or in Christian, it will be recognised of the Judge, and under the conditions of the new life it will grow to more in the power and the blessedness of good." This book is one which, in all subsequent investigations, will be much in evidence. It should be mastered by every student of theology and every minister. All who are interested in its momentous theme should ungrudgingly devote to it the time its study demands.

GATHERING CLOUDS. A Tale of the Days of St. Chrysostom. Two Vols.

By F. W. Farrar, D.D., Dean of Canterbury. Longmans, Green, & Co. 28s.

SOME people are nothing if not critical, and if they could not have an occasional fling at Dean Farrar—especially when he brings out a new book—their occupation would be gone. It is easy to represent the Dean's learning as secondhand, his acquaintance with a period as "got up," and his style as barbaric in its splendour; but nine-tenths of these critics would, if they attempted the tasks which he has accomplished, exemplify the force of Lord Beaconsfield's sneer, that the critics are the men who have failed. That there are faults in this as in other of Dean Farrar's books it would be idle to deny; they are, perhaps, too rhetorical, and on some points inaccurate. But their merits greatly outweigh their defects, and it is churlish to treat them with contempt. The life of Chrysostom readily lends itself to the purposes of the historical novelist. It has in it all the elements of a romance. Carried off, as he was, by deception, from his useful career as a presbyter at Antioch, he was raised to the patriarchal throne at Constantinople against his wishes and protests. He bowed reluctantly to the command of the Emperor (Theodosius), but was no Court flatterer. He struggled bravely against every form of corruption, both in Church and State, and in proportion to his vast spiritual power aroused the enmity of the world. One who was so fearless and scathing in his denunciation of gaiety and vice was not likely to be a *persona grata* either to the courtiers or the ecclesiastics of that corrupt age. His downfall was honourable to him. His exile and death illustrate the spirit of the Christian martyr. The story opens with a graphic account of the famous riot at Antioch in which the statues of Theodosius and his family were destroyed. Philip, the son of Hermas, one of the leaders of the riot, places himself under the presbyter's care and becomes his devoted companion, serving him with heroic constancy. Amid the graver purposes of the book, Philip's love for Miriam, a Jewish maiden, forms a pleasant episode. There are other striking figures in the story—Macedonius, the hermit; Stagirus, the demoniac; and Eutropius, the eunuch, whose fall is depicted in a terribly lurid light. Theophilus of Alexandria, a bitter foe of Chrysostom, was a thorough villain. The Goths, Gainas and

Stilicho, are names which suggest the beginning of the end. The massacre of the Goths at Constantinople, and the conflagration which followed the banishment of Chrysostom, are described with a power which enables us, in a sense, to *see* them. The ambitions and plottings of statesmen and ecclesiastics, the luxury, worldliness, and vice of men whose sacred calling demanded the renunciation of such things, the clash of contending factions, the strange reverses which befell some of the chief actors in the scenes—we are witnesses of them all. That the story has been written with a purpose is probably true. Dean Farrar has in his mind another city with which we are all more familiar than with that of the Golden Horn, and other ecclesiastics than those of these far-away centuries. He is a sworn foe of sacerdotalism and empty ceremonialism wheresoever they appear; and if the Ritualistic party in the English Church see in this brilliantly written story a condemnation of their pretensions and an exposure of their anti-Scriptural tenets, we do not suppose that Dean Farrar will be careful to deny it. No reader of intelligence can take up the volumes without being profoundly interested in them. We know of no more accurate or brilliant picture of the age of the “golden-mouthed” orator, who was also one of the greatest of saints, than that which is found here, and we are thankful to Dean Farrar for his courageous portraiture.

THE METROPOLITAN PULPIT. Vol. XLIX. Sermons preached by C. H. Spurgeon. London: Passmore & Alabaster, Paternoster Buildings. 7s.

It is certainly remarkable that so many of Mr. Spurgeon's sermons, hitherto unpublished, are still being issued weekly from the press. Those contained in the present volume are as varied, as forceful, and as worthy of a permanent place in a preacher's library as most of those published in Mr. Spurgeon's lifetime. There is an additional attraction in the volume, as it gives not only the sermons, but also the expository readings before the sermons, which, as our readers know, often formed the most striking feature of the services. In the work on “Sermon Preparation,” reviewed in another part of this magazine, Professor F. J. Chevasse states that Chancellor Leeke, when an undergraduate, heard Mr. Spurgeon preach in St. Andrew's Street, Cambridge, and that while he cannot remember a word of the sermon he has never forgotten the expository reading. This was by no means an uncommon experience.

TALKS TO YOUNG FOLKS. By G. Howard James. H. R. Allenson. 2s. 6d.

WE have sincere pleasure in commending this book to the attention of our ministers, Sunday-school teachers, and superintendents, as they will find in it much to help them in their work with the young. Mr. James has the happy knack of interesting young people, and of enforcing the highest lessons in a manner that at once gains their attention and impresses their memory. Several of these sermonettes have appeared in our own pages, and, as we can testify, were highly appreciated by our readers. The volume should be studied by all who wish to learn the art of addressing children, while, as a Sunday-school prize-book, it should command a wide circulation.

JESUS CHRIST AND THE PRESENT AGE. By James Chapman. London :
C. H. Kelly, 2, Castle Street, City Road, E.C. 3s. 6d.

MR. CHAPMAN'S volume contains "The Twenty-fifth Fernley Lecture," which was delivered at Plymouth during the session of the Wesleyan Conference, in August last. It is brief, but able and suggestive, showing with a cogency of reasoning and an appositeness of illustration which amount to demonstration that the religion of Jesus Christ harmonises with the best aspirations and the deepest needs of our time. Our Lord's teaching as to God, to man and morality, and His relation to social and industrial questions, prove that He and He alone can meet the need of a universal religion. Mr. Chapman brings to his task the knowledge and culture of the scholar, the temper of the philosopher, and the enthusiasm of the Christian, and his book is a welcome and should be a popular apologetic.

JOSEPH, THE DREAMER. By Robert Bird. London : Longmans & Co. 5s.

MR. BIRD was so successful in his work on "Jesus, the Carpenter of Nazareth" that we are not surprised at his attempting a similar work on one of the most fascinating of Old Testament characters. He has embodied in his narrative an immense amount of information, and gives a realistic colouring to his picture, showing that he is possessed of a vivid historical imagination. In one or two instances there is undoubtedly more imagination than history, and the language occasionally shows an undue straining after simplicity. The work is, however, a valuable help to the study of this delightful Scripture story.

THE HISTORY OF THE BAPTISTS OF RADNORSHIRE. With a Sketch of Non-conformity in the County. By John Jones. London : Elliot Stock.

WORKS of this class have necessarily a limited circulation, but from a denominational standpoint they are of great value. Mr. Jones has made extensive and careful researches, and narrates many striking instances of heroism, fidelity, and success, of struggle for principle, and self-sacrifice for its defence and extension, which will be a stimulus to many.

THE CHURCH OF SCOTLAND. A Sketch of Its History. By the Rev. P. M'Adam Muir, D.D. London : A. & C. Black. 1s. 6d. net.

THIS is the enlarged edition of one of the most attractive volumes of the Church of Scotland's "Guild Library." It has reached its "nineteenth thousand." It is a compact, lucid narrative, written from a distinctly State Church standpoint, and pleading for Presbyterian reunion on the basis of Establishment, not always grasping the full significance from the spiritual side of the Disestablishment principle, but fair and manly in tone, and of value to the members of all churches. This edition is enriched with various footnotes and a good index.

THE CHRISTIAN YEAR. Thoughts in Verse for the Sundays and Holydays Throughout the Year. By John Keble. With an Introduction and Notes by Walter Lock, M.A., and Five Designs by R. Anning Bell. London : Methuen & Co., 36, Essex Street. 3s. 6d.

THERE are already many admirable editions of "The Christian Year," but in some respects this of Mr. Lock's will take precedence. The Introduction is valuable both on biographical and poetical grounds. Among the marked features of the edition attention is attracted by the preliminary notes attached to each poem, stating in a few brief sentences the central idea of the poem, and so helping the reader to a more thorough understanding of it. Mr. Lock has studied the text of his author with a care and enthusiasm which are too often reserved for the classics. The printing and binding of the edition are a worthy setting of one of the most popular religious books in existence.

SCOTLAND : Picturesque and Traditional. A Pilgrimage with Staff and Knapsack. By George Eyre-Todd. Cassell & Co. 6s.

IN this bonnie book on "Bonnie Scotland" Mr. Eyre-Todd tells the story of a tour, mainly a walking tour, undertaken in the autumn of 1894. Starting from the Border towns he proceeded to Edinburgh, thence to Stirling, Perth, and Aberdeen, traversing what is known as "The Queen's Country" in the Braemar district, thence by the Grampians and Strathspey to Inverness, and by the McBrayne route on the Caledonian Canal to Oban, from which place he visited Staffa and Iona, Skye, Gairloch, and other places of interest. His descriptions are clear and vivid ; he has made himself thoroughly acquainted with the Old World traditions and the romantic history of these places, and has altogether written one of the most interesting and instructive books on the subject which a tourist could wish to have placed in his hands. The volume is admirably illustrated, the illustrations being both profuse and good.

SERMON PREPARATION. Recollections and Suggestions by the Bishop of Ripon, the Dean of Norwich, the Dean of Canterbury, Archdeacon Sinclair, Canon Tristram, Prebendary Webb-Peploe, the Rev. H. C. G. Moule, the Rev. F. J. Chevasse, the Rev. W. H. M. H. Aitkin, the Rev. A. J. Harrison, the Rev. H. Sutton, and the Rev. A. R. Buckland. London : Seeley & Co., Essex Street, Strand. 3s. 6d.

THIS volume has grown out of a series of articles contributed to the *Record*, whose Editor, the Rev. A. R. Buckland, writes an appropriate introduction. Although the papers are short, they are pithy and pointed, touching on all aspects of the preacher's duty. They are in all cases the fruit of wide experience, and cannot fail either to exalt a young preacher's idea of his office, or to suggest the best means of attaining proficiency in his work. Though the counsels are diversified, there is a wonderful harmony among them, and the work is probably more efficient than any book of similar length by one author could possibly be. We strongly urge all young ministers and students to possess themselves of it.

FROM FAR FORMOSA. The Island, its People, and Missions. By George Leslie Mackay, D.D. Edited by the Rev. J. A. Macdonald. With Illustrations and Maps. Oliphant, Anderson, & Ferrier. 7s. 6d.

No department of our Christian literature has been more greatly or continuously enriched during recent years than that which relates to foreign missions. The works to which this great enterprise have given birth form a considerable library, and many of them have already attained the dignity of Christian classics. The stories of Mackay of Uganda, of Paton, of James Gilmour, of Thomas Comber, are "familiar as household words" in thousands of Christian homes, and only those who have not read the book will deem us guilty of exaggeration in claiming for Dr. Mackay's "From Far Formosa" an equality of interest and worth. Dr. Mackay's parents emigrated to Canada at the time of the infamous Sutherland clearances fourteen years before his birth. But happily they took with them a richer boon than the memory of injustice and eviction. They were devout, God-fearing people, and trained their children to "read the Bible and believe it, to listen to conscience and obey it," so that it is no matter for surprise that young Mackay became a decided Christian, and resolved to become a missionary. After an adequate training he went to Formosa, in 1871, as a missionary of the Canadian Presbyterian Church, and there he has laboured ever since, overcoming immense and what to many would have seemed insuperable difficulties, amid threats from infuriated mobs, charges of the most repulsive kind, amid injuries and insults which would have broken down the stoutest-hearted apart from the presence of Christ. Dr. Mackay made his way slowly and steadily, gained the confidence of the natives by his kindliness and tact, and achieved a success which is by no means fully represented by his sixty chapels, his hospital, and schools, his "Oxford College," and his 2,000 converts. The transformation which the Doctor is able to report is simply marvellous, and scatters to the wind the idea that missions are a failure. The medical part of his work (especially, perhaps, his dentistry) has proved of special value. The address presented to him on the eve of his departure for Canada in 1893, the honours done him by natives and foreigners alike are but one of many indications of the value of his labours. Those labours are here graphically described. The chapters on the geography and history, the geology, trees, plants and flowers, and animal life of the island have a distinct scientific value. There are three good maps and a number of capital illustrations. This is a book which should be read and read again. Our best wishes are with Dr. Mackay in his heroic service, and we doubt not that He who has thus far preserved and prospered him will enable him to overcome the new difficulties which face him through "the coming of the Japanese."

FAMILY PRAYERS FOR THIRTEEN WEEKS. By J. R. Miller, D.D. Thomas Nelson & Sons. 3s. 6d.

ANOTHER book from the indefatigable pen of Dr. J. R. Miller. In more volumes than we can easily enumerate he has proved himself a wise and

sympathetic counsellor in regard to the duties and privileges, the trials and temptations, the sorrows and the joys of the spiritual life, and here he offers himself as a helper in our approaches to the Throne of Grace. It is best when the heart, out of its own fulness, can express itself in prayer, but there are numbers of devout Christians who cannot easily put their desires into words and speak aloud. Such will be greatly assisted by a work so reverent, so humane and judicious as this. The prayers are brief, varied, comprehensive, the outcome of a strong evangelical faith and a rich Christian experience.

MESSRS. HODDER & STOUGHTON'S BOOKS.

THESE publishers have issued, under the editorship of the Rev. W. Robertson Nicoll, LL.D., a series of "Little Books on Religion," at 1s. 6d. each. Five of the six announced are already in our hands:—CHRIST AND THE FUTURE LIFE. By R. W. Dale, LL.D.; THE VISIONS OF A PROPHET. Studies in Zechariah. By Marcus Dods, D.D.; THE SEVEN WORDS FROM THE CROSS. By W. Robertson Nicoll, LL.D.; THE FOUR TEMPERAMENTS. By Alexander Whyte, D.D.; THE UPPER ROOM. By John Watson. It would be at once difficult and needless to enter upon a minute description of these books, one and all of which we heartily commend. It is long since we have received a series of little books on great subjects with so much satisfaction. Dr. Nicoll's chapters appeared as leaders in the *British Weekly*, and attracted wide attention by their strength and fervour. Dr. Dale's book has all the robustness, the majesty and grace of style, as well as the fine doctrinal insight and evangelical fervour which we associate with his writings. Dr. Dods has given an admirable view of the prophecies of Zechariah; while Dr. Whyte's dissertations on the Sanguine, the Choleric, the Phlegmatic, and the Melancholy Temperaments display all the subtle analysis and racy exposition and telling application which have given him his peculiar power. Mr. Watson charms his readers with his discourses on the "Upper Room" by the same combination of profound mysticism and manly sense which delighted us in his Drumtochty sketches.—THE PERMANENT MESSAGE OF THE EXODUS, and Studies in the Life of Moses. By the Rev. John Smith, D.D. 3s. 6d. The contents of this volume were delivered as lectures to the author's congregation in Broughton Place Church, Edinburgh, largely as the result of a visit to Egypt in the spring of 1893. The ground over which Dr. Smith travelled gave to the history of the Exodus and to the personality of Moses a new vividness. As in the case of Palestine and the Life of Christ, the place and the narratives are mutually explanatory, while the symbolical aspects of the history, its permanence and world-wide lessons, assume an overpowering distinctness. Dr. Smith does not trouble himself here with critical questions, though he is not indifferent to them in their own place. His discourses are sober, scholarly, practical, and eloquent—a good model of that popular preaching which is attractive and edifying without being shallow.—THE PROBLEM OF THE AGES, by the Rev. J. B. Hastings, M.A., Edinburgh

(3s. 6d.), is "a book for young men." The problem in question is, of course, that which relates to the existence and government of God, our responsibility to His judgment, our dependence on His grace. It is the problem of the supernatural which, as every intelligent man knows, "cannot be put by." The author's plan is thus described by himself:—"The book is divided into seven chapters, and the author's own description of them may be adopted. In the first six chapters an endeavour is made to set forth clearly and succinctly the grounds for believing in the existence of God, and the knowledge of His being and attributes through His several manifestations in the world and man. In the seventh a direct appeal is made to the spiritual faculty and the verifiable facts of Christian experience." The chapters are entitled God in Nature, in Conscience, in Providence, in History, in Scripture, in Christ, in Consciousness, and over the ground thus indicated Mr. Hastings treads with firm step. He has read widely and thought deeply, and writes with admirable lucidity and force.—THE DEANE GIRLS, by Adelaide L. Rouse, is aptly described as a "home story." The bright, merry girls at the rectory, who pity themselves because they are all girls, are well worth knowing. That they have a "guid conceit" of the deanery is perhaps pardonable. Their domestic and social life, their love affairs and marriages, their sorrows, disappointments, and bereavements, are simply brought before us; and, while there is no "preaching" in the book, many admirable lessons are inculcated.

MESSRS. MACMILLAN'S BOOKS.

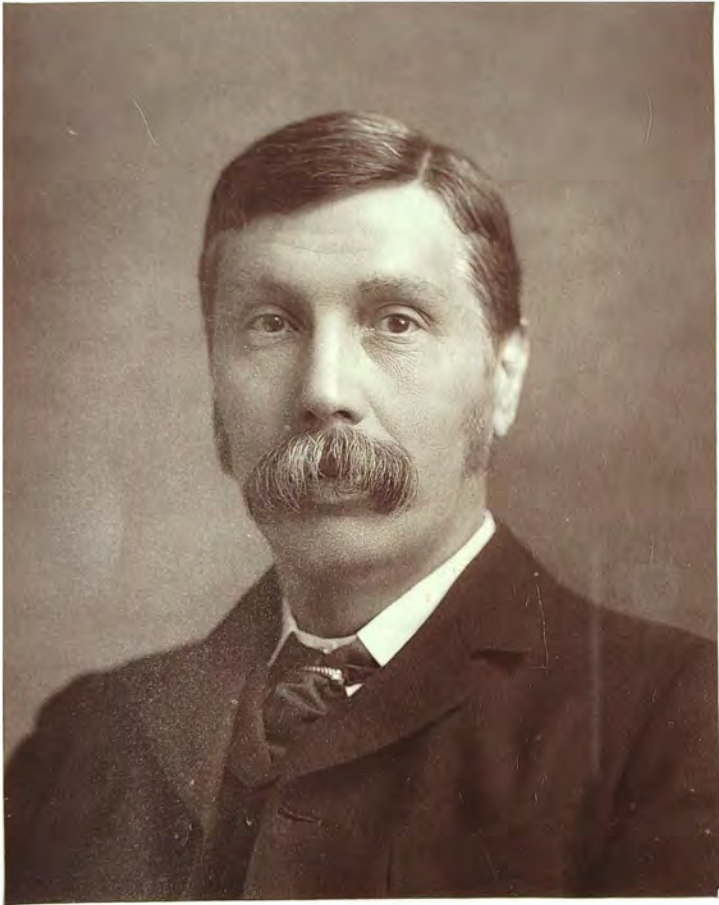
THE re-issue of the "English Men of Letters," in what may be regarded as the Library Edition, concludes with Vol. XIII, containing BACON, by the late Dean Church; BUNYAN, by James Anthony Froude; and BENTLEY, by Professor J. C. Jebb. Of these three volumes the "Bacon" and the "Bunyan" are perhaps the best known, as the men themselves were; but Professor Jebb's "Bentley" is not unworthy of its high companionship. Bentley, as a great classicalist, made his mark on English scholarship, but we should scarcely place him on a par for genius with either Bacon or Bunyan. The monographs are all of them excellent, and can be neglected by no one who is anxious to become acquainted with the works of these distinguished men, who, in science, popular theology, and classical education, are among the glories of English literature.—In the "Cranford Series" there has been issued the most Delectable History of REYNARD THE FOX. Edited, with Introduction and Notes, by Joseph Jacobs. Done into Pictures by W. Frank Calderon. The story itself ranks next to "Æsop," and is everywhere known and appreciated. Reynard, "strong in counsel," has been the instructor of thousands of children who have gone to him simply for amusement. Mr. Jacobs furnishes a capital account of the origin and history of the fable, and points out its place in folklore. The text is one that children can read with pleasure, while the illustrations are a source of unfailling delight.—In the

Pocket Edition of Charles Kingsley's works we have now **WATER BABIES**: a Fairy Tale for Land Babies, apparently the twenty-first reprint of the work, which is an exquisite narration of one of the most fascinating "fairy tales of science," telling of the wonderful living creatures which abound in river and sea. Mr. Kingsley's interpretation of the beautiful parable of nature is marvellously suggestive.—The admirable People's Edition of Tennyson consists this month of **WILL WATERPROOF AND OTHER POEMS**, and **THE PRINCESS**, Vol. I.—In the Illustrated Standard Novels there has been issued **SIBYL**; or, **The Two Nations**. By Benjamin Disraeli. Illustrated by F. Pegram, with Introduction by H. D. Traill. The novel is far away the most popular of the clever and brilliant series to which it belongs. Many consider it to be Disraeli's greatest work, alike in sincerity, in story, construction, and execution. It is partly a political discussion and partly a discussion of the condition of the people. Its brilliant portraiture and pungent satire are enjoyed by all who read it. The illustrations deserve special mention.

RELIGIOUS TRACT SOCIETY'S BOOKS.

SHORT BIOGRAPHIES FOR THE PEOPLE. By Various Writers. Vol. X. We have often expressed our appreciation of this most valuable series, one of the most useful, from a popular point of view, with which we are acquainted. The biographies that have interested us most are perhaps those on Savanarola, Pascal, Horatius Bonar, Norman Macleod, and Zachary Macaulay, though it is invidious to draw comparisons where all are so good.—We need do little more than direct attention to the excellent **PRESENT DAY TRACTS**, on Subjects of Christian Doctrine, Evidence, and Morals, by Various Writers. Vol. XIII. Mr. Kaufmann's tract on "Heredity and Personal Responsibility" grapples with some of the scientific questions which are now to the fore, while another most useful section of the volume is "The Early Witness to the Four Gospels," by the Rev. S. Walter Green, M.A., of Regent's Park College.—In the volume, **FOR HIS SAKE**, we have the record of a life consecrated to God and devoted to China, being extracts from the letters of Elsie Marshall, martyred at Hwa-Sang, August 1st, 1895. The circumstances which accompanied Miss Marshall's martyrdom are still fresh in the memory of English Christians. Miss Marshall was a devout, self-denying, and true-hearted missionary. Her letters are marked by simplicity and earnestness of spirit, as well as by vividness of description, and are, perhaps, all the more interesting for not having been written with a view to publication.

MESSRS. BLISS, SANDS, & FOSTER have surely made a record in their popular editions of **THE ARABIAN NIGHTS** (Lane's Translation) and **ROBINSON CRUSOE**, two royal octavo volumes, really well printed and bound in red cloth, published at the incredibly low price of two shillings each! No popular editions can compete with them.



London Stereoscopic Company.
(Permanent Photo.)

Photo by Elliott & Fry,
Baker Street, W.

Yours faithfully
James Bowden

THE
BAPTIST MAGAZINE

MARCH, 1896.

MR. JAMES BOWDEN.

MR. JAMES BOWDEN, whose name was last year added to the Council of the Baptist Union, and who, at the meeting of the Herts Union of Baptist Churches, held in June, at Tring—the town, by the way, in which he received his education—was elected president, is a man who may be said to lead two lives—that in which he is most widely known as managing director of one of the largest and oldest publishing houses in London; the other as deacon, church secretary, and Sunday-school superintendent of the Baptist church at New Barnet, with which he has been actively connected for more than twenty years. He is also a true friend to the village churches of Hertfordshire, frequently visits, and as opportunity offers gladly serves them.

Of Mr. Bowden, as of few business men, it may be said that his heart is as much in his church and religious work as in his business. He has on more than one occasion, indeed, been reminded by medical men and friends that, in view of the many anxieties which the responsible post he holds in the business world entail, he owes it to himself and to his family to relax his efforts in church work somewhat, and to devote his scanty leisure to the pursuit of health. Church meetings, it has been said, are not the most beneficial form of recreation to a man who has spent a long day in controlling a vast commercial concern. He has been urged to ride, shoot, cycle, or golf, and has been told that he is courting a "break down" by neglecting to take sufficient exercise. To all these monitions Mr. Bowden listens courteously and quietly, but

the evening finds him, as usual, entering heart and soul into some noble and devoted work for the Church of God, or for the benefit of his fellow-creatures.

Though by no means aggressive in his attitude, either to Episcopacy or to other denominations than his own, Mr. Bowden is an uncompromising, faithful, and loyal son of the Baptist Church. She has, indeed, no more earnest lay-worker than he, and if he has taken no very prominent part in public meetings or councils, it is only because he prefers to work quietly and unassumingly at the duties which lie next to him. Mr. Bowden was born in London about the middle of the present century, and received his early and only education at a school in Tring. Owing to the death of his parents, he was left with the care of two sisters and a home, being an only brother, at an age when real preparation for the struggle of life was about to begin. Further preparation had to be dispensed with, and stern realities entered on forthwith, his first commercial connection being with the firm of S. O. Beeton—a name fragrant with happy memories to the boys and girls of thirty years ago.

When Mr. Beeton, a man of very striking personality, joined the firm of Ward, Lock, and Tyler, Mr. Bowden was invited to do so also, which invitation he accepted. He was appointed to assist Mr. Charles Tyler (brother of the Mr. Tyler who afterwards became Lord Mayor), and on Mr. Tyler's retirement, Mr. Bowden took the place which that gentleman had filled in the business.

After Mr. Beeton's secession from the firm, Mr. Bowden was selected by the late Mr. Lock to undertake a responsible share in the present management, and from that time onwards his duties increased, and he was eventually taken into partnership.

When Mr. Lock's increasing ill-health necessitated his practical retirement, so far as taking any active part in the business of the house was concerned, other changes became necessary, and the firm was reconstituted as Ward, Lock, and Bowden, Ltd., with Mr. Bowden as managing director.

The firm as it now stands consists of Mr. Bowden, Mr. John Lock, and Mr. George Ernest Lock, the second-named gentleman being the brother, and the third the eldest son of the late Mr. George Lock, and it is no exaggeration to say that as now conducted by Mr. Bowden and his co-directors, the name of Ward, Lock, and

Bowden is one of the most "live," prominent, and prosperous publishing houses of the day; and its success is due in no small measure to the geniality, tact, and energy of its managing director. It has branch establishments in New York and in Melbourne, and is constantly to the fore with signs of activity and enterprise, not the least of which has been the launching of the *Windsor Magazine*, which in little more than twelve months has achieved a success almost unprecedented in the history of periodicals. Among other well-known publications issued by this firm may be mentioned "Haydn's Dictionary of Dates," "Mrs. Beeton's Book on Cookery and Household Management," "The Minerva Library of Famous Books," which, by the way, was the inception of Mr. Bowden, and to the high value of which frequent testimony has been borne in the pages of this magazine. "The Tennyson-Doré Gift-Books," "The Select Library of Fiction," and last, though not least, the earlier publications of the famous house of E. Moxon, Son, and Co., and of William Tegg.

The list of authors whose books have been issued by Ward, Lock, and Bowden is almost endless, and numbers many of the greatest writers both of older and younger generations, from Mr. George Meredith and Mr. Frederick Locker to the last recruits to the ranks of successful authorship. The relations between author and publisher are often strained. To the authors who publish with Ward, Lock, and Bowden, Mr. Bowden is a valued personal friend, as more than one cordial "dedication" testifies. It is within our knowledge that the terms of several dedications have, by Mr. Bowden's earnest entreaty, been toned down, on the ground that they were too flattering!

Needless to say Mr. Bowden is one of the busiest men in London, but to be busy is never with him an excuse for being brusque. On the contrary, his courtesy is constant and unfailing, and all with whom he is brought into contact, be they rich or poor, old or young, of high rank or humble, one and all receive the same kindly consideration at his hands.

It may be of interest to the readers of this magazine to know that Mr. Bowden's first pastor was the Rev. Dr. Laudels. He was associated with the church at Regent's Park in the bright and prosperous days of 1865-75, and ever gratefully acknowledges his

indebtedness to the strong evangelical preaching of that sturdy Nonconformist.

Mr. H. M. Bompas, now Q.C. and Recorder of Plymouth, at that time settled down at Regent's Park with all the prestige attaching to a brilliant university career, and had succeeded in gathering round him a large number of young men, some of whom have since made their mark in the political and religious world. The whole tone of the teaching was directed to the practical and manly side of the Christian life, and Mr. Bowden bears glad and willing witness to the influence for good which he received from his association with Regent's Park Chapel at this critical time of his life. With his life in his business and in the church, his home-life is in perfect harmony, and among the influences which have made him, no secondary place must be assigned to the wise and genial companionship of his wife, nor would he be content unless such an acknowledgment were made.

May our friend be spared through coming years to multiply the evidence, while enriching his own experience, in verification of the promise, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Fidelity to principle and confidence in God have ever been the regulating forces of his life.

One of the saddest features of this age is found in the many one constantly meets who, having heard the "Two Voices" of Tennyson, live on in a miserable mental balance of indecision and unrest as to which shall be the guide.

This life heard them too, but early decided which should lead, and

"Rowing hard against the stream,
Saw distant gates of Eden gleam,
And did not dream it was a dream."

Should there ever be a fuller and more detailed portrayal of this life and character, it will supply another striking spring of inspiration for the youth of our churches. J. E. A.

IN the "Guild Library of the Church of Scotland" Messrs. A. & C. Black send out, in the enlarged crown 8vo, THE OLD TESTAMENT AND ITS CONTENTS, by James Robertson, D.D. The book has reached its seventeenth thousand. While fully abreast of the latest scholarship, it is reverent and sober in tone, and is a prince among works of the *multum in parvo* class.

REASON'S WARRANT FOR CHRISTIAN FAITH.

BY REV. JOHN THOMAS, M.A.

I.—GENERAL RELATIONS BETWEEN FAITH AND REASON.

IT is scarcely necessary to intimate—though it may possibly remove some misapprehension at the outset—that it is not my intention in this series of papers to undertake such an ambitious task as that of a philosophy of the Christian faith. Not that the work has already been so completely and satisfactorily done that there remains no need of such an undertaking. It is true that many ambitious and powerful contributions have been made to this very important domain of philosophic and theological thought, yet, after paying a very high meed of admiration to some of these, we feel persuaded that there is in this department still much land to be possessed. But it is one thing to see a great void in the world of highest thought; it is another to be prepared even to make the attempt to fill it. Further, even though one felt impelled to the daring of such a gigantic task, its very vastness would laugh to scorn the necessary limits of this series of papers, while the treatment of the subject could scarcely by any ingenuity be made suitable for the pages of a popular magazine. All that I can do, under present circumstances, is to offer a number of more or less disconnected suggestions, which tend to impress the conviction that Faith is profoundly and securely established in Reason and that true Reason has its very foundations in Faith.

We cannot, of course, make the slightest attempt here to pursue Faith and Reason back to their ultimate unity, for that would lead us, not only to a philosophy of religion, but also to a complete metaphysical system. We will not torture our readers so. We will, not less for our own sake than for that of our readers, keep as near the surface of life as is possible in such a discussion; for fortunately, life is full in all its parts of burning sparks from the infinite central fire of Divine truth. Enough for the present if we can unveil a picture here and there in which Reason and Faith are clearly seen to be clasped in a fundamental and mutual embrace.

Before proceeding to the consideration of specific Christian ideas

in their relation to the utterances of Reason, it is necessary to some extent to show that the attempt to wed Faith and Reason is itself a reasonable one. For, according to some very prevalent definitions of Reason and Faith, they are so utterly divided from one another in their very nature, that any attempt to reconcile them is an absolute absurdity. From such a standpoint they cannot possibly have anything to do with each other. Each exists apart, absolute and independent. Reason can only establish Reason, and Faith must stand upon Faith alone. Others, indeed, reconcile Faith and Reason after a fashion that is more complete than it is inspiring and convincing. For they reduce both to a compound of blind impulses, in which the validity of the one as well as of the other for ever disappears. This marvellous exploit of reasoning, which succeeds in annihilating Reason itself, need not occupy our time or attention in this series of papers. Those that deny the validity of Reason have put themselves outside the pale of reasoning, and, in their condition of vanished reason, must not be allowed to disturb the contemplations of those that still consciously retain their sanity. But there are two classes of people to whom our attention must be given—those that assert the validity and sovereignty of Reason and its *contradiction* of Christian Faith; and those that assert the validity of both Faith and Reason, but refuse to admit that Faith is set in the heart of Reason.

In spite of all that has been written about Reason and Faith, it is necessary that we should begin by defining our terms, at least so far as to prevent any grave misapplication of them. With regard to the term "Faith," we deem it necessary simply to warn our readers against any definition of it which at the outset *excludes* direct and intimate relation with Reason. It is so common to assume that Faith is a kind of breaking away from Reason, that the illegitimacy of the assumption needs to be carefully pointed out. Such a divorce between Faith and Reason must be *proved*, if it exists at all, and not groundlessly assumed at the outset. In order to avoid any assumption, we may provisionally define "Faith" as a mode of apprehension relating to things eternal and Divine. We have not consciously prejudged anything in this definition. We do not assign Faith to any particular section or organ in human life, nor do we take it for granted that its "apprehension" is *true* or

otherwise. That it is, as so explained, a mode of apprehending things eternal and Divine is surely a truism.

Around the term "Reason" still more subtle dangers gather. A constant fallacy that vitiates the writings of a certain school of thought consists in making "Reason" coincident with the superficial processes of formal logic. They admit nothing to be in Reason except what they can cut up into little consistent atoms to put into the little scales where logical premisses are weighed against logical conclusions. This may appear to them a very wonderful philosophy of knowledge, but is only comparable to the procedure of an anatomist who should refuse to believe in the vital force which he naturally cannot find after he has dissected the living body. Logic, as the term is generally used, is only an anatomical dissection of some elements of Reason. Beyond this, Reason reigns in the infinite and unanalysable processes of life.

A kindred, though not identical, fallacy lies in the confusion of Reason with reasoning. This confusion is one of a group of grave defects that vitiate the general scheme of Mr. Balfour's "Foundations of Belief" though many of the general contentions and arguments it contains are excellent and irresistible. That the Christian faith has not been *consciously reasoned out* by men does not at all evidence its independence of Reason. It may simply prove that our explicit reasonings are only a small portion of the all-encompassing Reason in which our life is embedded, and that the later analytic processes of thought are dependent upon a great soul of Reason, in which the practical life has found direction and inspiration and energy. The question is not whether "Faith" has been *reasoned out*, but whether, when examined, it does not furnish evidence of its own profound truth, and so prove itself to be the offspring of the eternal Reason, to which belongs the whole sphere of eternal truth.

What, then, can we say concerning the general relations that must subsist between Faith and Reason as thus defined? Is it possible for us to rest in the position which is taken up by some, that they are altogether independent of one another, and that each is its own sole and sufficient evidence? It is, no doubt, to be fully admitted that the convincing power of Faith, especially in certain of the higher manifestations of it, is so great as not only to

be all-sufficient for the believer, but even to impart a peculiar intensity and certainty of assurance which can scarcely be given by the most convincing processes of reasoning. Thus far Faith is "the evidence of things not seen." But it is clear that if we are to regard the world in which we live, and of which we form a part, as set in reason, with no portion of it an irreducible surd, all "evidence" must have Reason for its solid base. If the quality of vivid conviction which is characteristic of Faith be a delusion, then Faith may, indeed, be said to be independent of Reason, but it, at the same time, ceases to be evidence, and cannot establish its own claims. But, if the *truth* of Faith be the secret of its *assurance*, then it comes within the domain of Reason, for no truth can possibly be outside of that domain. As a matter of fact, Faith lives in Reason, and, if it were possible for it to contradict Reason, it would die. A historical view of the development of religious Faith would set in a clear light the intimate interaction between Faith and Reason. We cannot present such a review here even briefly, for it would lead us too far afield. We would merely point out that this development has depended upon two intertwined elements—viz., an inner moral evolution which we cannot here define any further, and the continuous service of the reasoning powers, which has diligently sought to purify Faith by stripping it of irrationality and superstition. In this intertwining of elements in the development of Faith, its fundamental unity with Reason is clearly revealed. So the self-evidencing power of Faith in certain of its manifestations is not an indication of its divorcement from Reason, but rather assures us that in such a case it and Reason are one.

There is a somewhat popular theological method of distinguishing Faith from Reason to which I cannot avoid referring in such a discussion as this. It consists in adopting the time-honoured division of human nature into the three parts of body, soul, and spirit, and in assigning certain independent functions to each.

All of this confident classification that concerns us at present consists in assigning to the soul the function of Reason and to the spirit that of Faith. I will not raise the obvious question whether this division of human nature was ever intended, or is at all suited, for the object to which it is thus put. It is harder to refrain from

questioning the minute division of functions between the parts thus separated, which reminds one more of the methods of a confident phreunologist than of the serious reasonings of sober theologians. But a directer path is open for our feet, and we will follow it.

In this division of functions we find again the common confusion between Reason and Reasoning. What they here distinguish from Faith is the intellectual activity of reasoning, the activity that from definitely formulated thought-premisses passes to definite thought-conclusions. If we begin by so defining the intellectual functions that they shall cover and exhaust the whole universe of Reason, then, of course, Faith and Reason must part company for ever, to the unspeakable ruin of both. But not only can we not make such an assumption, but, as we have seen, if Faith be truth, we must definitely include it, no less than our intellectual functions, within the wide domain of Reason.

Further, whatever division we may be pleased to make of human nature, we cannot hold the different sections apart in such independent and unrelated fashion as the advocates of the preceding arrangement would do. All the parts must exist in organic unity. They are no less one than they are many. The arm cannot say to the head, "I have no need of thee." Nor can the human spirit set itself up in independency of the human soul. One bond must unite the whole; one principle must reconcile and energise every part. If there be one life of Faith, all solitary and independent, and another life of Reason equally so, you have not one individual, but two, and human life, as we hitherto know it, disappears. Even if we admit that the function of reasoning belongs to the soul, and that of faith to the spirit, yet these in the unity of the individual life must be mutually interlaced in living and inextricable bonds, and thus find eternal reconciliation. The forces of Faith must pour themselves into the soul that reasons, and the forces of Reason must equally flood the spirit that has the vision of Faith. So Faith and Reasoning as separate functions, however they may be distinguished, must be reconciled by some all-embracing principle which includes them both, and what can this be but the eternal ground of Reason?

There is a well-known picture called "Faith and Reason," in which Reason is represented as a weary man laboriously toiling

up the hill-side, evidently pursuing a slow and weary way. Above him "Faith," in the form of an angel of light, is soaring triumphantly on an easy journey to the sky. One hesitates to criticise a beautiful, suggestive, and in many respects true picture. Yet it contains the common mistake. It is not "Faith and Reason" that is there depicted, but "Faith and Reasoning," a very different matter. It is our task in these papers to show that the soaring of Faith is as much set in Reason as the intellectual activities of the climber. And even "Reasoning" and "Faith" never have been, and never can be, so utterly disconnected as they would appear to be in the picture referred to. They are parts of one great whole, and can only thrive in profound and unceasing union with each other.

If we now apply our definition of "Faith" and "Reason," in which we assumed nothing that would not be readily granted by all, we shall obtain precisely the same result. It is specially necessary to remember the distinction between Reason and Reasoning. Now, without controversy, Faith is a mode of obtaining knowledge. We need not assume here either the *truth* or the *falsity* of the knowledge so obtained. Equally without controversy, Reasoning is a mode of obtaining knowledge. Every rational being will also assent to the proposition that all knowledge, from whatsoever source it comes, is one and indivisible. Knowledge that is unrelated to any other knowledge ceases to be knowledge. The universe of truth is one, and each truth lives in every other. And the same essential unity must also belong to the faculties, by whatever names they may be called, that apprehend any part of the one great realm of universal truth. As the truth is one, so the vision that perceives it is also ultimately one. We can scarcely fail to agree that the one great principle which thus gives unity to Faith and Reasoning is the eternal Reason upon which the worlds are built.

There is yet one difficulty which may possibly be raised. Granting that there is no escape from the conclusion that Faith is embedded in Reason, yet is it not possible that the reasoning powers of man may be unable to discover, and to express in terms of thought, the Reason that lies latent in Faith? This objection is often expressed in the form, that the Revelation of God to Faith

transcends human thought. There is a truth underlying this statement, but the implication that many give to it is quite untenable.

There are limits to our human apprehension of truth, as we sometimes discover in ways that are mortifying enough. Yet the actual limits vary with different individuals. There is no fixed barrier in the world of Reason over which human reason is for ever forbidden to cross, and indeed we are continually winning larger territories for the thought of men. We are subject to limitations that make the perfect apprehension of universal truth practically impossible for us. But no actual "unknowable" can be set up for thought in the world of Reason, without contradicting Reason itself.

The results of this for our present purpose are clear. Wherever Reason reigns there is an open door for human thought. Nor can it fail to gather treasures wherever Reason is found. It has not been able to exhaust the Reason of the world that is perceived through the senses any more than that which is given in the vision of Faith. The one is quite as much transcendent as the other. Each is full of great problems, before which the thought of man is staggered. Yet enough can be known to prove that in the one, as in the other, there is a great heart of Reason, the impress of the Divine hand. Indeed, it would be easy to show that Thought has, again and again in the course of its history, discovered the grandest secrets of Reason in the world of Faith, and has used them with splendid effect in the interpretation of the world of sense. In the remainder of this series of papers it will be our purpose to endeavour to catch some fragmentary glimpses of the vast world of Reason which we hold to be contained in the Christian Faith, and so seal this Faith for all that desire such sealing with Reason's Warrant.

To their "Present Day Primers," the Religious Tract Society have added A PRIMER OF ROMAN CATHOLICISM, by the Rev. C. H. H. Wright, D.D., the well-known Bampton and Donnellan Lecturer, and a Biblical scholar of high repute. He is as well qualified by training, scholarship, and environment, as any man we know, to examine the Papal doctrines in the light of Scripture, and his work, though small, is comprehensive, able, and conclusive. Its wide circulation in the present juncture of affairs will be of immense service to Protestant truth. It is published at 1s.

PSALM XC.

OF the glorious song-illumination of the Temple of God upon earth, the Ninetieth Psalm is the oldest lamp. Its brightness has not waned for three thousand years. In recent times this song has been set to music in the minor key, and associated with funerals; true, it is not without pensive thought, but, as a whole, it is joyous with strains of celestial hope. The theme is the old, old story—the vanity of life on earth and the blessedness of seeking God. It is entitled a prayer. It is a meditation in the presence of God from which occasionally petitions break forth. The setting in every line reveals the authorship of Moses. The internal evidence of his penmanship is very strong, and the scene of the Exodus may by the literary critic be perceived throughout.

The imagination delights in painting a contrast to present conditions. The cottager rejoices in tales of princely life; on the battle-field men dream of peace, and when at peace they long for the excitement of war; at home we delight in records of travel, abroad our highest thoughts are of home. The key-note of the psalm is that God is the believer's home, a truth especially dear under the weary desert homelessness of the Exodus. One evening the man of God retired apart from the camp, for an hour of communion, in some ravine in Sinai, longing for the attainment of a home. There, as he sat and looked over the encampment, he felt the power of an inspiration, and sang of God as the dwelling-place of His people. The races of men in succession pass along the wilderness of earth; they are all pilgrims and strangers, but true souls find in every generation a home in God. The Psalmist looks around at the stern, granitic mountains, emblems of unchanging strength; God formed them, and God is eternal. Human life—so long in human thought—is but as a brief watch in the night to God. The homeless wanderer is often exposed to the pitiless tempest. The poet's attention was caught by some trace in the hill sides of a recent storm-torrent. He had seen the flood pour down, uprooting the tufts of grass, and carrying them away, withered and destroyed. He had watched the gloom gather, and had seen the lightning flash—a glance of God—suddenly illumine dark places with vivid revelation; he had

observed the bird, driven from its nest, fly away in alarm, up the wild mountain gorge, it knew not whither; and these threads were woven into his robe of song.

The suggestive word is found in the second verse, immediately after the opening expression of praise. It is "turn." God has turned man to tribulation, but He has not forsaken him. Immediately the call comes to man to turn back. When God speaks the soul replies, though sometimes indistinctly, and as one far away, like a mountain echo. Souls hear the voice, "Return ye children of men"; their reply is, "Return, O Lord." The first effect of grace is a cry for grace to accept the grace. The storm-beaten wanderer in response to a call from the Lord to come home, calls upon the Lord to repent—that is to say, to change His method, and come forth into the storm and give pitying help. God cries for His children to come home; they answer as servants cast down by the pitiless storm and unable to find the Father's house, and entreat Him to turn to them and bring some cordial of gladness that may enable them to return to Him.

The main factors of the poetry of this psalm are suggested by a journey through a weird, mountainous land. Into this drear path man has been turned. In the two returns which this word in the second verse suggested (3rd verse and 13th verse), we have the key to the inner meaning, the one being the echo in the human heart of the Divine call. When this call is heard the song becomes jubilant, for the soul has found a home. There is continual feast and song (verse 14). There is ample compensation for the past sufferings in the wild storm (verse 15). There is strength and help for useful, enduring work, which shall be a glory in days to come, when the next generation shall follow on (verse 16). And there, too, is beauty; the distressed and weather-stained soul puts on the garments of holiness, the beauty of the Lord God.

An acquaintance with the religious thought of Egypt at the time that Moses was educated in the learning of that country, as recently discovered, makes it clear that Moses must have believed in a future state. What Dr. Dillman meant by saying, "at this period the doctrine of a resurrection had not been formulated," it is difficult to understand. Monumental inscriptions of a much earlier date show that a belief in a future life, in the resurrection

of the body and the immortality of the soul, had, generations previously, been very definitely formulated. In the psalm there are two features which indicate that the belief was fully accepted: one is the absence of any argument which might imply doubt; and the other is that the reference is by poetic allusion, as to what was well known, rather than by dogmatic statement. There is a curious but universal wish to suppress bold profession of eternal hopes, and rather to allow them to appear in poetic figures or suggestions. This is evident alike in the rudest savages and the most cultured poets. It is possible that that evening, Moses, looking on the camp, saw a knot of persons gathered around some story-teller; standing or sitting were men, women, and children, eagerly attending to the tale. By and by it came to a close and was forgotten. But the tale was not dead. It is a suggestive illustration of life. We now know that life in those days was about the same length as now. Caleb speaks of his living to eighty-five years of age as something quite extraordinary (Joshua xiv. 10); Rameses II. died an old man at the age of eighty; of his hundred-and-one children very few survived him. The first four kings of the eighteenth dynasty, according to Wilkinson, reigned twenty-five, eighteen, twenty-seven, and ten years respectively. So that the latest research confirms the 10th verse. But there are records of some men in Egypt living to a much greater age. Dedi, according to the celebrated Westcar papyrus, lived to the age of one hundred and ten years. Ptah Hotep in his precepts declares himself to be one hundred and ten years old. Moses was about eighty years of age when he led the people out of Egypt. This may indeed have suggested the statement here of the ordinary years of life, his own being so extraordinary. The expression, "we fly away," is most suggestive. It is the bird driven from its wrecked nest, flying up the mountain side. It is the beautiful illustration of the old Saxon. It is the bright butterfly bursting from the chrysalis. Very curious is the interpretation given in the Vulgate of the allusion to the spider. Bellarmine says: "'Our years shall be considered as a spider'; as the spider's whole occupation consists in weaving flimsy webs, that have no substance or duration, and which waste the body of the spider itself." Possibly the best translation of this difficult passage is that a human life is a thought of God.

And if we rekindle this grand old lamp with the oil of Gospel truth, it shines out brighter than ever. It is a prevision of our Lord's much-loved words: "In my Father's house are many mansions." For the grand revelation of the Gospel is, that whilst man has been turned to destruction, God has called upon him to return and has not been deaf to man's reply: "Turn thou to us, O God." In the person of His Son He has come out into the stormy wilderness to bring the wanderers back. Christ satisfies us with His mercy. He leads us into the banqueting-house. He makes us glad. He gives us the beautiful robes of righteousness, and makes sure and glorious the work of earth he sets us to fulfil.

J. HUNT COOKE.

A CHRISTIAN WOMAN'S EVENING HYMN.

(Translated from the Chinese by MRS. COULING.)

NOW the light has gone away,
Father! hear me while I pray;
Watch and ward vouchsafe to keep,
That in safety I may sleep.

All the errors of this day
Pardon, Lord, I humbly pray:
Day by day, Thy strength afford,
Make me meek, and like my Lord.

All the friends so dear to me,
May they, Lord, be dear to Thee;
And, when Death to us shall come,
Take us all to Heaven, Thy Home.

I will offer songs of praise,
For Thou hast preserved my days;
Joys in thousands from Thee flow,
Gift on gift dost Thou bestow.

Thou art grace itself to me,
Deep Thy love is as Thy sea;
Lord, if Thou Thy help outpour,
I will love Thee more and more.

WE give a most cordial welcome to CHRISTIAN CHIVALRY, by Thomas Phillips, B.A., of Kettering (R. H. Allenson). It was preached as a missionary sermon to young men at the Portsmouth meetings, and is as wise and forceful as it is eloquent.

LOYALTY TO OUR OWN CHURCH.

FOR the general well-being of the Christian Church, and the progress of vital and influential godliness, there is no point of greater moment than that which forms the subject of the present article. The churches of to-day suffer from many causes—from coldness and formalism, from worldliness and defective spirituality, from excessive reliance on merely human expedients and secular adaptations of the Gospel, which are intended to make it more attractive and palatable. But there is no need more urgent than a restoration of the old-fashioned sense of loyalty. Time was when among Nonconformists the claims of their own Church—the Church of which they were members, and to which their membership was *per se* a pledge of devotion—were admittedly paramount, and when nothing trivial or avoidable was allowed to stand in their way. Our standing as Christian churches, with a distinct denominational witness to deliver and a specific mission to fulfil, has been made good and our progress ensured by men who, in very truth, “loved the gates of Zion,” and who showed their love by entering those gates, whenever they were opened for worship, as frequently as they could. They were never absent from the services of the sanctuary either on the Lord’s-day or during the week if it was in any way possible for them to be present. They had no sympathy with the fashionable habit of “half-day hearing” for strong and healthy people. They were not what Mr. Gladstone has so pithily described as “one-timers” or “half-timers”; neither were they among the wanderers who stray hither and thither like rolling stones which gather no moss. They did not decline to help the schemes of their own Church or to join the ranks of its active workers, because of their greater interest in some vague, undenominational, semi-secular mission. The Church—if it has any reason for its existence at all—is our Lord’s appointed agency, and should be able to command the best and fullest service of its members. The diversion and waste of energy witnessed to-day in all our large towns is deplorable, and until there is displayed more concentrated, as well as more consecrated, energy in relation to the work of the Church, such as a simple, single-hearted loyalty would enforce, there will be no solid progress. In how many quarters do we

hear loud and well-grounded complaints of the decay of reverence, the impatience of discipline, of revolt against solid teaching, superficiality and restlessness and love of change, and these are all due in no slight measure to the cause indicated here, and here therefore, if anywhere, there must be a return to the old paths. The lack of loyalty is no merely local evil. It is, alas! widespread, and restricted to no single town, or county, or country. Our brethren in America are troubled with it, and in many of their sermons and speeches, as well as in their denominational papers, are directing attention to the weakness and failure occasioned by it, and calling for a remedy. One instance will suffice. In his "Notes at Random," contributed to the *Chicago Standard*, the Rev. W. H. Geistweit discusses the conditions of a religious revival, and enumerates first of all the need of a clearer vision of God, then of a fresh anointing of the Holy Spirit, and lastly, the need of a keener sense of loyalty, in regard to which he thus pithily writes:—

"There is a great danger, it seems to me, in the growing number of organisations outside of the Church; drawing strength and sustenance from the Church of Jesus Christ. Their object is neither character nor salvation; purely social and benevolent. It is strange how loyal men are to their lodges, and disloyal to their churches. Next prayer-meeting night you will find more Christian men in the various lodges of the city than you will find in the prayer-meeting. There are some men who give three nights to lodge and one night to prayer-meeting.

"Opposed to them? Not exactly; but I am sick of the majority of them. It is true they do considerable benevolent work; but the Church could do far better work if the systematic support of the lodge were given to it. Brethren, we shall not soon see a great revival of religion if there is not a greater turning to the Church of Jesus Christ on the part of those who claim to belong to it. It is no use to get angry over it, or at what I am here saying. Evermore do we need a keener sense of loyalty to the Church.

"And the churches are looking for a revival of religion. I think I have an idea where it ought to begin. O Lord, revive Thy work."

In the same paper another writer, the Hon. Owen Scott, ex-president of the General Association of Baptists in Illinois, says that "vigorous Church life is fundamental to all Christian agencies." Home and foreign missions, the Publication Society, the great Sunday-school work, the circulation of the Bible, ministerial and general education, are aided "through strong individual churches." It is, he contends, "from the upbuilding of the churches" that "all help must come." These are wise and weighty words, and the enforcement of them is, both in America and Great Britain, a present duty. The writer of this brief and inadequate article will be glad if what he has written arouses towards the subject the attention its importance and urgency demand.

A LONDON MINISTER.

JOHN TREVISA.

ON the roof of the chapel in Berkeley Castle are traces of an inscription in Norman French, in the black letter of the fourteenth century. They occur on the flat sides of all the roof timbers, the spaces between the tie-beams being divided into nearly square panels by the purlins and ridge pieces, thus giving ample surface for the inscription. All that remains legible consists of portions of the Book of Revelation translated by John Trevisa—a name little known, but one that holds a place on the roll of those which Englishmen “would not willingly let die.” He was a native of Cornwall, born at Crocadou, near Saltash, about the year 1322. His family held the estate for many generations, and it was not till the beginning of the eighteenth century that the name ceased to appear on the parish registers. He entered Exeter College, Oxford, but afterwards went to Queen’s, of which college he became a Fellow. On leaving Oxford he was appointed vicar of Berkeley and chaplain to Thomas, eighth Baron Berkeley, which posts he retained under the two succeeding barons.

Bishop Bale, in his “Lives of the Most Eminent Writers of Great Britain,” speaks of Trevisa in the following terms:—

“A man famous for learning and eloquence, who especially laboured above all others to adorn the English tongue, and to remove the old harshness thereof, whereby he became very dear unto many of the nobles of the land, but especially to his excellent Lord Thomas of Berkeley, and amongst other studies which much delight the minds of men, histories and antiquities best pleased him, as from whence the best councils and examples of life might be drawn, wherein he studiously laboured. He sometimes showed himself harsh and biting towards monks and their profession, taxing their pride, riot, and hypocrisy, as when he saith—‘We read that Christ instituted apostles and priests, but never ordained monks and begging friars,’ with many other like taunts. Into the English tongue, he likewise, at the request of his said Lord, translated the whole Bible, as well the Old as the New Testament, the Polichronicon of Ralph Higden, and many other works into English.”

In 1357 he completed his translation of the Polychronicon at Berkeley, and dedicated it to Thomas, eighth Lord, at whose instance it was undertaken. Prefixed to the translation is a dialogue between the Lord and the Clerke, *i.e.*, his patron and himself, from which we extract some passages:—

“ *The Lord.*—And yet for to make a sermon of holy wryte alle in latyn, to men that can Englysshe and noo latyn, it were a lewde dede, for they be never the wyser. For the latyn, but it be told hem in Englysshe what it is to mene. And it may not be told in Englysshe what the latyn is to mene without translacion out of latyn into Englysshe. Thenne it nedeth to have an Englysshe translacion, and for to keep it in mynde that it be not foryete, it is better that such a translacion be made and wryten than sayd and not wryten, and for this forsayd lewde reason should mene no man that hath any wytte to leve the makynge of Englysshe translacion.

“ *The Clerke.*—A grete dele of these bokes standeth moche by holy wrytte by holy doctours and by phylosophye, thenne these bokes sholde not be translated into Englysshe.

“ *The Lord.*—It is wonder that thou makest soo febell argumentes, and has goon soo longe to scole. Arystotle’s bokes and other bokes also of logyke and of phylosophye were translated out of grue (Greek) into latyn. Also at prayeng of King Charles Johan Scot translated Denys bokes out of grue in to latyn and thenne out of latyn in to frensshe, thenne what hath Englysshe trespaced that it myght not be translated in to Englysshe. Also Kynge Alurede that founded the unyversyte of Oxenford translated the best laws in to Englysshe tonge. And a grete dele of the Psalter out of latyn in to Englysshe. And caused Wyrefryth bysshop of Wyrctre to translate saynte Gregorye’s bokes the Dyalogues out of latyn into saxons. Also Cedmon of Whytby was enspyred of the holy goost, and made wonder Poysyes into Englysshe nyghe of all the storyes of holy wrytte. Also the holy man Beda translated saynt Johan’s gospell out of latyn into Englysshe. Also thou wotest where the *Apocalyps* is wryten in the walles and roof of a Chappell both in latyn and in frensshe. Also the gospell and prophecye and the right fayth of holy chirche must be taught and preched to Englysshe men that can noo latyn. Thene the gospell and prophecye and the right fayth of holy chirche muste be told hem in Englysshe, and that is not done but by Englysshe translacion, for such Englysshe prechyng is very translacion. And such Englysshe prechyng is good and nedefull, thene Englysshe translacion is good and nedefull.

“ *The Clerke.*—Yf a translacion were made yt myght be amended in any poynt, some men it wolde blame.

The Lord.—Yf men blame yt is not worthy to be blamed, thenne they ben to blame. Clerks knowe well ynough yt no synfull man dothe soo well that it ne myght do better, ne make so good a translacion yt he ne myght be better. Therefore Origines made two translacions and thereon translated thryse the Psalter. I desyre not translacion of these the best yt myght be, for yt were an ydle desyre for ony man that is nowe a lyve. But I wolde have a skylfull translacion that myght be knowe and understonden.

The Clerke.—Whether is you lever have a translacion of the Cronycles in Ryme or in Prose.

The Lord.—In prose, for comynly prose is more clere than ryme, more easy and more playne to knowe and understande.

The Clerke.—Thene God grante us grace redely to gynne wytte and wysdome wysely to worche, myght and mynde of righte menyng to make translacion trusty and trewe, pleasynge to the Trynyste thre persones and one God in mageste that ever was and ever shall be."

There are but few particulars of Trevisa's life known beyond his industry as a translator. His quiet life as chaplain in Berkeley Castle furnished no incident beyond "the daily round," neither would the vicarate of the small adjoining parish. But scanty as is the information we have concerning him, one cannot but remark sundry points of coincidence in the lives of Trevisa and his great contemporary, John Wycliff, as well as a close similarity in the point of view from which each looked on the times, and in the efforts they made to oppose the evil around them. They entered the University of Oxford about the same time, and when Wycliff became Master of Balliol, Trevisa was Fellow of Queen's; and after the hostility of the Friars had driven the former from his chair at Balliol, he occupied for many years rooms at Queen's, where Trevisa held a Fellowship. When Wycliff was appointed, in 1357, to the Crown living of Lutterworth, he was Prebendary of Aust, in the Collegiate Church of Westbury-on-Trym, in Gloucestershire, of which church Trevisa was then a Canon.

Both threw themselves with ardour into the controversies then going on between the secular clergy and the monastic orders. Trevisa translated a sermon preached at Oxford, in 1357, against the Mendicant Friars by Fitz Ralph, Bishop of Armagh; and

Wycliff's vigorous attacks on the corruption of the Friars are well known. Both saw the importance of Holy Scripture being made accessible to the people. The one, as we have seen in his dedicatory dialogue, recognised the desirability, the other recognised the absolute necessity, of it. While Trevisa contented himself with achieving the translation of the Scriptures into the English tongue, allowing the precious manuscript to slumber amid the cobwebs of the Berkeley muniment room, Wycliff brought his work to the light of day, and gave it, as the most precious of boons, to his countrymen. The one like the flashing Severn, bearing life and treasure on its broad bosom, supplied the soul-wants of thousands; the other reminds one of

• "The sullen Mole that runneth underneath."

It is not easy to conjecture why Trevisa took no steps to put his translation into circulation. He may have been of a recluse and timid nature; living so long under the shadow of the Castle, he may have lost the power of taking the initiative, leaving it to his lord. Lord Thomas Berkeley, though, as we have seen above, desiring to have the Scriptures in the English tongue, never in any way identified himself with the followers of Wycliff. In the phrase of to-day, neither Lord nor Clerke seem to have had the courage of his convictions. There is no tradition of any meeting between Wycliff and Trevisa, though doubtless such must have often occurred both at Oxford and at Westbury-on-Trym. Nor is there any tradition of Wycliff ever being at Berkeley, though within a few miles of the latter place. What has become of Trevisa's MS. translations? In the evidence room in the Castle is the draft of a letter in the handwriting of George, the first Earl of Berkeley, addressed to the Duke of York, afterwards James II., in which the Earl begs the Duke's acceptance of "an ancient manuscript of some part of the Bible which has been carefully preserved near 400 years." The name of Trevisa occurs in this letter, though not as the name of the author of the MS., with which Lord Berkeley seems to have had but a slight acquaintance. We subsequently learn by a statement made by the fifth Earl of Berkeley to his chaplain, the Rev. J. Hughes, in 1805, that Trevisa's manuscript of the Bible was presented by one of his

ancestors to the Prince (of Wales?), and that it is now in the Vatican. There is in the catalogue of the Vatican Library a MS. of Trevisa's. Probably this is the manuscript in question; if it is not, it may possibly be found at Frescati, as the collections of James II. descended to Cardinal York, by whom they were bequeathed to the monastery in that place.

Trevisa's last work was a translation of Vegetius' "De Re Militate," finished in 1408. Four years afterwards he died in his ninetieth year, and was buried in the chancel of Berkeley Church. The conclusion of the dedication of his last work is worth quoting:—"To us all God graunte grace of our offendinge, space to our amendynge, and his face to be seen at our endynge. Amen."

E. RYLAND TRESTRAIL.

NOTE.—For the above facts the writer is mostly indebted to a paper in the first report of the Bristol and Gloucestershire Archæological Society, and to Dr. Culross for the following extract from "Fuller's Church History":—

"This year a Godly, Learned, and Aged Servant of God, ended his days in *John de Trevisa*, a Gentleman of an ancient family—bearing *Gules, a garbe or*—born at Crocaden, in Cornwall, a Secular Priest, and Vicar of Berkeley; a painful and faithful translator of many and great Books into English, as Polycronicon, written by Ranulphus of Chester, &c., &c. But his masterpiece the Translating of the *Old and New Testament*, justifying his act herein by the example of Bede, who turned the Gospel of *St. John* in English.

"I know not which more to admire, his ability that he could, his courage that he durst, or his industry that he did perform so difficult and dangerous a task, bearing no other commission than the command of his Patron, THOMAS LORD BERKELEY, which Lord, as the said Trevisa showeth, had the *Apocalypse in Latin and French*—then generally understood by the better sort, as well as English—written on the roof and walls of his Chappel at Berkeley, and which not long since—viz., Anno 1662—so examined, as not much defaced, whereby we may observe that *midnight being past*, some *early risers*, even then began to strike fire, and enlighten themselves from the Scriptures.

"It may seem a Miracle that the Bishops being thus *busy* in persecuting God's servants, and *Trevisa* so obnoxious to their fury for that *Translation*, that he lived and died without any molestation. Yet was he a known enemy to *Monkery*. But whether it was out of reverence to his own aged gravity, or respect to his Patron's greatness, he died full of honours, quiet, and age, little less than ninety years old! Thus as he gave a *Garbe*, or *Wheatsheaf* for his arms, so to use the Prophet's expression, *the Lord gathered him as a sheaf into the floor*, even full ripe and ready for the same."

CONGREGATIONAL WORSHIP.

BY J. W. A. STEWART, D.D.*

WORSHIP, as expressed in outward acts of devotion on the part of man in relation to God, is a necessity of the religious life. It is just as necessary as conversation is to domestic or social life. This necessity is grounded in man's constitution as body and spirit. The spirit must have expression through the body. "Out of the abundance of the heart the mouth speaketh." "My heart was hot within me; while I was musing the fire kindled: then spake I with my tongue."

A thought or feeling is like a seed in the earth which struggles toward manifestation. A thought or purpose in the soul demands expression in word or deed for its completeness, just as a seed is a thing unrealised until it is expressed in foliage and fruit. On account of this vital and necessary connection between inner feeling and outward expression, our Lord laid great stress upon our words, saying, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Accordingly, if right thoughts and feelings in relation to God occupy the soul, man will inevitably praise and pray. The fact that God reads the heart does not alter this necessity, for it is a necessity, not to God, but to man.

Not only is worship necessary, but congregational worship also is a necessity of the religious life. Not only must there be the inner chamber to which the individual retires that he may pray to the Father which seeth in secret, but also the place of public assembly and acts of devotion in which all unite. And this is so, because the truth of individuality is only half the truth. The other half is the truth of solidarity.

"Yes, the sea of life enisled,
With echoing straits between us thrown,
Dotting the shoreless watery wild,
We mortal millions dwell alone."

This is true; but it is just as true that "we mortal millions" are all branches of one tree—that one life animates us. There is such

* Pastor of the First Baptist Church, Rochester, N.Y. Slightly abridged from the *Examiner*.

a thing as solidarity, society, brotherhood ; and the acknowledgment, the manifestation of human brotherhood is one of the prime essentials of religion. Where true religion is, man will join hands with his brother, and together they will look up and say, "Our Father which art in heaven."

"O sweeter than the marriage feast,
 'Tis sweeter far to me,
 To walk together to the Kirk
 With a goodly company !
 To walk together to the Kirk,
 And all together pray,
 While each to his great Father bends,
 Old men, and babes, and loving friends,
 And youths and maidens gay."

If we consider the Christian idea of the church, we at once perceive that it is by means of congregational worship, by the united acknowledgment of God as Creator and Redeemer, that the church realises and conserves its corporate life ; without such worship a church at once begins to disintegrate.

WHAT IS WORSHIP ?—There is no serious objection to the popular use of the word worship, which makes it include the delivery of God's message to man, as well as the response of man's heart to God. Yet it is well to remember that, in the strict sense, worship is really only one of these, viz., that in which man pays homage to God. God does not worship ; the declaration of God's message is not worship, strictly so called. Man worships ; man offers his tribute to God in view of what God is, and of what God has done. Religious worship is "the reverence and homage which ought to be paid to God."

No Hebrew or Greek word for worship implies anything else than the expression of man in relation to God. Worship, in the Bible, is never anything which passes from God to man, but always something which proceeds from man to God. Hence, in speaking of the different parts of worship, as the word is properly used, a writer says, "The first of these (*i.e.*, the expressive element) gives name to the whole of which it is a part." And Vinet says, "Preaching is framed into worship, but is not worship."

There is no room for any comparison of preaching and worship as to their relative importance. As well inquire which is more im-

portant, cause or effect, root or fruit. As well inquire which rail of a railway track is more important. Religion must have both the truth of God and the answer of man; if either is wanting there is no religion. We do well, however, to keep in mind the idea of worship in its strict and Biblical sense. It is not sought to displace preaching from its exalted position in our evangelical churches, nor am I contending now for elaborateness of form in our worship. But is there not need that greater emphasis should be laid upon the idea of worship; and as we assemble week after week, should there not be more of the feeling that we come together to "give unto the Lord the glory due unto His name"?

Worship is primarily and strictly the answer of man, in heart and voice, in view of the entire revelation of God. And, in this sense, it is one of the most binding duties and the sublimest exercise of the Church of Christ. "Adoration is the noblest attitude of man, involving the utmost exertion of his powers, both in the earthly and in the heavenly state." And worship of this sort is an exceedingly important part of the witness which the Church is to bear to the world concerning our God and Saviour.

WHAT IS THE BASIS OF WORSHIP?—It is twofold—God in creation and God in redemption. "Worthy art thou, our Lord and our God, to receive the glory and the honour and the power; for Thou didst create all things, and because of Thy will they were, and were created." Again, "Unto Him that loveth us, and loosed us from our sins by His blood; and He made us to be a kingdom, to be priests unto His God and Father; to Him be the glory and the dominion for ever and ever. Amen." Man should worship God in view of His works in creation. It is for man to act as Nature's priest, to draw near to God and to render that adoration which he ought to receive in view of His work in Nature, but which Nature without man is unable to render.

Nature apart from man is blind and deaf and dumb. She knows nothing of her own majesty and loveliness. Everywhere there are marvels of power and of skill, but everywhere there is insensibility to it all. And so here is Nature, owing this debt of glory to God, but absolutely helpless to discharge it. But now man enters upon the scene, and, as Nature's priest, draws nigh to God, and gives Him the glory which is His due. He is sensible in Nature's pres-

ence ; he can think and feel ; he reads what is there. He beholds her wonders, estimates her vastness, counts her worlds, discovers her laws, explores her secret forces, uncovers her hidden riches. And so he is capable of praising the God of Nature, of rendering such homage as is contained in the 104th Psalm, of exclaiming, "O Lord, how manifold are Thy works ! In wisdom hast Thou made them all." And so to worship in view of God's work in Creation is a great duty of the Church.

Upon the other part of the basis of worship, God's work in Redemption, I need not dwell. Our duty here is so manifest that it needs only to be mentioned to be universally acknowledged. If "the heavens declare the glory of God," what shall be said of that glory of God which appears "in the face of Jesus Christ" ? The glory of spotless holiness, the glory of infinite love, of grace towards sinners, of infinite sacrifice, of accomplished redemption ? Throughout eternity this theme, as an inspiration to worship, shall remain unexhausted. And remember that we human beings are the subjects of this redeeming love. Angels may look on and admire as they behold the magnanimity of God in our salvation ; man draws near under an infinite obligation to gratitude and praise, saying, "He loved me and gave Himself up for me." No other created intelligences can ever set forth God's glory as it is revealed in redemption as you and I can, for whom Jesus died, who have been actually saved by God's grace. In the great universal anthem of praise to God, this part, this sublimest part of glorifying God for redemption, is assigned to redeemed man.

Here, then, is the twofold basis for our worship as we gather week after week in our accustomed places. And what human act can be a more binding duty, a sublimer exercise ?

THE FORM OF WORSHIP.—For the sake of clearness let it be borne in mind that it is *congregational worship* we have under consideration, and worship in the strict Biblical sense, the response of man to God. Worship, being what it is, and having its twofold basis, the problem is, How shall a congregation of people engage in this sublime, solemn, joyful exercise ? It need hardly be said that the first great thing in worship is the spirit, not the form ; that the form must be absolutely subservient to the spirit ; and that the meanest, baldest form is transfigured when the true spirit of

devotion is behind it, and speaks through it. And it may as well be added that, as regards the spirit of worship, the influence of the minister is contagious, and almost paramount. A Spurgeon, an A. J. Gordon, with the barest form, would carry any congregation with the deepest reverence to the very throne of God.

Nor need it be said here that public worship is not in any sense an *opus operatum*, a work performed whereby grace is procured for the participants. This is a perversion of the truth as to God's grace in our redemption, and a contradiction of the fundamental idea of worship as a grateful and reverent response to God, in view of what He is, and of what He has done.

Once more, it will be admitted by all that for congregational worship there must be definite form of some kind.

What, then, are the materials out of which a form of worship must be composed? They are singing, prayer, reading. As to singing, there are the hymn, the sentence, the chant, the anthem. As to prayer, there is that in which all unite, and that in which the minister voices the desires of the people. As to reading, there is reading by the minister alone, and reading by minister and congregation responsively or in concert.

Of the singing of hymns nothing need be said, inasmuch as this exercise is universal in the worship of our churches. Of sentences and chants, whilst most of them are suitable for the choir alone, there are a few exceedingly simple and exceedingly devotional ones, which can be most effectively used by choir and congregation together. Then, as to that entire class of singing which is done by the trained voices of the choir, I would quote the following: "Let it be understood that the worshipping spirit may engage in the song representatively and by proxy, so to speak; may pour out its reverential adoration and its affectionate trust through the lips and voices of the experts in song; that, indeed, the soul of pure devotion, especially in a numerous body of worshippers, perhaps never rises to a higher pitch of acceptable fervour than when it breathes itself out thus through the voice or voices, shaped and filled by a common sentiment of one or more masters of song."

Concerning the service of prayer, I see no sufficient reason why the minister and the congregation may not unite in the Lord's Prayer. Nor do I know what objection there can be to the usage,

which is commended in both the Old and New Testaments, of the people saying the *Amen* at the end of the prayers in which the minister leads, thereby audibly making those prayers their own.

The reading of the Scriptures by the minister needs no remark ; but I desire to commend very cordially the responsive reading by minister and people of the devotional Psalms. Here a very marked distinction should be borne in mind between portions of Scripture which are purely devotional, and portions which are purely didactic. The responsive reading is an exercise of devotion, of praise, of reverent trust and joy. To read a didactic portion responsively is not worship in the strict sense, and it is utterly opposed to every idea of art.

Besides those things now referred to, there are other exercises which are auxiliary to worship, or fitting accompaniments of worship, or acts of purest worship. For example, the Benediction at the close of the service is of the very essence of worship. The recital of the Creed is "a fitting accompaniment of worship, being a solemn declaration by minister and people alike, and in unison, of the character in which they appear together in worship—that of believers in certain truths necessary to be recognised in right approaches to God in social worship." "There is a place also for music, instrumental or vocal, as simply preparatory and auxiliary to worship."

These, then, being the materials, what shall the form be ? For non-liturgical churches, and especially for those which have congregational government, I know of no means by which a fixed form could be made to prevail ; nor do I think that an absolutely fixed form for all our churches is to be desired. In such a matter our churches will do as they choose. But just because there is this liberty, ought there not to be very careful attention given by every minister and every church to the manner in which the worship of God is conducted ? Is it not time that "freedom of liturgical practice should be dissociated from both heedlessness and lawlessness" ? Let us reflect seriously upon the solemn duty and exalted privilege of the expressive worship of our Maker and our Redeemer ; let us consider the materials which are at our command for this purpose ; and let us so order our services that we may "offer up a

sacrifice of praise to God continually—that is, the fruit of lips which make confession to His name.”

There are a few simple principles which should be observed in framing an *Order of Worship*. One is that the idea of worship should be so dominant that anything which did not minister to or harmonise with that end could not be tolerated. The idea of introducing anything in a service which does not minister to worship, but is there *simply* as an attraction, an entertainment, is surely an abomination. This principle applies to persons as well as to exercises. No one, no matter what his ability, should have any part in the leadership of worship whose character, whose attitude to our Christian faith, or whose demeanour in the house of God is a flat contradiction of the aim for which we go to the house of God.

Following upon this predominance of the idea of worship is another principle which needs to be remembered, and that is that in an order of worship there should always be a certain degree of chasteness and simplicity. And this should be for two reasons, one of which is, that any excess of elaborateness is opposed to true, spiritual Christian worship; and the other that good taste demands that the worship of God shall be conducted with a certain reserve and dignified simplicity. Not that the order of worship may not be beautiful, varied, rich. And yet any appearance of excess is a grievous blemish, whether it be in the music, or in the number and variety of the exercises. There is danger in our day lest some of us err at this point; to save us from error there is needed a very keen spiritual instinct, and also a disciplined taste as to what is really fitting in the public worship of God.

CLIMAX TO BE OBSERVED.—In framing an order of worship one other principle is to be observed, and that is the principle of order itself, of regulated succession, of consistent collocation of parts. A quantity of bricks and lumber and lime does not make a house, neither does a number of the materials of worship heterogeneously thrown together make an order of worship. There is a right way to begin, and a right way to proceed. There is a right place for sentence, and hymn, and gloria, and anthem; a right place for reading and prayer. Each exercise in the order should be placed where it can render most service as a minister to worship. The

idea of ascending progress and of climax should be observed, and each exercise as it comes should be a step in the ascent. If the idea of climax is to be observed, then the climax should not come at the beginning in the shape of a great anthem of praise by the choir, or even in the form of the Doxology by choir and congregation; the congregation is not yet attuned to such an outburst of praise. Let the service begin more quietly, and let the climax of worship come when the service has led up to it.

To follow out these principles demands no small degree of study and care; but surely the end sought is worthy of all the attention we can bestow. And above all else that we who are leaders can do, the thing most needed is the unceasing preparation of our own hearts, that we may be able to perform the sublime task of leading congregations, week after week, up to the very throne of God, in praise and in prayer; that we may be able to say to them, as veritable spiritual leaders:—

“O come, let us sing unto the Lord;
 Let us make a joyful noise to the rock of our salvation.
 O come, let us worship and bow down;
 Let us kneel before the Lord, our Maker.”

PATRIOTISM AND ARMENIA.*

WE read the majority of these sonnets with mingled sadness and delight when they appeared in the pages of the *Westminster Gazette*—with sadness for what we were compelled to regard as either the supineness or impotence of the British Government, and, as resulting therefrom, the unchecked continuance of the frightful and diabolical cruelties in Armenia; delight at the chivalry and courage of this greatest of the younger poets of the day. We have never been enamoured of the sonnet as a form of verse, and prefer other forms of poetic expression which allow greater freedom and diversity, but no one can deny the immense power of Mr. Watson's sonnets. They are not indeed faultless, nor are they equal to Milton's "Avenge, O Lord, Thy slaughtered saints." It would be easy to fix on an occasional line which is weak and artificial, and on implications which are exaggerated, but of true and noble passion, of beauty and force of phrase, there is no lack. The opening sonnet on "The Turk in Armenia" was quoted in our pages many months ago. It has been, in form,

* THE PURPLE EAST. A Series of Sonnets on England's Desertion of Armenia. By William Watson, With a Frontispiece by G. F. Watts, R.A. London: John Lane. 1s. net.

greatly improved. One of the finest of the series is the Christmas Day sonnet, entitled "A Birthday" :—

" It is the birthday of the Prince of Peace :
 Full long ago He lay with steeds in stall,
 And universal Nature knew through all
 Her borders that the reign of Pan must cease.
 The fatness of the land, the earth's increase,
 Cumbers the board ; the holly hangs in hall ;
 Somewhat of her abundance Wealth lets fall ;
 It is the birthday of the Prince of Peace.
 The dead rot by the wayside ; the unblest
 Who live, in caves and desert mountains lurk
 Trembling, His foldless flock, shorn of their fleece.
 Women in travail, babes that suck the breast,
 Are spared not. Famine hurries to her work.
 It is the birthday of the Prince of Peace."

What power again there is in "A Trial of Orthodoxy" :—

" The clinging children at their mother's knee
 Slain ; and the sire and kindred one by one
 Flayed or hewn piecemeal ; and things nameless done,
 Not to be told ; while imperturbably
 The nations gaze, where Rhine unto the sea,
 Where Seine and Danube, Thames and Tiber run,
 And where great armies glitter in the sun,
 And great kings rule, and man is boasted free !
 What wonder if yon torn and naked throng
 Should doubt a Heaven that seems to wink and nod,
 And having moaned at noontide, ' Lord, how long ? '
 Should cry, ' Where hidest Thou ? ' at evenfall,
 At midnight, ' Is He deaf and blind, our God ? '
 And ere day dawn, ' Is He indeed at all ? ' "

In "Repudiated Responsibility," suggested by a speech of Sir Michael Hicks-Beach, Mr. Watson takes a view of our national obligations which, if the language used by the authors of the Treaty of Berlin themselves has any meaning at all, is indisputable. It is a view which can only be set aside by the supposition that the language was either meaningless, or intended to deceive, as, indeed, more than one pressman has asserted. Even so staunch a supporter of the present Government as the *Spectator* allows that when Lord Beaconsfield put into the Treaty of Berlin an article giving us a special right of interference on behalf of the Eastern Christians, he imposed on us a very great responsibility, against which at the time many statesmen protested ; and when he brought back "Peace with Honour" from Berlin he ought, we are told, to have anticipated how easily it might turn out that "honour" would stand, as Tennyson put it, "rooted in dishonour" if we did not keep our

engagement. Hence, says our contemporary, we entirely accept the drift of the following sonnet :—

“ I had not thought to hear it voiced so plain,
Uttered so forthright, on their lips who steer
This nation’s course : I had not thought to hear
That word re-echoed by an English thane,
Guilt’s maiden-speech when first a man lay slain,
‘ Am I my brother’s keeper ? ’ Yet full near
It sounded, and the syllables rang clear
As the immortal rhetoric of Cain.
‘ Wherefore should *we*, sirs, more than they—or they—
Unto these helpless reach a hand to save ? ’
An English thane, in this our English air,
Speaking for England ? Then indeed her day
Slopes to its twilight, and for Honour there
Is needed but a requiem and a grave.”

In a fine outburst on “ the Knell of Chivalry,” Mr. Watson, referring to the great deeds related by the old *Chroniclers*, asks :—

“ Was it all false, that world of princely deeds,
The splendid quest, the good fight ringing clear ?
Yonder the Dragon ramps with fiery gorge,
Yonder the victim faints and gasps and bleeds ;
But in his merry England our St George
Sleeps a base sleep beside his idle spear.”

There are many of our readers who, like Mr. Watson, dissented from Mr. Gladstone’s Irish policy, who will heartily join in his appeal in “ The Tired Lion.” How thankful we should be if we could again hear that potent voice, which roused the nation twenty years ago and insisted on the cessation of the massacres in Bulgaria :—

“ Speak once again with that great note of thine,
Hero withdrawn from Senates and their sound
Unto thy home by Cambria’s northern bound—
Speak once again and wake a world supine.
Not always, not in all things was it mine
To follow where thou led’st : but who hath found
Another man so shod with fire, so crowned
With thunder and so armed with wrath divine ?
Lift up thy voice once more ! The nation’s heart
Is cold as Anatolia’s mountain snows.
Oh, from these alien paths of base repose
Call back thy England, ere thou too depart—
Ere on some secret mission thou too start
With silent footsteps, whither no man knows.”

Mr. Watson is, perhaps, too young a man to have received the Laureateship, but on poetic grounds he is worthier of it than is the defender of Dr. Jame-

son's lawless raid ; while on moral grounds he displays a passion for righteousness, and a purity of patriotism, which shame the mock heroics of the man who, in reply to "The Purple East," has attempted "A Vindication of England." If this tiny volume does not contain Mr. Watson's best work, it contains much which will give him a hold on the affections of Christian Englishmen.

NOTES ON NATURE : MARCH.

THE daylight now delights the labourer's heart. On St. David's Day, the 1st of March, the sun rises at 6.34, while on the 31st a gain of an hour and a minute is registered. Those who must lose time on dark mornings, and those, too, who must needs be astir to catch early trains, will well appreciate the earlier sunrise, an inspiring contrast to the heavy weather of a few weeks back, when the feeble light struggled through a canopy of fog at 8.15. In the country this sooner sunrise heralds a great change. The return of the sun and the return of the sap go together, and the increased light and heat are greeted with new songs by robins, finches, thrushes, blackbirds, and skylarks.

There is no more invigorating, lung-expanding place than a breezy down on a sunshiny March morning. The trees below are still bare, but the grass is fresher, and the young corn looks green, while, borne upon the air, the scent of opening buds and flowers suggests the spring. This reviving smell is one of the charms of the season, quickening every sense, and awakening torpid life to arise and journey once again through the long days. On the hillside the skylark lifts his wings. He begins to sing as soon as he leaves the ground, and trills away with increased force as he rises above the ridge, continuing his spiral flight upward till he becomes a mere speck against the blue. Fainter and yet fainter sounds his music, but you know from his notes that he has not yet reached the climax. Then there comes a change ; the time is quicker and the stave shorter. He is coming down, taking the same curve as when ascending. In snatches of song he descends, until within some distance from the earth, when he often ceases altogether, and drops with increased velocity, as if to alight on a set spot ; but he takes a side flit eluding your vigilance, and you must have sharp eyes to distinguish the brown little fellow from the brown heath. Wonderful stories are told of the skylark's intelligence. The late Rev. J. G. Wood speaks of a pair of these birds who built their nest in the long grass of a meadow, which was ready for cutting earlier than usual. The young larks were not feathered, and the mowers were nearing the nest. The parent birds were in great alarm, confusedly going to and fro. They were evidently impressed that something must be done quickly. But what ? At last love found a way. The mother bird lay flat with outstretched wings on the grass, while the father, with difficulty, helped one of their half-fledged offspring on to the mother's back. She then, very carefully, flew off with it. The male bird took his turn at carrying, and so they deported their brood to a place of safety.

In March the thrush and blackbird begin their music with the dawn, and in the evening they sing the tired day to sleep. Both birds are very early builders, for while yet the leaves are timid these are busy putting together nests lined smoothly inside with mud. Thrushes are as ready to make nests as a speculative builder to put up houses. A pair of them have been known to build five nests in the course of a season. About this time also come the wheatear, the willow-wren, and the wry-neck. The last-named has a great fancy for ants, sucking them up on its tongue with dexterity and despatch. So the sun, the sap, and the song all come on together. The Great Light receives homage from opening buds; delicate green tints and white and pink blossoms attend his court; while the birds gather for the first state concert of the season. At the beginning of the month old Winter may be like a man in possession, surly and hard to get rid of; but by the 15th there are mostly days when, to use Coleridge's exquisite expression,

"Spring lies sleeping in the open air."

At the close of the month the sweet maid will be upon her feet, wide awake, looking with beautifully blue eyes upon sturdy March, and leading him roughly after her into April ways.

Listen! The redbreast sings to the sunset from the burgeoned spray. As he merrily warbles you may cast the horoscope of to-morrow, and unhesitatingly prophesy fair weather. Yes, the morning has come, the sun shines, and the wind, though it is east, there is little of it. Let us seek the woods and the lanes for the early spoils of the season. The daffodil comes into flower about the first week in March, but often cold winds keep it cautious. Here and there patches of primroses show, but not till the end of the month and on into April will this queen of the spring extend her sweet sway over the banks and brakes. Violets of course are out—*Violet odorata*, famous long ago in the pharmacopœia as a specific against sleeplessness, quinsy, pleurisy, and jaundice. Shorn of its fictitious fame, it still holds its own in the world of flowers, for the violet's genuine charms need no legend, but are renewed every morning and fresh every evening all through the early spring. Now, too, as we walk we can raise our arm to the sticky buds of the young chestnut, for the gum is softening; or we can bend to the moist bank, where the arrow-headed leaves of the cuckoo-pint begin to shoot up through the dead *débris*. Above, the silver catkins of the willow put on their golden pollen. In many parts of rural England the children still gather the willow as this clime's substitute for the palm. Carrying home armfuls of the tufted twigs, they decorate the cottages with them, a survival of a far more extensive custom of Catholic times, when, before the procession of the clergy on Palm Sunday, willow branches in profusion were spread. We must haste by many a pleasant spot, leaving the leisurely to gather the coltsfoot and to find the ground ivy (which is not an ivy at all) putting forth beautiful shades of colour where it revels in the strong light, for the sun causes it to blush as much as the face of the fair when some dear form draws near. So we come back to the smoky streets from our March ramble; but we have met the Spring and have caught the spirit of the great awakening.

H. T. S.

SUNDAY MORNINGS WITH THE CHILDREN.

III.—AS ONE WHOM HIS MOTHER COMFORTETH.—ISAIAH lxvi. 13.

I AM going this morning to have a talk with you boys about your mothers. We have spent many happy times together at our Sunday morning services, and have found them a pleasant relief to the harder and drier work of the week. Your other duties are all necessary. You must learn to read and to write, you must know the rules of arithmetic and grammar, and be well up in geography, in Latin and French ; but, as I have often told you, none of these things, nor all of them together, are so important to you as a knowledge and love of the Bible—the Book of God which makes known to us His will and records His promises. You have your Bible lessons in class every day, and I am sure that you know a great deal about it. But in these little services of our own, we meet not so much for instruction as for worship, for the improvement of our character, and the purifying of our life.

You will all have noticed what a home book the Bible is, how much it speaks about fathers and mothers, sons and daughters, brothers and sisters. It nourishes and cherishes our family life. In the beautiful picture of a Scottish peasant's home, which Robert Burns gives us in "The Cotter's Saturday Night," you will remember how "the cheerfu' supper done,"

"The sire turns o'er, with patriarchal grace
The big ha'-Bible, once his father's pride."

It is the Bible which has made the homes of England a joy, a strength, and a pride, so that we always feel "there is no place like home."

The Bible tells us that "like as a father pitieth his children, so the Lord pitieth them that fear Him," and again, God Himself says to His people in their trouble, "As one whom his mother comforteth, so will I comfort you." Hence a poet speaking to God, says :—"Father thou art, and mother dear !" In the Bible, as in life everywhere, the mother is the type of tenderness and self-sacrifice, of wistful, anxious, and unwearied love. A sacred and indissoluble claim is bound up in the words, "She is my mother." The mother's sphere is in the home. She has on her the care of the household, and the training of the children. Fathers are occupied in business. They must go to their office or their works, and earn the money which keeps the home going, but the mother's place is in the home itself. In your infancy—when you were quite helpless—your mother nursed you, and by her watchfulness and care kept you alive. She saw that you were provided with food and clothes, taught you to walk and talk, and little by little to read. She repeated to you all the old and delightful nursery rhymes, and many not less delightful children's hymns. What charming stories she told you out of the Bible and other good books, and how real a friend she made you feel that Jesus is to us all. It was at her knee that you learned to pray. You can distinctly

remember the simple and beautiful words you repeated after her, such as "Gentle Jesus," "Jesus, tender shepherd, hear me," "Our Father, who art in heaven." And how lovingly your mother watched over you in sickness, sometimes sitting up night and day, and counting no labour too great if only she could ease you. Those of you who have known a mother's love will not be surprised at Cowper's emotion when he received, long after her death, his mother's picture.

"Oh, that those lips had language ! Life has passed
With me but roughly since I heard thee last.
Those lips are thine ; thy own sweet smile I see,
The same that oft in childhood sweetened me.
Voice only fails ; else how distinct they say,
'Grieve not, my child ; chase all thy fears away.'
The meek intelligence of those dear eyes
. Shines on me still the same."

His mother comforted him, and comfort, as you know, is strength. You can, perhaps, remember, as Cowper did, how your mother comforted you, lovingly and gently, with such patience, so unweariedly as if she never tired of helping you, and so anxiously, as if she could not be happy until you were happy.

You can also remember the special times when she comforted you in your sickness and pain, of course. But at other times and in other ways, when, for instance, you had difficulty with your lessons, which proved too hard for you, and do what you would you could not learn them ; when other boys got before you in class, and you lost the prize you had hoped to win ; or when your companions were selfish and unkind to you, not letting you share all their games, saying sharp and bitter things against you.

There is a beautiful story told in the life of Theodore Parker. One day, when he was a little lad in petticoats, he was out on his father's farm. On his way home, "I saw," he says, "a little spotted tortoise sunning himself in the shallow water. I lifted the stick I had in my hand to strike the harmless reptile. . . . But all at once something checked my little arm, and a voice within me said, clear and loud : *It is wrong.* I held my uplifted stick in wonder at the new emotion, the consciousness of an involuntary check upon my actions, till the tortoise and the rhodora (near it) both vanished out of sight. I hastened home and told the tale to my mother, and asked what it was that told me it was wrong. She wiped a tear from her eye with her apron, and, taking me in her arms, said : 'Some men call it conscience ; I prefer to call it the voice of God in the soul of man. If you listen and obey it, it will speak clearer and clearer and always guide you right, but if you turn a deaf ear or disobey, then it will fade out little by little, and leave you all in the dark and without a guide. Your life depends on your heeding this little voice.' She went her way careful and troubled about many things, but doubtless pondered them in her motherly heart, while I went off to wonder and to think it over in my childish

way. I am sure no event in my life has made so deep and lasting impression on me." Happy son to have such a mother ; but many of you are not less happy in this respect, and I hope the lessons they have taught you will have a like effect, so that we may also be able to say, Happy mother to have such a son.

Sometimes your mother comforted you when you felt you did not deserve comfort. You did something wrong, were guilty of some grave fault, and became ashamed of it. Your conscience troubled you, and gave you no rest, and then you told your mother all about it, and, while she did not excuse you, but urged you to become even more deeply penitent, she prayed with you, and sought for you the forgiveness of our merciful Saviour, and how wonderfully that helped you ! It would be a good thing if all boys and girls would find their confessional at their mother's knee, telling her the story of their sin and shame, and following her advice to get rid of them. You need no human "priest," no so-called "father confessor." Christ is our only and our all-sufficient High Priest, and every true mother will lead you to Him.

When leaving home for school or for business, when starting for a foreign land, many a lad has carried with him as his most precious help his mother's advice and the memory of her prayers. These have been to him as a star in the darkness, a bright light at midnight. My time this morning is gone, or I could tell you how much some of the best of men have owed to their mothers in this respect. Men like St. Augustine and St. Bernard, George Washington and John Wesley, Henry Ward Beecher and Norman Macleod, Matthew Arnold, and a host of others. "When I was a little boy," wrote one, "my mother used to bid me kneel beside her, and placed her hand on my head while she prayed. Ere I was old enough to know her worth she died, and I was left too much to my own guidance. Like others, I was inclined to evil passions, but often felt myself checked, and, as it were, drawn back by a soft hand upon my head. When a young man I travelled in foreign lands, and was exposed to many temptations. But when I would have yielded, the same hand was upon my head, and I was saved. I seemed to feel its pressure as in the days of my happy infancy, and sometimes there came with it a solemn voice saying, 'Do not this great wickedness, my son, nor sin against God.'"

All this is real and true comfort, for which we cannot be too grateful. Let no smart or evil-minded boys ever make any of you ashamed of the love you bear to your mother. Cherish that love as one of the most sacred affections of your life, and if you are ever called to leave your home, where you will be beyond the reach of your mother's voice, let the memory of it and of all your home life be a safeguard against evil and an incentive to do good. This will not be the less so if, like Cowper, you are "the son of parents passed into the skies." And, last of all, remember that if your earthly parents, whether father or mother, have been so good, God who gave them to you and you to them and who implanted the love in all our hearts, is infinitely better, and "how much more" will He give good things to them that ask Him.—DIDASKALOS.

NOTES AND COMMENTS.

THE AMERICAN PUBLICATION SOCIETY FIRE.—We tender, on behalf of all English Baptists, an expression of our sincere sympathy with our brethren in America on the grave calamity which has befallen them. Their magnificent buildings in Chestnut Street, Philadelphia, were completely destroyed by fire on Sunday, February 2nd. The fire began in an adjoining building, and spread with irresistible force. The total loss is considerably over £100,000, which is said to be pretty well covered by reliable insurance. But there are other losses which can never be repaired—*e.g.*, the valuable books, MSS., and antiquarian collections of the Historical Society, including an original letter of Roger Williams, and the library of Dr. H. L. Wayland, of the *Examiner*, which formerly belonged to his father, Dr. Francis Wayland, and containing books of sacred interest to him, and, indeed, to all Baptists. Then the Missionary Union, the Home Mission Society, and other organisations had their headquarters in these buildings, and have sustained very heavy losses. The stoppage of the work of the Society is itself a serious blow. "The publishing department has been the largest contributor to the missionary department," and, in view of the debt on the missionary funds, the failure of income will be calamitous. Our pages have borne frequent witness to the interest we take in the American Baptist Publication Society, and it is with no ordinary depth of sympathy we pen these lines.

THE PROGRESS OF PRIESTISM.—The protests which Evangelical Christians—whether Churchmen or Nonconformists—feel bound from time to time to utter against the growth of sacerdotalism in the English Church are frequently set aside as exaggerated and alarmist. Readers of the *Church Times*, at any rate, cannot be so deluded, for they must be familiar with the most unblushing advocacy of doctrines which we and our fathers have always regarded as Papal superstitions, and with the evidence of the widespread prevalence of these doctrines. During the last few months there have been reports of lectures to men on "The Faith of Christendom," the thirteenth of which was by the notorious Father Black on "The Sacrament of Penance." We pass over his defence of the so-called sacrament in its most sacerdotal form, and his references to his long experience as a confessor, and simply call attention to his closing remark, that "between 1,200 and 1,500 of the clergy in England and Scotland were now engaged in hearing confessions, whilst the number so engaged fifty years ago might safely be reckoned under a score." And this in a Church which boasts of being "the bulwark of Protestantism"! The appalling thing is that the "number so engaged" is augmented in a continually increasing ratio.

GOLF-PLAYING ON SUNDAYS.—In more than one instance, attempts have been made to secure for golf a place among permitted Sunday pastimes. The committees of several influential clubs are disposed to throw aside all

restraint and to treat all days as in this respect alike, and it is only by decided and uncompromising opposition that these retrograde and pernicious proposals can be resisted. Even in Scotland, so famed for its Sabbath observance, certain golf-players are clamouring for the removal of the old landmark which the Lord's-day supplies, and there is grave reason for apprehension. The opinion of prominent men has been asked as to the legality of Sunday playing—among the rest, Dr. Marcus Dods. His reply is wise and manly, and points out the inevitable drift of Sunday games. We commend it to all whom it may concern :—"If anyone is so ignorant as to suppose that Sunday is a common holiday, without special significance or reference ; or is so spiritual that he can dispense with a means of grace (public worship) which all Christendom has considered indispensable ; or is so animal that he prefers physical exercise to spiritual culture ; or has so little of the spirit of Christianity that the Resurrection is nothing to him ; or if he is confident that he can draw the line at quiet pursuits and prevent Sunday from becoming the rowdiest and most mischievous day of the week—he may golf."

ECCLESIASTICAL SHEEPSTEALING.—In an able article contributed to one of our Northern contemporaries by the Rev. Gavin Lang, on "The Church of Scotland, Mend or End ?" there are a number of interesting statements which are as applicable to the South as to the North of the Tweed. Mr. Lang refers to parishes in which parochialism has disappeared, and Presbyterian Congregationalism of the most extreme and, we should imagine, selfish type is rampant ; "where," to quote his own words, "the low level of that ecclesiastical vice has been so reached that clerical effort is chiefly expended upon the ignoble pastime of 'Sheepstealing' from congregations around, instead of (while glad to welcome those who of their own accord come or return within the fold) making it rather a Christian endeavour to 'walk in wisdom towards them that are without,' and even to be grateful if, although feeding on other pastures than the ministrations of the Parish Church supply, the souls of any of the parishioners are anywhere strengthened in the faith common to all." This, as Mr. Lang says, is widely different from the spirit of St. Paul, and, unfortunately, too many churches, both in England and Scotland, have been guilty of it. To build up one congregation simply by taking members from another is a mean and despicable proceeding, and certainly cannot result in the extension of Christ's Kingdom. We are glad that the Free Church Congress has made this, and the kindred subject of "Overlapping," one of its prominent topics. The injury done to religion by ecclesiastical poaching and sectarian selfishness, and by the use of unfair methods to win adherents, is incalculable. The church or congregation which employs such methods is sure sooner or later to suffer for it.

CHRISTIAN LIBERALITY.—In the same article Mr. Lang deprecates a "grievous backwardness in giving on the part of Church people," and speaks of it as a feature in Church life which calls for serious consideration. He

laments the lack of systematic offerings, and of giving from a sense of privilege, conscientiously, and in due proportion to our means. He has one or two good stories on this point, as will be seen from the following extracts:—"There can be no impropriety or harm in emphasising in general terms the manifest and undeniable niggardliness of the members and adherents of the Church of Scotland. I hope there are not many like the sleek, rubicund elder who once asked 'if it was not true that an Established Church existed to save people giving away their money.' But there are very many who, though they would resent the imputation, really act as if that were their opinion; as if all they make or have is not attached under the irresistible attainder pronounced, with authority, by one of the 'goodly fellowships of the prophets':—'The silver is Mine, and the gold is Mine,' saith the Lord of Hosts." "There is a column in the Year Book, headed 'Christian Liberty,' but which might more appropriately be called '*Unchristian Illiberality.*' How humbling to look over and take to pieces the contents of a bag containing, say, two pounds or so, the combined dole of 500 comfortable and well-off worshippers, living in the full blaze of Gospel light, towards the cost of sending missionaries to the millions of heathendom, who are subjects of that same Empire and Empress-Queen. Well might the quaint old minister, as he surveyed the melancholy array of big brown pennies and halfpennies, say to the elders who were soiling their fingers counting them: 'My friends, I fear Alexander the coppersmith has done you much evil.' There is a terrible, a culpable, indifference to sacred obligation in the minds of those who are so impervious to argument, remonstrance, persuasion, as the bulk of Church people are."

THE LATE ALEXANDER MACMILLAN.—We cannot allow the death of the eminent publisher whose name occurs so frequently in the Review department of our magazine to be passed over in complete silence. Mr. Alexander Macmillan was at the head of one of the most successful and flourishing publishing houses of the day, and its success was in no small measure due to his own skill, energy, and foresight. How much poorer the literature of England in every department would be without the books which bear on their title-page the name of Macmillan! There are among them works with whose philosophy and theology we may not always agree. There are none which we are not glad to possess or which we can wisely neglect to read. Mr. Alexander Macmillan and his brother Daniel were the founders of the business, and started in it with a high ideal: "As truly as God is, we are His ministers and help to minister to the well-being of the souls of men." The family from which they sprung originally belonged to the Established Church of Scotland, but came, in one of its branches especially, under the influence of the Haldanes. Malcolm Macmillan, the eldest brother of Daniel and Alexander, early became a Baptist, and ultimately a Baptist minister. He had for some time charge of the church in Stirling, which was subsequently under the care of our friend, Dr. Culross, now of Bristol. Daniel speaks of him as a most beautiful preacher, admired and loved by all who knew him, and called

away, as it would seem, before his time. Daniel was, for a time, assistant to Mr. Johnson, of Cambridge, and while there was baptized in 1833, and became a member of the church in St. Andrew's Street. We are not sure whether Alexander was ever a member of a Baptist church, but have an impression that he was, and he certainly had always a kindly interest in our denomination. Before coming south, he was engaged in teaching at Nitshill, near Paisley, and previously to that at Glasgow, where he had among his pupils (somewhere about 1838) the future Dr. Maclaren, of Manchester. To the writer of this note, Mr. Macmillan once referred with gratification to the fact that his "old pupil, Alexander Maclaren, published with him." To one at least of our denominational colleges he sent, some years ago, a copy of all the principal books he had at that time published, and, though both Daniel and Alexander ultimately joined the Established Church, they never lost their interest in the friends of their early life. The kindness of Mr. Macmillan, as well as his tact and judgment, impressed all who knew him.

THE POLITICAL OUTLOOK.—It is impossible for us to say much on this subject at present. In the Transvaal, though the difficulties are by no means removed, we may hope that they are in a fair way of settlement. The situation in Armenia is as hopeless as ever, and, while we still think that our Government might have taken a bolder and firmer course, it is evident that Russia, from feelings which are the reverse of creditable, has placed unexpected obstacles in the way. The controversy with America is decidedly less threatening, and in both countries there has been a virtual triumph of "common sense" and good principle. There is much to be said in favour of the appointment of a permanent Board of Arbitration, though the scheme is not without serious difficulties, and it is far more important that the principle underlying the proposal should be heartily accepted on both sides the Atlantic, and that there should be an unflinching determination to follow the law of right. We cannot but regret that a paper of the standing and ability of the *New York Independent* should, at this crisis, admit even a signed article on "What Canada would Gain by Independence." The writer, who takes a most narrow and one-sided view, and is, we should imagine, a bitter and disappointed partisan, advocates the severance of Canada from the Mother Country, and points to ultimate annexation by the United States. Such an article at the present juncture is not calculated to promote the interests of peace.

MATTERS FOR FUTURE CONSIDERATION.—We are reluctantly compelled to omit a note by one of our best known contributors on *The Education Controversy*, reviewing the events and speeches of the month, and calling on all Nonconformists to continue the struggle with unfaltering fidelity, and another note dealing trenchantly with the Marquis of Salisbury's cynical "cold water" treatment of the Bishops on the Temperance question.—*The Guardian*, in its jubilee number of January 22nd, has an able *résumé* of the last fifty years, from

its own ecclesiastical standpoint. The paper on the Tractarian Movement is historically and critically valuable. We hope at some future time to deal with Canon Gore's article, which all our readers should study, on "The Relation of the Church of England to other Christian Bodies."—In the *Church Times*, of the 7th ult., Canon Hammond discusses "Our Relations with Dissenters." The tone of the article is fair and candid, but is full of assumptions and fallacies of the most glaring kind. How a man of Mr. Hammond's training and experience (we believe he was at one time a Nonconformist) can be so narrow, and exalt the infinitely little to the obscuring of the infinitely great, we cannot imagine. It is lack of space alone which prevents us from discussing his remarks on schism. In the meanwhile, we would suggest to him that every argument he uses against us has been used with, at least, equal effect by Rome against the Anglican Church. On his own showing he is himself a schismatic.

REVIEWS.

THE BEATITUDES AND OTHER SERMONS. By Alexander Maclaren, B.A., D.D.
Alexander & Shephard. 5s.

As we write this notice, we observe in the papers an announcement that "this is Dr. Maclaren's seventieth birthday." May he have many happy returns of it, and on each return send out a volume of sermons as bright and buoyant, as radiant in hope and inspiring in tone, as this! We must, we suppose, believe the statement in the papers, but the evidence furnished by these sermons cannot be cited in support of it. To review them would be superfluous, for who does not know the qualities of Dr. Maclaren's preaching, its seer-like vision, its imaginative beauty, its aptitude and force of illustration, its prophetic fervour, and its closeness of application? All these characteristics are conspicuously here. Rarely have we seen the Beatitudes more clearly or pithily expounded, and never have we seen their inter-connections more ably shown. Had this volume been a first venture it would have gone far to create a reputation.

SERMONS FOR THE PRINCIPAL FESTIVALS AND FASTS OF THE CHURCH YEAR. By the Right Rev. Phillips Brooks, D.D. Edited by the Rev. John Cotton Brooks. Seventh Series. London: R. D. Dickinson. 4s. 6d.

THE seventh series means, we presume, that this is the seventh volume of Bishop Brooks's sermons, and not the seventh ostensibly adapted to the Church year. The ecclesiastical calendar is, of course, destitute of Biblical authority, and, if followed too closely, must be a restriction and a bondage. It may, however, be partially followed with advantage, and so as to preserve in preaching a due regard to the proportion of faith. Advent, Christmas, Lent, Easter, and Whit-Sunday suggest suitable and inevitable themes to us all, and Bishop Brooks's treatment of such themes was always luminous.

sympathetic, and practical. He is a topical rather than an expository preacher, laying hold of a great truth or principle, and illuminating by its means the path which, as reasonable and responsible men, we should pursue, and the experiences we may expect to meet with in it. He was a true teacher and helper of men, and we are thankful that these wise and potent words have not been allowed to be lost.

THE SAVIOUR IN THE NEWER LIGHT. A Present-day Study of Jesus Christ
By Alexander Robinson, B.D., Minister of the Parish of Kilman, Argyleshire. William Blackwood & Sons. 7s. 6d. net.

THE newer light which Mr. Robinson boasts of having brought to his task is the old deistic darkness, dense, unmitigated, and destructive. The only new thing about his position is that it should be advocated by a minister of the Church of Scotland, who has signed the Westminster Confession of Faith. He is a pure and simple naturalist, or perhaps we should say a persistent anti-supernaturalist. Miracles did not happen. We, in these times, must deal "sternly" with them. Our Lord used the simple medical remedies of His time. The stories of His raising the dead cannot be taken literally, because they violate all experience and all scientific ideas, while the evidence for them is trifling. The sisters of Bethany "saw in imagination" their brother Lazarus raised from the dead. Here is the author's rational and scientific account of the calming of the sea:—"What the original of the story had really been we cannot tell now. It may have been nothing more than this, that the Apostles were noisy, argumentative, and full of wild projects, that Jesus alone was calm and silent, and that in dignified reproof He restored peace and patience among them, calling their attention to the beauty of the evening calm in the lake around them. Be this, however, as it may, a fine historical picture comes down to us with practical certainty, in spite of the uncertainty of the details. It is the picture of Jesus in the midst of those roughly-nurtured men as they all sail across the lake in a rude fishing boat, holding one and all bound in reverence by His mere presence, so that even when after the great fatigues that He has been subjected to, He falls asleep in the stern of the boat, they regard Him with a mingling of awe and affection, saying to each other—'What manner of man is this, that even the wind and the sea serve Him?'" And so on and so on throughout, even our Lord's own resurrection being not literal, but the resurrection of His Spirit, which was not held bound by the tomb in which He was reverently placed. Christ's personality is allowed to be unique, and, if not perfect, purer than other men, but a man entirely and only revealing the Divine Soul, but not the Divine Soul. The narrative of the Miraculous Conception is, of course, unhistorical; indeed, it is difficult to say what, in Mr. Robinson's esteem, is historical. His defence of his right as a clergyman to hold and promulgate such views as these is weak and lamentable. We certainly expect truth from our national clergy, but not downright error. A *Christian* minister accepts the Christian documents. If this book be well founded, the Confession of Faith which Mr. Robinson has signed is a

tissue of illusions and absurdities, the New Testament is fallacious and misleading, and the whole fabric of Christianity is based on lies.

SIR THOMAS MORE. By William Holden Hutton, B.D. Methuen & Co. 5s

MR. HUTTON has presented his readers with a skilfully-wrought and richly-coloured portrait of one whom he aptly designates "the great hero of conscience," and with a succinct account of his principal writings. The author of "Utopia" has always held a high place in the esteem of his countrymen, whether they be Romanists or Protestants. His association with Colet and Erasmus imparted to his life a dominant spiritual impulse, a love of the classics, and a belief in what was at that time new methods of Biblical interpretation. More was a humanist, learned and cultured, and within limits a reformer, though he distinctly refused to break with Rome, being so far a child of the Renaissance rather than of the Reformation. It is a singular fact, and one that illustrates the irony of fate, that More's belief in the supremacy of Rome was, as Mr. Hutton shows, due to Henry VIII.'s famous treatise, so that the King condemned him to death for adhering to an opinion for which he was himself responsible. There have been greater Lord Chancellors than Sir Thomas More, but none more upright or honourable. He was "ready to hear every man's cause, poor and rich, and kept no doors shut from them." Mr. Hutton gives us a delightful picture of More's home at Chelsea, and of the occasional visits of the King. The life in that home was one of "plain living and high thinking"; simple, devout, and self-denying; a life which was in very truth "for the glory of God." More was not free from the influence of the old superstitions, constantly wearing a hair shirt, deeming it necessary, before undertaking any business of importance, to go to confession and to receive the Sacrament. But even in these actions he was guided by the principle expressed in his own words. We are told that he would often say to his wife and children, "We may not look at our pleasure to go to heaven in feather beds; it is not the way. For our Lord Himself went thither with great pain and many tribulations, which is the path wherein He walked there, and the servant may not look to be in better case than his master." The story of his troubles, imprisonment, and death is pathetically told, and Mr. Hutton is entitled to our gratitude for his sympathetic, judicious, and impartial portrait of this great leader of English religion.

BROWNING AND THE CHRISTIAN FAITH. The Evidences of Christianity from Browning's Point of View. By Edward Berdoe. London: George Allen, 156, Charing Cross Road. 5s.

THERE has been more than one keen and animated discussion as to Browning's personal attitude towards the Gospel of Jesus Christ. It is a point on which Dr. Berdoe, at any rate, has no hesitation. He was himself an Agnostic, having no faith in the God of the Bible or the Deity of Christ; but, in consequence of reading Mr. Browning's poems, he has happily been led out of the

wilderness of doubt and darkness into the realm of peace and love, so that we can accept the poet's declaration on the title-page :—

“I say, the acknowledgment of God in Christ,
Accepted by thy reason, solves for thee
All questions in the earth and out of it.”

In this book there is a thorough investigation of all Mr. Browning's poems, with a view to the determination and illustration of the question at stake. We have read the essay with considerable interest, and can most cordially commend it “to the clergy, ministers, and religious teachers of all denominations” to whom Dr. Berdoe dedicates it. It will amply repay their closest study, and supply them with illustrations which are as telling as they are unfamiliar.

MESSRS. MACMILLAN'S BOOKS.

THE Library Edition (3s. 6d.) of “English Men of Letters” contains POPE and JOHNSON, both by Leslie Stephens; and GRAY, by Edmund Gosse, of which we need simply say that, like other books in the series, they are indispensable to all students of English literature, and in every sense admirable popular handbooks.—In the “Illustrated Standard Novels” (3s. 6d.) we have received HEADLONG HALL and NIGHTMARE ABBEY, by T. Love Peacock. Illustrated by H. R. Millar, with an Introduction by George Saintsbury. The former is of interest, as containing Peacock's earliest work; the latter shows great advance, and contains some of the author's most vigorous writing and many amusing scenes. The illustrations are quite in harmony with the text.—In the “Eversley Series” (5s.) the Poems as well as the Essays of Mr. Matthew Arnold have been issued. The last volume contains “Dramatic” and “Later” Poems. Unquestionably the most convenient form in which this well-known writer's clever and brilliant works have been issued.—The “People's Edition” (1s. each) of the Poetical Works of Alfred Lord Tennyson consists for this month of THE PRINCESS, Vol. II., and ENOCH ARDEN, and Other Poems. What a pleasure it is to handle the volumes!—The “Pocket Edition” (1s. 6d.) of Charles Kingsley's works is brought to a close with THE HEROES; or, Greek Fairy Tales for My Children. With Illustrations by the Author. Certainly Mr. Kingsley's is the most charming account of the old classical mythology which can be found in the English language. In his hands also the lesson, “Do right, and God will help you,” is winningly enforced. Nothing can be choicer than this pocket edition.—Our notices of Miss Rossetti's welcome volume of “New Poems” and Professor Saintsbury's “English Literature in the Nineteenth Century” are unavoidably held over until next month.

WESLEYAN LITERATURE.

WE have more than once referred in terms of admiration to the spirited manner in which our Wesleyan friends are creating a high-class theological literature of their own. They are setting an example which, if they were wise, Baptists would speedily follow. Among their recent works we note

THE MINISTRY OF THE LORD JESUS, by Thomas G. Selby (2s. 6d.); THE LORD'S SUPPER: Aids to its Intelligent and Devout Observance, by W. T. Davison, M.A., D.D. (2s.); and THINKING ABOUT IT, by Albert H. Walker, B.A. (2s. 6d.). Mr. Selby's volume is one of the series of "Books for Bible Readers." It is not a life of our Lord, but a review of the substance, the spirit, the methods and aims of His ministry. It contemplates Christ as a teacher, and discusses tersely, in choice and beautiful language, and with rare wealth of illustration, the great points which such a study involves. It is a work of which we shall frequently hear. Dr. Davison's chapters on the Lord's Supper are expository and devotional rather than controversial, and form just such a manual as our pastors have often longed for to place in the hands of young communicants, or use as the basis of instruction in class or lecture. It cannot be read without either intellectual or spiritual profit. Mr. Walker's "Thinking About It" consists of "Thoughts on Religion for Young Men and Women," and is one of the "Wesley Guild Library." The idea of such a library is commendable. We ought to reach our intelligent young people by literature specially adapted for them, and likely to command their respect. We need writers who are intellectually strong as well as good, who understand the young, and neither flatter nor scold them, but, appealing to their reason, their conscience, their sense of need, and their honour, show that Christ only can be either their Saviour or Lord. Such a book is Mr. Walker's. The chapters on the Grandeur of Faith, Sacred Athletics, and How Readest Thou? are of peculiar value.

MESSRS. LONGMAN AND CO.'S REISSUES.

THESE spirited publishers have, during the last few years, done much to popularise some of the best modern theological and philosophical literature. The works of the late Cardinal Newman, of Canons Mozley and Liddon, and various eminent Anglicans are instances in point. The Dean of Lichfield is not, perhaps, an author of the very highest rank, as were the men we have named, but he is careful, scholarly, and conscientious, and one of his books, THE FOOTPRINTS OF THE SON OF MAN AS TRACED BY ST. MARK, has passed through several editions, and is appreciated as heartily by Nonconformists as by Churchmen. A new and cheaper edition (3s. 6d. each) of his writings is certain of a wide welcome. Two of these now on our table, AFTER DEATH and THE INTERMEDIATE STATE BETWEEN DEATH AND JUDGMENT, are on a theme of supreme moment and universal interest. Dr. Luckock's conclusions are not ours. His theology is that of the High Anglican school, which always seems to us a modified Romanism—modified and freed from the most dangerous and offensive elements it certainly is, but still of the nature of a speculation and of an inference, and not resting on the sure Word of Scripture. Those who wish a calm, dispassionate statement of the questions suggested by the titles of these books cannot do better than procure and master them.—Messrs. Longmans also send out, at the same price (3s. 6d. each), the two

volumes of Dr. James Martineau's HOURS OF THOUGHT ON SACRED THINGS—sermons which have been well-nigh twenty years before the public, and are among the most devout and characteristic of their author's utterances. Lofty, ethical, and spiritual ideals, grandeur of spiritual conception, fervent feeling, a potent and persuasive appeal to men's chivalry and honour, and a call for heroic self-sacrifice mark all these sermons. The style is stately and, at times, Johnsonese. There is so much in the volumes which is good and inspiring, so much that implies the postulates of evangelical orthodoxy, that Dr. Martineau's Unitarianism always seems to us illogical and inconsistent. Could he have accepted the evangelical faith in its fulness, there would, as these volumes show, have been no greater preacher during the century.

WE have received from Messrs. James Maclehose & Sons, of Glasgow, a copy of the new edition of the Rev. Dr. John Hunter's HYMNS OF FAITH AND LIFE, including Psalms, Canticles, and Anthems, 3s. 6d. net; also of DEVOTIONAL SERVICES FOR PUBLIC WORSHIP. Sixth Edition. 3s. net. It is upwards of six years since the "Hymns" were published, mainly for the use of Dr. Hunter's own congregation in Trinity Church, Glasgow. The new edition has undergone considerable modifications and improvements. Some of the hymns have been removed, but upwards of 200 have been added. They are selected from a wide range, and from writers of the most opposite schools of thought, though the modern element prevails. Where taste is so large a factor in men's judgment, it is impossible to satisfy every demand, but Dr. Hunter has unquestionably been guided by a sound literary instinct, and no hymn has been admitted which cannot offer a good plea for itself, though some omissions are unaccountable. Occasionally—as in Dean Stanley's fine hymn on the Ascension—verses are omitted which we should like to have seen. Happily there are no such alterations as we complained of in the original edition, in such hymns, *e.g.*, as Binney's "Eternal Light," and Newman's "Lead, kindly Light." Apart from its uses to a congregation, the book has a high value as a devotional companion, and ministers, especially, will find in it many apt and unhackneyed verses for quotation. That the "Devotional Services" have reached a sixth edition is proof sufficient of their popularity; they evidently meet what is felt to be a great need. The Marriage and Burial Services have an universal value, and will be appreciated even by those who do not adopt forms of prayer. Some of the collects and prayers for special occasions, as well as the more general litanies, are exceedingly beautiful, and may be studied with advantage by all who have to conduct the worship of the Church. Every student of this branch of literature will receive the book with thankfulness.

IN the CRITICAL REVIEW of Theological and Philosophical Literature (T. & T. Clark, Edinburgh) there are various articles of interest. In one—*e.g.*, on Mr. Robinson's work, "The Saviour in the Newer Light"—Professor Blaikie takes substantially the same view of the work as does

our own reviewer, whose critique we have had, unfortunately, to hold over for several months. Dr. Blaikie's concluding paragraph is as follows:—"We cannot but regard this book as wholly denying Christ and wholly subverting the Christian faith. Mr. Robinson may apply the word 'divinity' to Christ, and the word 'supernatural' to His life, but he would be the first to own that he does not apply these words in their current, accepted sense. It seems to us one of the strangest features of the case that a minister of the Christian Church, one who has subscribed to the Westminster Confession of Faith, should not only promulgate such views, but deem himself quite justified in doing so. That, however, is a matter that touches his relation to his own Church, and on which, therefore, we will say nothing. We part from him, deeply regretting that one possessing such talents and enthusiasm should not have devoted them to a worthier cause."

MESSRS. J. & R. PARLANE, Paisley, have issued the Poetical Works of MICHAEL BRUCE, with Life and Writings. (2s. 6d.) By Rev. William Stephen. We are thankful that Mr. Stephen has taken in hand what has evidently been to him a labour of love, and has given us a complete collection of the poetical works of one whose writings certainly ought not to pass into neglect. They present, as is well known, one of the most curious and difficult literary problems of the century, into which, notwithstanding its fascination, we cannot now enter, though we hope subsequently to do so. With Mr. Stephen's view of this problem we entirely agree.

THE "Famous Scots" Series, to be published by Messrs. Oliphant, Anderson, & Ferrier, opens with THOMAS CARLYLE, by Hector C. Macpherson (1s. 6d.). There have, no doubt, been many essays and dissertations on the Sage of Chelsea, and there will be still more. Mr. Macpherson has written one which has been fortunate enough to secure the approbation of Mr. John Morley, Professor Masson, and other authorities. The book is very tastefully got up, and the series which it introduces is likely to be of great value. In his closing words, Mr. Macpherson says:—"In the form of a modern John the Baptist, the Chelsea Prophet, with not a little of the wilderness atmosphere about him, preached in grimly defiant mood to a pleasure-loving generation the great doctrines which lie at the root of all religions—the doctrines of Repentance, 'Righteousness, and Retribution.'" This is doubtless true; but how much more power Carlyle would have had, if he could also have proclaimed the doctrine of Redemption!

MID GREEN PASTURES. By E. Rentoul Esler. Sampson Low, Marston & Co. THOSE who have read "The Way they Loved at Grimpat" will welcome the opportunity to visit once more the quaint little village, and hear the loves and woes of its inhabitants. Some of the tales told here are very slight in character, as, for instance, "An Idealist," but there is a charm about Mrs. Rentoul Esler's writings. Her characters are very human men and women, but she does not uphold the doctrine that to be realistic a tale must be repulsive, and to be artistic must end badly. It is no small matter of gratitude that nearly all these sketches arrive at a "happy ending."



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Faithfully yours
Chas. W. Steu.

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APRIL, 1896.

REV. C. W. VICK.

IT is only thirty-six years ago, last May, since Charles W. Vick saw the light at Staveley, near Chesterfield; but the gloom of that smoke-girt district has not injured one bit the grand optimism and buoyancy with which Nature endowed him at the same time as she dowered him with clearness of inner vision. His career at its earlier stages seems somewhat meteoric. From Cainscross, the scene of his schoolboy days, he passed to Ipswich, to Stowmarket, to London, all before he was fifteen years of age; but there came a time, in the story of his first ministry, when some of us thought "a new *planet* had swum into our ken."

Cainscross, near Stroud, in Gloucestershire, was the schoolboy and idyllic period of his life. What his old schoolmaster's influence was it were, perhaps, difficult to determine, but there can be no doubt about the schoolmaster's daughter. Agnes Mabel Davis made even his callow days 'a fearful joy,' and in 1883, in the very dawn of his first pastorate (at Loughborough), the Cainscross ideal became crystallised into Mrs. Vick. That fact, probably even he would say, is the most significant of all that has happened to him before or since.

Mr. Vick's spiritual birth was at the early age of fifteen, in the throes of the revival connected with Moody and Sankey's first visit to London, in 1875; and although he was a Churchman by education and environment, it is an indication of his early virility and conscientiousness that the boy-theologian became, on the question of Believer's Immersion, a heretic and a hero, for he threw in his lot

with the church at Edgware Road, and began his association with the Baptists. But large as was his conviction, and is to-day, as to the necessity and duty of the ordinance, a young man's perspective gets altered "in the process of the suns," and now he sees how, while it is still important, it is not the essence of salvation either for the individual or for the world.

From Edgware Road he passed to Praed Street, then directly under the benignant genius of Dr. Clifford; and soon that enthusiastic pastor seized upon Mr. Vick as a promising young man for education as a Free Church minister; nor was he mistaken. Under Dr. Clifford's guidance and solicitation he entered the Midland Baptist College, at Chilwell, Nottingham, in 1879.

College days are a fragrant memory to him yet, and while in the Midlands he was co-secretary with Rev. W. Evans, of Leicester. His friends know with what profound feelings of veneration and gratitude he looks back upon the days of the late Professor Goadby—that genial, poetic, humorous, large-orbed soul; nor would he like to be forgotten the Rev. Chas. Clarke, B.A. (of Ashby-de-la-Zouch), for three or four college generations the solid and able classical tutor. Before Mr. Vick's entrance into college he was clerk in the London and County Bank, and before that, at the arduous and puzzling work of the Railway Clearing House. His love of figures and his clerking experience have passed into his ministerial life, much to his own and the church's advantage, for it makes him a clear-headed organiser and a successful chairman of church meetings.

After three years of study and glad associations, he made a bold start in taking the pastorate of one of the oldest and not the least important of the Midland General Baptist churches, succeeding (in October, 1882), at Wood Gate, Loughborough, to the leadership of a historic church, bearing on its rolls the names of the earliest General Baptists of the New Connexion. Following the pastorates of Thomas, the first of all the Stevensons; Joseph, the father of the Goadbys; and Giles Hester, still living and loved, it was a task that seemed perilously near bravado for a young man of twenty-three. But from the first there was every mark of capacity, not only for preaching to, but for managing, men.

He seemed born, like Wordsworth's wonderful boy in the "Ode to Immortality," as one

". . . . On whom those truths did rest
Which we are toiling all our lives to find."

Not that he is antiquated, belated, or fusty (the very opposite of these); but born with ballast, and prevision, and mental alertness, all vehicled in sympathy and "goodfellow"-ship. His old deacons look on those ten years at Wood Gate as amongst the brightest, as they were the most genial and unruffled, in its century and a half of story.

As a preacher he is not redundantly free—a mere bubbling rhetorician—but singularly tasteful in his literary style; his abreastness of newest reading and criticism shrining itself in almost classic English. His sermon-making power is extraordinary. Eternally fresh, because always unhackneyed, he makes the commonest texts flash with new meanings, not fanciful or over-drawn, but meanings vivid to the eyes of one who holds communing with the inner heart of things.

There are not many sermons so worth remembering, so instinct with the true *afflatus*, or that one would so well like to hear again and even again. No character could degrade under it; for through it all the hearer is conscious that he is held in fee—the bondsman of the Highest. We who have heard him have sometimes felt it were impossible to breathe "in that fine air, that pure severity of perfect light." And yet he is so human and so young, so sympathetic and self-deprecating, that no coldness and no aloofness marks him off from being, like us, "also a fellow-servant."

He passed from Wood Gate, amidst general regret, to Brondesbury, near, but not in, London. Some of us think that the provinces would have better contributed to his value to the denomination, but Brondesbury has reaped what the Midlands have lost. To enter London is a desperate venture for any man, and not less for a minister. The constantly moving elements of suburban London were almost a trouble to him, till he learned it was as natural as the ebb and flow of the sea. His buoyancy of temperament carried him eventually into a more contented onlook of the constant flux and change; and his reward is that the tide flows as well as ebbs. His

sympathy with young men, buttressed by his own early knowledge of city life, and his well-grounded belief that Christianity, in its practical operations, includes all social struggles and makes for all social upliftings, redeem his ministry from any charge of "other-worldliness." He may be counted upon as one of those who will preserve to another generation all the virtues, the cultured ability, the conscientiousness, and the untiringness for civil liberty and social bettering which seem to be the distinguishing traits of modern Nonconformity.

H. GODKIN.

A CHINESE FUNERAL HYMN.

TRANSLATED BY MRS. COULING.

AH me! this life's an empty dream;
 Earth's glories like fair clouds pass o'er:
 Our hopes and fears—how vain they seem!
 The flower, once withered, blooms no more.

Light frost, thin snow, at morn we see,
 Before the noontide—where are they?
 Spring's beauteous blossoms fill the tree,
 A single breeze bears all away.

Here all things pass—the heart's desire
 In Heaven alone can we attain;
 All sorrows at that gate expire,
 Life, Glory, Bliss, within remain.

Press thitherward—the path is strait,
 And right and left are many snares;
 But angels with glad greetings wait
 For us to strike our harps with theirs.

ABSOLUTE SURRENDER Addresses Delivered in England and Scotland by Rev. Andrew Murray. Second Edition. Marshall Brothers. 2s. 6d.—Mr. Murray is known as an advocate of what is commonly described as the Keswick theology, but, so far as we can see, he is free from that "falsehood of extremes" which in some cases has been associated with it. He has undoubtedly a high ideal of the Christian life, and believes that it is possible through the help of God, realised in and by faith, to reach that ideal. He insists on the attitude described in his title, and though that may itself be largely a growth, it comes to those who treat the promises of God and the provisions of His grace as real. We do not envy the man who, however doubtful he may be of some points in it, can read the book without profit.

WILLIAM KNIBB.*

THE author of this beautiful little volume has, from early life, cherished the warmest interest in the African race, and especially that portion which has been naturalised in the Island of Jamaica. Her sainted father was, from her infancy, a prominent member of the Committee of the Baptist Missionary Society; and her home was the frequent temporary abode of its missionaries. Among them, William Knibb, when in England, was often a visitor. From childhood his person was familiar to her; and his accounts of negro slavery and its horrors excited her commiseration, while his passionate public addresses stirred her soul to its lowest depths. What wonder, therefore, that in the preface to her book she should say, "The first thought of writing an account of William Knibb had its birth in the Centenary year of the Baptist Mission. Not a word too much was said about Carey, but some of those who remembered the Jubilee meeting at Kettering, knew that Mr. Knibb, a Kettering man, had been on that occasion a centre of interest. It seemed a sad thing that one who had done so much for the sons of Africa should pass in any degree out of memory." Yet, very remarkably, at the CENTENARY celebration in the same town, the only mention of his name was in a few words by one who had the strongest reason for thinking that that name should never be forgotten.

The Memoir opens with Mr. Knibb's EARLY DAYS. These are narrated briefly, yet so as to enable the reader to see him as the boy, the man, and the young Christian convert, revealing in the buoyancy of youth the qualities which, by the grace of God, developed into the noble character that, in after life, fitted him to become the champion of Jamaica's freedom. In a few touching lines we are admitted into the sick chamber of his saintly mother, and, as she draws aside the curtain, and looks out from the window on this her second son, listen to the solemn farewell words with which she parted from him: "Remember, I would

* "WILLIAM KNIBB, Missionary in Jamaica." A Memoir by Mrs. John James Smith, with an Introduction by the Rev. J. G. Greenhough, M.A. London: Alexander & Shephard.

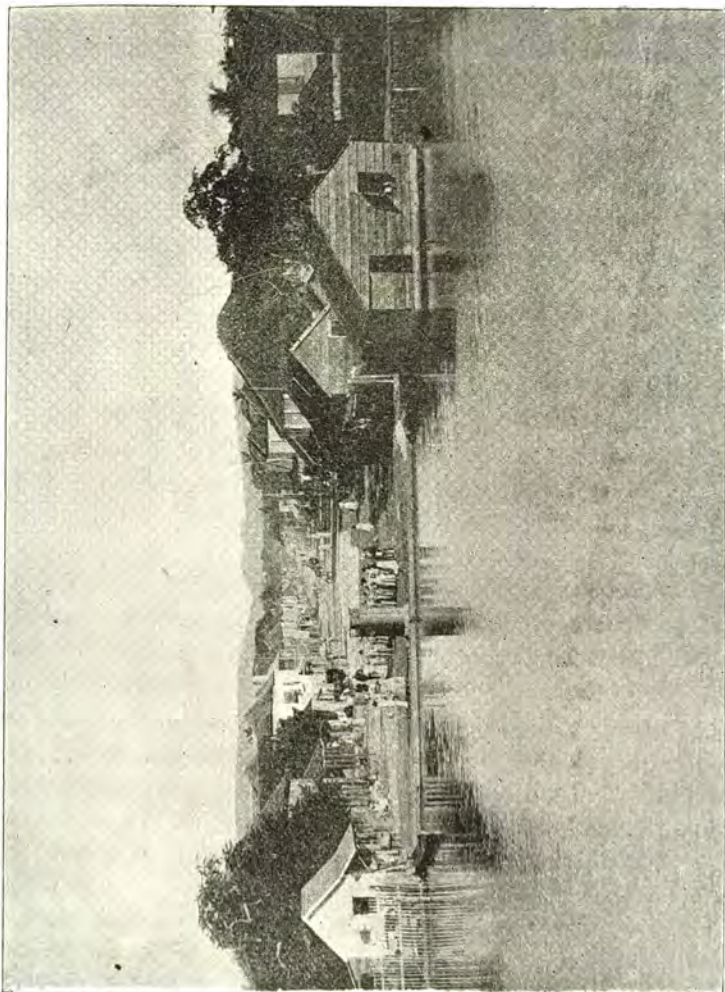
rather hear you had perished in the sea, than that you have disgraced the cause you go to serve."

The son, from whom this heroic, faithful, and prayerful mother was now separated, landed in Kingston on the 15th of February, 1825. The letter which he writes to her, while descriptive of the moral and spiritual degradation of those to whom he was sent with the light and liberty of the Gospel of the grace of God, seems in the latter part to have been prophetic of the distinguished share he was to take in their emancipation from the physical bondage in which they were held. Thinking most of the moral evil which slavery fosters, he says: "The cursed blast of slavery has, like a pestilence, withered almost every moral bloom. I know not how any person can feel a union with such a monster, such a child of hell. For myself I feel a burning hatred against it, and look upon it as one of the most odious monsters that ever disgraced the earth."

William having been sent out by the Baptist Missionary Society to succeed his brother Thomas, as a missionary schoolmaster, took charge of the school which the latter had conducted in the city of Kingston. There are one or two still living who have pleasant memories of his successor in this capacity. In the schoolroom William was at once at home, rejoicing in the joy of the "little dears," as he calls his sable pupils, "leaping for joy" on his entering it for the first time. He was equally at home in the playground, where he gambolled with them in their games, seeking to win their hearts to the Saviour by giving to them his own.

Mr. Knibb is mostly thought of with exclusive reference to his conflicts with slavery; the cruel persecutions he suffered; his heroic zeal, and his impassioned eloquence as the champion of negro freedom. But in this memoir of his life and labours we see with what whole-hearted earnestness he devoted himself to the higher and the spiritual objects of his mission. For nearly seven years we follow him quietly pursuing them, instant in season and out of season, teaching the young, preaching the Gospel, visiting the sick, ministering spiritual consolation to the afflicted. Beautiful are some of the pictures drawn by himself in letters which Mrs. Smith quotes. Among them the "Baptism at Port Royal," the death-bed of a Christian slave, and the service of prayer

and praise with a few poor slaves, at which they sang, "Come, let us join our cheerful songs," to a negro tune, in a negro hut. But during these very years, and among these very scenes,



[Photograph by Valentine and Sons.

SAVANNA-LA-MAR.

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he was eye-witness to cruelties which required him to place the strongest restraint upon himself to suppress the burning indignation which was kindled in his righteous soul.

Slavery was rampant; and it was not long before Mr. Knibb and his brethren had to encounter its hostility. Our readers will find in these pages ample details of what the author aptly calls the "ERUPTION OF THE MORAL AND SOCIAL VOLCANO," the fires of which had long been burning. It has often been said that Christianity and slavery cannot long exist side by side. So it proved in Jamaica. Notwithstanding the extreme caution of Christian missionaries, not to assail and not to interfere with the hateful institution, the irreconcilableness of slavery and the Gospel soon became evident to the slaveholder. The Gospel, therefore, by any and every means must be extirpated, and the missionary who proclaimed it must be banished. The slavemaster threw down the gauntlet. The Gospel and the God that revealed it were challenged. There could be but one issue to the conflict. In narrating the events of 1830-32, Mrs. Smith's Memoir graphically describes it. The narrative indeed is given without bitterness, and with the calmness and impartiality of historic truth. The statements are vouched for by indisputable authorities, and Knibb and his brother missionaries received the most complete vindication from the vile accusations alleged against them.

The conflict was now transferred from Jamaica to Great Britain. To escape threatened assassination, commissioned by his brethren, Mr. Knibb with his family, on the 6th of April, 1832, sailed from Kingston to England. When the pilot came on board in the English Channel, he brought the news that the Reform Bill had passed. "Thank God!" exclaimed Mr. Knibb. "Now I will have slavery down. I will never rest day or night till I see it destroyed, root and branch." Soon after they landed the annual meeting of the Baptist Missionary Society was held, at which Knibb was appointed to speak. His speech at that meeting struck the death-knell of the gigantic evil he had determined to destroy. It was on the 1st of June. And from that day the freedom of Jamaica was secured. Our readers will find the thrilling details of the death-throes of slavery in the volume before us.

But the Act of Emancipation passed by the Imperial Parliament was not the only outcome of this hour of mercy. The chapels and mission-houses, which had been ruthlessly destroyed by the

infuriated pro-slavery mobs in Jamaica, must be rebuilt. Nor did Knibb and his brethren, Burchell and Phillippo, then in England, cease to agitate, nor did anti-slavery advocates cease their efforts,



FALMOUTH BAY AND TOWN.

until the funds for rebuilding them had been raised. In aid of the object £6,195 was voted by the Parliament of Great Britain, to which, in the course of a few days, the sum of £13,000 was contributed in voluntary offerings by the British public.

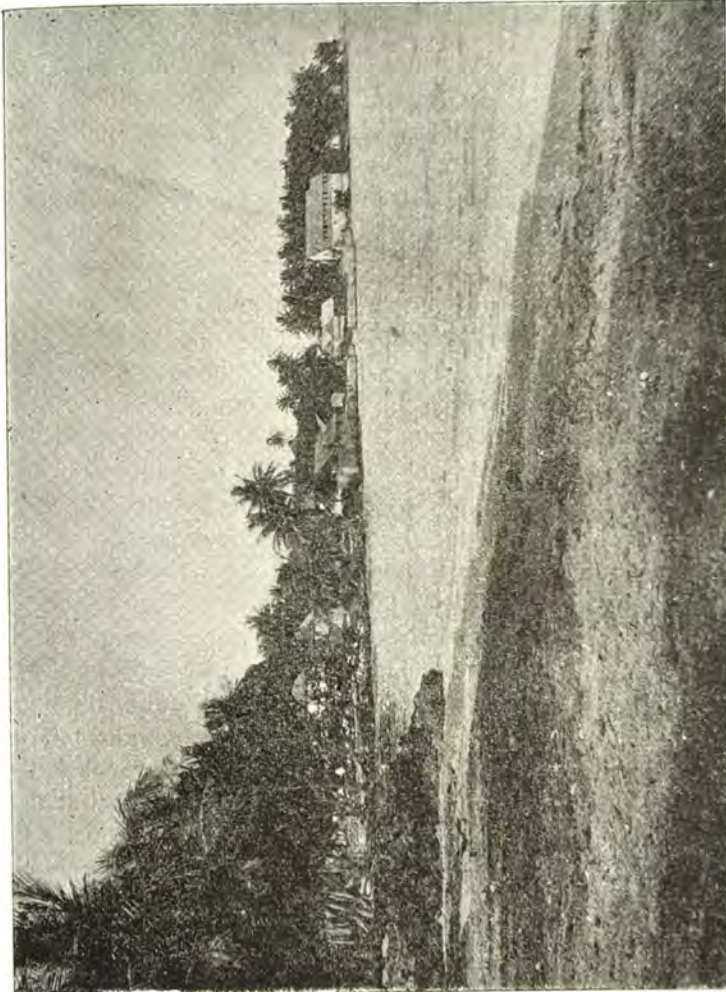
The chapels destroyed were Falmouth, Montego Bay, Sav-la-Mar, Brown's Town, St. Ann's Bay, Fuller's Field, and Octro Rios. The spacious and substantial buildings which replace them now stand as noble monuments of the anti-slavery enthusiasm and Christian zeal which the eloquence of Knibb in a pre-eminent degree had invoked. Having accomplished the purpose of his visit to England, he returned to Jamaica, October 25th, 1834, but too late for the day when the bondsmen exchanged slavery for apprenticeship. Yet the ever-memorable 1st of August was celebrated by assembled thousands with joy and gratitude. But Knibb's arrival had a joy and satisfaction of its own. Crowds of his people walked to Rio Bueno, the port at which he landed, a distance of twelve miles from Falmouth. On his landing some of them took him up in their arms. They sang, they laughed, they wept. "Him come; him come for true. Who do we come for we king? King Knibb; him fight de battle; him win de crown."

The hero of the day had now before him work which would tax his utmost strength. Falmouth chapel was in ruins; and first and foremost the new one must be erected: converts in large numbers were waiting for baptism; day and Sunday schools must be provided with teachers; and a multitude of other claims be met.

On the 1st of August, 1838, complete freedom was accomplished by the abolition of the apprenticeship system, which had in many respects proved more cruel and intolerable than slavery itself. Then the whole population of Jamaica was jubilant. To some of us the story of its celebration is as familiar as that of the emancipation of ancient Israel from the bondage of Egypt, but it may not be so to large numbers of the present generation. To such we earnestly commend Mrs. Smith's Memoir.

Space will not allow us to follow the narrative through succeeding pages, every one of which is replete with interest; letters to Mrs. Knibb and their children, to his churches, to his brother missionaries. It might seem to some, as Mrs. Smith remarks, that the complete emancipation of the negro would be the fulfilment of his labours. To Mr. Knibb it was the opening of fresh effort. One form of effort only suggested the necessity of some other. In addition to his own special burdens, he had on his heart the

care of all the churches. So it was that in almost every great emergency his brethren looked to him for help. Thus, as their representative, he made two visits to England between the time of



[photograph by Valentine and Sons.

RIO BUENO.

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his return to Jamaica and the date of his death. The instructive details of these visits are faithfully given in the work before us.

But fully to appreciate the outcome of such a life as that of William Knibb, we must look at the Jamaica Mission as it is at

the present time. Knibb, with Burchell, and Phillippo, and Dendy, laid the foundation of a work which has been well sustained by their successors; and to the goodly proportions in which it is still being carried forward Mr. Greenhough has given honourable testimony in his charming Introduction to the Memoir. Among the first to promote the settlement of free villages was Mr. Knibb, in which there are large and thriving communities. Mr. Greenhough testifies to the industry of the people, hundreds of whom he saw toiling early and late in a way of which no British labourer would be ashamed. He says the people have made great advance in both mental and moral qualities, and speaks of their strong sentiment in favour of education, and the laudable ambition to have their children raised in social status. "These pages," he says again, "show the profound interest which Knibb took in the establishment of schools. The happy results of his foresight are everywhere apparent. Nearly all our churches have their school-house and schoolmaster, and my visits to these schools brought me to the conclusion that the children are nearly as well taught, and perhaps more eager to learn, than in our Board schools at home."

"Knibb was equally solicitous about the training of a native ministry, and the institution of Calabar College was largely due to his efforts." "Two-thirds of the churches are now happily shepherded by men of their own colour," who were trained in it, "and this proportion is gradually increasing." "Two-thirds of the thirty or forty students are being trained as schoolmasters, the rest for ministerial work." It would be pleasant to quote at length from Mr. Greenhough's admirable Introduction, as illustrative of the results of the lives of Mr. Knibb and his coadjutors. His testimony to the spiritual condition of the churches is specially valuable. But lack of space forbids our quoting it.

Mrs. Smith's narrative closes with a tenderly affecting account of Mr. Knibb's death, and that of his faithful and devoted wife after some twenty-five years of widowhood. But enough, we hope, has been written to induce the readers of the BAPTIST MAGAZINE to purchase and circulate the soul-stirring memoir hereby commended to them.

D. J. EAST.

CURRENT MODES OF THOUGHT.

TIME was when allegorical teaching was the prevalent mode of instruction in Christianity, but after the advent of the Baconian Philosophy it has been somewhat out of the running. The Fathers deemed the instruction of the Scripture narratives quite inferior to that embodied in the allegories. Origen held that many of the narratives of Genesis are not to be received as true in themselves, but as given for the sake of the spiritual truth indicated by them. The allegorical sense is treated as the true subject, and the literal as mere incident.

Dr. Fairbairn says of typology: "It has the redeeming point of the earlier typology, which should be allowed to go far in extenuating the occasional errors connected with it, that it kept the work and Kingdom of Christ prominently in view as the grand scope and end of all God's dispensations." ("Typology." Vol. I., p. 33.)

In the days of the Reformers a change took place in the habits and mode of thought and expression. The issues were too serious and practical, and men went to the other extreme, discouraged the use of allegory, and literal narrative and verbal inspiration, with its usual meaning, were and have been commonly accepted without question or consideration.

The Higher Criticism of to-day, even as put forth by those who reverently believe in God's revelation to man in His Holy Word, doubts universal historical accuracy as to dates, persons, and authors, and offers its strong testimony against the *literal* construction and interpretation of many of the Scripture narratives, considering them either allegorical, typical, or highly figurative. Let us look a little at the signification of these terms.

Allegory is fictitious narrative, designed either for the more impressively setting forth a plainly revealed truth or for the purpose of displaying some higher truth existing in the mind of the writer or speaker. Type—the foreshadowing of an event, person, or truth by another—may or may not be fictitious.

Parables and myths were and are necessary vehicles for giving life to truths which otherwise would have died a natural death. They have played a large part in the early mental and moral

history of the world. The great majority of people, in fact, require that their intellectual and spiritual food should be arranged and prepared before they can partake with advantage. The memories of our childhood's learning tell us how, by the combination of illustration and fiction, the dry verities were preserved and laid up for future use. We are most of us still children, and learn by symbol and by figure.

Anyone who has seen the collections of antiquities from any part of the world must be aware that a very large proportion of the objects represented belong to a mythical and not a literal category—*i.e.*, the picture or sculpture is an idealised representation; the things signified belong not to the world of Nature, but of mind. Such is the actual condition of early art in all countries.

The exaggerated, often grotesque, sickly, or sentimental, but more frequently pathetic and devout, figures in early art also give an impression of a reaching out for the Divine. This is true of Babylonian, Egyptian, Persian, Etruscan, Burmese, Scandinavian, Milanesian, Mexican, and even of Greece and Rome, and the early efforts of Mediæval art. How much more effective and true when the effort of the artist has been to any extent founded on Scripture. The visitor to Ravenna or the Roman catacombs will notice with surprise that the persons and scenes which the earliest artists made pictorial are not the semblances of real characters and things, but of fanciful beings and scenes, whereby the facts of Scripture history and the promises of God, in regard to redemption by Christ, are set forth in symbol. One of the latest expressions of that mysterious and Scriptural symbolism is seen in the celebrated painting of "The Vision of Ezekiel," by Raffaele, at Florence. We may set it down as a commonplace that this habit of idealising and typifying is common to all people and time. It was the first reflective effort of man after attending to his everyday needs, and both poetry and art have by idealisation produced a profound and far-reaching impression of the glorious Gospel.

The infancy of learning, of history, of art, and the infancy of life are alike in this respect. It cannot be denied that we have the highest and fullest authority for such a method of instruction. There is scarcely a doctrine or page in the Bible which is not illustrated by or which does not disclose some figure whereby the

truth is accommodated to our faculties and mental needs. Figure is associated with the most sacred and pathetic rites enjoined by our Great Master, who constantly spake in parables, and used beautiful metaphors and illustrations from the common surroundings of daily life. He who knew the minds and hearts of men almost always gave His teaching in this fascinating guise.

To the Oriental mind, to which the Scriptures were first submitted, imagery was the natural expression of thought and truth; but, as has been said, the language of hieroglyph and symbol, of type and similitude, is one that is intelligible to all, and this seems to have been the Divine purpose. It was the method of God's communication in both patriarchal and Mosaic dispensations. "I have used similitudes." The celestial truths incorporated in the Apocalypse are also clothed in the highest symbolism.

The Messianic interpretation of the Old Testament, manifested in the types, throws a column of light across the pages of the Book like the path of the rising sun across the unstable waters of the ocean. The believer sees Jesus in the figure of the Lamb or the Lion, and his thoughts of the Divine Being are not limited to the dim outline of the type; they are fulfilled in his own conscious experience of the antitype.

I have only designed in these few words to bring freshly to our thoughts the use and value of the figurative and symbolical so largely employed in the Bible, as all must admit; for the Higher Criticism, as we have said, has relegated to allegory so much that we have hitherto treated as historical verity, it becomes an important study to ascertain as far as possible the laws and limits of the former. It will be asked, How shall we know what is history and what fiction, what is fact and what figure? We shall *know*, and must take our stand upon this at the beginning, that in either case Divine truth is therein revealed. In the nature of the case, to those parts not affected by literary criticism individual judgment can be given. We doubtless also shall be assisted by further discoveries in Biblical archæology. Above all we may steadfastly fall back on the promise that the Holy Spirit shall "guide us into all truth." He will cast His mantle over all that is thus submitted by God to man, and ever links together Creation and Redemption. The great and glorious truths which are clearly

revealed stand, like rocks in the stream, as a plain and abiding testimony concerning the grounds of our hope and belief.

Our religious teachers will doubtless give us more mature deliverances as the result of further investigation and enlightenment, and we may be quite sure that they will be free from the childish fancies of the Fathers, the latitudinary observations of the Alexandrian school, the ponderous constructions of Mediæval folios and the modern rhapsodists; but, on the contrary, such contributions as shall be honouring to God, and real additions to knowledge and faith.

A LAYMAN.

AN EASTER HYMN.

SHOUT praises, ye heavens,
 And sigh them, soft air;
 From highest to lowest,
 Sing, sing everywhere;
 For black clouds of tempest
 Are banished from sight;
 And Spring, crowned with glory,
 Is pouring her light.

Come forth with the spring-time,
 Sweet flow'rets, and spread
 Your rich hues around us
 Where nature lay dead;
 Come, violets modest,
 And roses so gay,
 With lilies and marigolds,
 Spangle the way.

Flow joy song in fulness,
 Flow higher and higher;
 Pour forth thy sweet measures,
 Thou murmuring lyre;
 O sing, for He liveth,
 As truly He said;
 Yea, Jesus hath risen
 Unharm'd from the dead.

Shout praises, ye mountains,
 Vales catch the refrain;
 Frisk gaily, ye fountains;
 Hills, tell it again—
 He liveth, He liveth,
 As truly He said;
 Yea, Jesus hath risen
 Unharm'd from the dead.

From Brownlie's "Hymns of the Early Church."

CHARITY AS A WORKING PRINCIPLE.*

THE function of Charity is to handle human imperfection. It trades exclusively in damaged goods. If the family of Adam would keep out of mischief Charity would have to close doors. But so long as the world lies at the foot of the Transfiguration mountain, and so long as fathers are broken-hearted, sons under demoniacal sway, and even the friends of God are sceptical, timid, and helpless, Charity will have her opportunity.

Charity is for men, and not for principles. For yourself you can claim, as you will inevitably need, the charity of others, but not for your sins. Charity covers sin, but not out of compassion for the sin, but for the sinner. Charity is no weak and indiscriminating sentiment which has sympathy with wrong-doing, and makes a hero of the wrong-doer. It is the strongest foe of all evil, and the best friend of law.

Charity is not understood. We must not confound it with its imperfect and eccentric formulations. It is not an emotional spasm excited by some tragic misfortune. Its meaning is not expressed in the higher forms of organised kindness which we see these latter days in almost every section of our country. We are getting glimpses of how low Charity can stoop, and how far she can reach, but we have never yet conceived of the dignity and power of this principle. Charity is the ranking force in the Kingdom of God. In those mighty councils in which the issues of the world are considered and settled—where Truth, Wisdom, Righteousness, and Justice sit in consultation—Charity is the presiding officer, and has the casting vote. Charity is the force which combines all that is good and strong in us, and utilises it for the betterment of the world. It rules wherever it enters. It turns misers into givers, ministers into missionaries, women into angels of mercy, politicians into statesmen, and, if fully enthroned, would run the world for the greatest good of the greatest number.

In some well-furnished quarters it is written on the walls that Baptists do not deal in this holy industry. It is therefore of the utmost importance that we always take with us as our outer

* From an Address delivered at the Baptist Social Union of Chicago, by the Rev. W. E. Hatcher, D.D., of Richmond.

garment Charity, so that wayfaring men, though labouring under an hallucination of the brain, may not make a mistake.

Charity is often needed to keep things quiet in our own denominational family. There are various types of baptized brethren, and baptism does not wash out all the variations. Passing over some of the "queer" classes, there are two wings of the brotherhood far more peculiar than our peculiar doctrines could possibly account for. First, there are our denominational belittlers. If you hear them talk for a half hour you will begin to feel that Baptists are intruders on the earth. They object to our name, deplore our lack of caste, shudder at the *hoi polloi* character of our people, scowl at our denominational policy, intone their admiration of the beautiful things which some of the others have, sigh over the sacrifice which they have to make to remain with us, and declare that they would pack their scenery and march out, if they did not feel that it was the will of Providence for them to stay and lift us up, probably by the nape of our necks!

Then we have our pugilistic column, not so large in numbers as it used to be, and may its shadow ever grow less. They are the imperious, intolerant, and infallible custodians of our orthodoxy. They measure doctrine by the bushel and policy by the yard. Caring little for the spirit, they would die by the letter, as not a few of them actually do. They would rather track a heretic into the wilderness than bring a prodigal home; they would fire the Bodleian Library to rid the world of a bad book; upheave the whole Church rather than violate a usage, and willingly demolish a college to destroy the smell of heresy. It is not refreshing to associate with brethren who contend so furiously for the faith once delivered; but, after all, we must suffer them.

If this principle of Charity gets into any heart it will dominate and regulate it everywhere; and if we could establish it in every heart it would rule the community.

First of all, Charity knows how to handle the objectionable. The great barrier to harmony and co-operation is what is offensive in others. That is the seat of the trouble, and Charity eliminates that. Let me give a case. You are a public-spirited citizen, filled with colossal schemes for the honour of your church, for the safety and purity of your city, and for the glory of your country.

A spirit like that, pervaded by Charity, will make you one of the greatest of men. But you are handicapped by the imperfections of those who ought to be your co-operative forces. They do not suit you, and you are not willing to be allied with them. Of course you are right in seeking the fellowship of the good, but what about the others? Charity does not ask you to become partners in their guilt, nor to approve what is wrong, nor to admire what is offensive; but she points you to the splendid enterprises which live in your heart, and urges you to let her hide the weaknesses and errors of those who are willing to join you in your undertakings. You may not like their politics, their business, nor their religion, but if they will help you in making the work better, recognise that as so much good in them, and use them for all that they are worth. There has never been a day when the virtuous people of our country could not have had the mastery if they had combined and in a charitable temper drawn around them all classes who were willing to work with them. The bad use the good to accomplish bad ends, when the good ought to use the bad to secure good ends. If we do not work with the imperfect we must work alone.

In the social realm there is the same necessity for the reign of this principle. It is the province of Charity to run a line through every character, and put the good and agreeable on one side and the objectionable on the other. After the division, Charity takes the weak and offensive, wraps it in its own mantle, and hides it. With the evil thus disposed of, Charity bids us lay hold on what is left, and enter into relations with it.

This is the Divine scheme for social life. It has to be used in every sphere of society. This is the only way in which that delicate tie which binds a pastor and his people together can be preserved. That this is possible I can testify, for I am serving a church which has had me on its hands for over twenty years, and I am living yet, and the life which I now live I live by the charity of my people. There has not been a day in which, if Charity had forgotten to be gracious, and the church had been strict to mark iniquity, I would have been able to stand.

But we are yet babes in Charity. We frown and scowl, and seek to scourge the wanderer back to duty. Not that way does

our Master act. He is quick to discover the first sign of faith or penitence in the fallen, and knows how to seize it, and nourish and cherish it, until it can slough off the evil and wrong, and be like Him.

Would you see a misanthrope? Take a man, show him human nature in its treachery, frailty, and conceit; prove to him that its case is hopeless, and, instead of growing better will get worse to the end, and leave him to reflection, and you will have a misanthrope.

But would you see a philanthropist, ideal and perfect? Yonder He is, and two men have just approached Him, and one of them is saying, "Master, this is my brother, and I would have him know you." The Master fixes His eye on the stranger and reads him through, and sees in his form two men. One the actual; the other the possible; one what he now is; the other what he can be made. Instantly He draws the photographs of both. The first as he is. Thou art Simon, the son of Jonas. You are not much now, only the son of your father, and called Simon—consequential, fleshly, chaotic, incapable. But you are worth working up. There is material in you, and I will undertake to transform you from what you are to what you may become. I will fill you with new power, lift you to dignity and glory, and it will take a new name to embody all that you are to be. Thou shalt be called Cephas. It took time and toil to turn Simon into Cephas, and even Christ could never have done it had He not believed in the man. When this blundering disciple was decidedly refractory, Jesus called him Simon; when he mixed the evil and good He called him Simon Peter; but when he rose to ideal heights and did lofty things, He would exclaim with ecstasy, "Thou art Peter." Christ's specific work is to work from what man is to what He can make him. How I wonder that He should have such a charitable faith in my broken race, and that He should give His resources to working on such a humble line. Just so far as we understand His undertaking and ally ourselves with Him in it, we are Christian philanthropists.

We live in an age which is resplendent with the achievements of Christian philanthropy.

The basis of all these good works is faith in humanity. He

is the best friend of humanity who believes most in its future, and he is the best believer in the future of man who believes most in his history. We can hardly believe that any man's enthusiasm for humanity is serious if he does not believe in the Divine origin of man. As to God's processes of creation, we may safely give some margin to the speculative brother. But when I am asked to believe that man is a product of natural force, with God left out, I respectfully rebel.

Charity waits for things to reach a conclusion. It defers sentence in case of wrong-doing, to give the wrong-doer time to amend. It was said of a certain English Baptist minister that his chief zeal as a pastor was in finding grounds for having his members turned out of the church. His motto seemed to be, once wrong, wrong for ever. He allowed no margin for improvement. In delightful contrast with him was the late Richard Fuller, of Baltimore, one of the most eloquent men of this country, who once, in speaking of his church, said to me: "My people are excellent, but their excellence is a matter of growth; for I am certain that if they had all to be taken at their weakest, and tried on the worst things that they have thought and done since their conversion, my church would be dismembered."

We are to have a general judgment day, but it is significant that the Lord has set the judgment throne in eternity and for the last day. It is true also that He has chosen us for associate judges, but we are not to put on the judicial robes until the day of judgment, and until that time we are not to judge at all.

While I wish to enter a plea for charity for all classes of offenders I must be more definite, and mention some for whom it looks as if the Christian community has forgotten to be gracious.

I ask for charity for the rich. I have no sycophantic tribute to pay to men merely because they have money. I am no apologist of those who have enriched themselves by dishonest methods. But I do say that the rich are not kindly treated. They are charged with dishonesty in making, oppression in using, and illiberality in disbursing their wealth. They are not allowed to administer their own estates, and are criticised by pulpit and press. Now we ought to be fair. Few men can learn the moral responsi-

bility of wealth while they are acquiring it. What they give is almost universally censured because it is not more, when as a fact there never was so much generosity among rich men as now. There never were so many good rich people as now, and what the Christian world needs is to be charitable to the rich. Give them time; get nearer to them; love them, pray for them, and the time will come when Christian charity will be allowed to use the money of the rich for Christian purposes.

I ask a larger charity for scholars. We have some ground for just complaint against the educational leaders of the past. They have lived too much apart, and have not shown interest in the community. But we might have gotten more out of them if we had taken more interest in them. Scholarship is now growing more practical. It is opening communication with the people. The old-time professor, living his recluse life, emerging occasionally from his retreat, long-haired, ill-dressed, outlandish and eccentric, has been superseded. A new race of men are now leading our educational movements. They are men of blood, and men of affairs, and they do much of their work in sight of the people, and for the manifest benefit of the people. Our educators are also taking important rank in the lines of statesmanship, and are felt in settling difficult national questions. Scholarship is moving toward the people. Let the people go out to meet it.

I bespeak charity for critics. All critics are disagreeable. They make too free with our infirmities. They get intolerably offensive when they come with their machinery and begin to bang and rattle the foundation of our religious hopes. Nothing ever more startled the Christian world than the audacious conduct of the critics in subjecting the Bible to the historical methods of investigation. To many it seemed outright sacrilege, and some almost wished that John Calvin might add the whole lot of them to the Servetus conflagration. But it is hard to believe that the critic is anxious to destroy the Bible. If he is, he cannot do it. I have not the smallest fear that he can, but if he can, let him do it. What do I want with a Bible that a critic could upset? If his investigations only go to confirm my faith in the Bible, then he is my benefactor, and it may be that if I will treat him with charity while he is shaking and testing the rock of my hope, he may

come to believe in the foundation and get on it. At any rate we must give him time.

Lastly, I claim charity for the scientist. There is one interesting and redeeming fact concerning the scientist, that he does not claim to know everything, and he is anxious to add to the stock of human knowledge. I can never forget that scientific leaders have often been ahead of their ages. In fighting them we may haply be found fighting against God. Let us hail them as brothers, and wait to see what they are going to do.

Charity is, then, the substance of all fellowship, the basis of all enduring concentration, and the rally-ground of God's friends for the conquest of the world. It is the crowning ornament and badge of the Lord's grown-up children—our best equipment for the highest service. Give Charity a chance and she will open correspondence with every department of Christ's mighty host, and organise a campaign which will bring in the day of universal peace.

THE SURE ANCHOR.

IN moments of darkness, when hope all but dies,
And no sun, moon, or star appears in the skies ;
When the heart, that has bravely struggled for years,
Grows faint in the battle, and yields to its fears ;
Then, Father of mercy, in pity draw nigh,
And strengthen the faith that is ready to die.

Restore the lost courage, and nerve the weak hand,
That, faithful in all things, Thy servant may stand ;
That errors and failings which marred the past way,
No longer may over the conscience hold sway ;
But, that life, as it wanes and draws to its close,
May find in the heart of its Maker repose.

Then, though sorrow may ever our footsteps attend,
And trials and conflicts remain till the end ;
Yet, will hope, phoenix-like, in the bosom arise,
And lure our best thoughts to the home in the skies,
Where the problems of Earth will in rapture unfold,
And lost joys be found in the City of Gold !

REASON'S WARRANT FOR CHRISTIAN FAITH.

BY REV. JOHN THOMAS, M.A.

II.—THE HUMAN SPIRIT.

THE first question we need to bring into the court of reason is Faith's teaching concerning the spirit of man. For this is the point at which all investigation must begin if it is to be at all concerned with the nature of the infinite and eternal.

However we may conceive of the revelation of the highest truths, whether as to their content or as to the manner of their communication, it is clear that they must come to man through the medium of the spirit within him. By that spirit they must be so far apprehended as to win assent and acceptance. The greater the truth that is revealed, the larger is the presupposition of greatness in that human spirit that is deemed worthy to receive it. So the Divine revelation involves as its starting-point a conception of the nature and possibilities of human life, which must therefore have our first attention. For all the remaining assertions of the Christian faith depend upon the validity of this primary assumption.

Further, it is only through the examination of the human spirit that human thought can find its way to God. The God that is within the reach of our present knowledge is altogether revealed to us through the human spirit, that is, through our own spirit and that of others. And, indeed, ultimately only through our own. For all that we can receive from others is, of course, that portion only which we can incorporate into our own spirits. It is only through original conditions and qualities of the human spirit that man has been able to receive a revelation at all, so we must necessarily seek for the grounds of that revelation as far as they exist in the spirit of man. Beside this, whatever revelations have been directly made by God to men, they can be understood by us only in as far as they have been received and assimilated with the life of men. The order in which we must investigate revelation is necessarily different from the order in which revelation is communicated. In Revelation, the only-begotten Son comes from the bosom of the Father, and bears the Divine message and life into the midst of humanity. The eternal light radiates from above.

God is first and man is last. But in the order of investigation, it is clear that we cannot begin with God. If we would climb to heaven, we must set our feet first upon the rung of the golden ladder which is nearest to the earth. We must enter first into communion with our own spirit, and through its secret sanctuaries pass into the presence of the glory of God. So we must now seek to enter a little way into the wonderful temple of the human spirit.

As a matter of fact, as I have already hinted, we cannot in any part of our investigation go beyond the light which we can find in our own spirits. Neither in this investigation, nor in any other, can we exceed these bounds. The God that we find must be discoverable in our own lives. When men, as some do, oppose Reason to Faith, they forget this most obvious fact. Were there a thousand revelations, they must enter, and form part of the living spirit of a man, before they can be a revelation to *him*. The Christian does not worship a God outside of him, except in so far as that God is already within him. Man is not compounded of a Reason which deals with the things that assert their living presence within him, and a Faith that deals with things infinitely removed from the experiences of his life. There is no such distinction. Both Faith and Reason are equally concerned with the contents of his actual life, and so must perforce exist in an intimate and inextricable interblending, which makes it impossible for them to be other than manifestations and activities of one and the same principle.

Whatever messages may come from without, Faith can only be conscious of those that are assimilated within.

But before searching for God in the human spirit, it is necessary to question the human spirit concerning itself, in order that we may examine its nature, and see whether it can justify to Reason the claims upon which a revelation to it are founded. Does it furnish a reasonable evidence of its claims to immortality, of its dominion over change and time, of its heritage of eternity? Does it furnish any reasonable proof of a unique freedom, an invisible dominion, and an abiding life amid the whirl of change and necessity around it? To these questions we must now devote our attention. Only let our readers remember two things. The rigid methods and results of mathematical demonstration are of course impossible in

such vast and complex questions as these. Nor are they desirable. A world of which the profoundest facts could be reduced to mathematical formulæ would certainly not be worth living in. Let those wish for it that will, I want none of it. Let me have the myriad intricacies and beauties of an exuberant world, and not a barren wilderness of geometrical figures. If, in the mighty labyrinth of life, Reason can discover some seats of the blessed, what more can we need? The vision is sure, and its meaning cannot be mistaken. The other thing that needs to be remembered is, that we cannot in these short papers do more than break the ground. The exhausting of the question being impossible, we will do our best to make these fragments as suggestive and conclusive as we can, though our space will not allow more than a number of broken hints.

In searching for Reason's warrant for asserting the existence of the human spirit as a unique, nature-dominating, and immortal essence, it will be well to bear in mind the contrary assertion, against which we must make good our claim. For there can be no *via media* between the two opposing positions which have been held concerning the nature of man as a thinking and morally willing being. Either he is a remarkable combination of atoms, differing not at all from the rest of nature except in the manner of the combination, and so co-ordinate with all other atoms, and having no independent existence when the atoms of which he is composed fall asunder; or he is fundamentally distinct from the things of nature, which he holds as a thinker in the wonderful embrace of his thought.

There can be no compromise. If man is co-ordinate with the physical atoms around him, if he is subject to the same laws of necessity, transiency, and change, then all hope of immortality in any sense that is worth hoping for is out of the question. If, on the other hand, he cannot be so co-ordinated, if the world of physical nature is seen to be in any important sense subordinate to him, and dependent upon the spirit-nature which distinguishes him, then there must be for him an independent existence, which change cannot destroy, and over which the laws of physical nature have no ultimate dominion. Nature cannot be his subordinate and his sovereign at the same time; and if physical nature is

subordinate to him, then his life must have its ground in a deeper world, upon which nature itself is dependent. Thus, then, our question may be briefly and formally expressed: Is man one atom or combination of atoms among many, differing in no essential way from the rest of nature, or is he distinguished from the physical world as superior, dominant, and fundamental?

Let us begin at the point to which the materialist delights to lead us, viz., to the territory of physiological psychology. This is the spot of all others where it is assumed spirit can be resolved into matter, and thought made equivalent to a succession of nerve-shocks. If the materialist cannot fully and finally establish his case in this region, there is no further hope for that case. For there is no other point in the relation or thought to matter in which the suggestion of their identity is so plausible as it is here. As we move upward to the wider unfoldings of thought and moral life, the separation between man and nature becomes greater and greater, until it requires the most violent strain of thought to regard their identity as even conceivable. It is clear, then, that the argument for materialism, to be of any value, must at this advantageous point be complete, conclusive, and final. If it cannot win a clear victory here, its case is as good as lost. For its difficulties steadily increase from that point upwards. On the other hand, it should be borne in mind that this crude and rudimentary field is not the ground where we should expect the true voice of Reason to ring out clearly, finally, and decisively. It is not in the seed that the life of the corn reveals itself, but in the harvest. It is not in the beginning of things that we see their true meaning and nature, but in their consummation. Hence, Reason at the very outset lays down mighty odds against materialism, in the fact that the latter finds its arguments diminish along the ascending scale of life.

Let us then turn to the vantage ground of materialism. What has it to say? Here is the whole thunder of its artillery that is worth mentioning:—

“Every sensation which enters into human thought is produced by a physical stimulus, succeeded by nerve-vibrations.”

“Sensations and perceptions immediately follow upon these nerve-vibrations, and the former never appear without the latter.

Further, all the higher operations of thought are equally dependent upon the nervous apparatus of the human body, particularly the brain. For, in the first place, all thought is accompanied by the expenditure of nervous force ; and, in the next place, mental power may be modified in various ways, or altogether annihilated, by physical changes in the brain. It follows that nervous force and thought are related to one another as cause to effect, for thought owes its first beginnings to physical stimuli and nervous changes. Thought, therefore, is only a modification of matter ; and there is no such thing as a human spirit that has its life rooted in the eternal—in the living foundations of things—on which the superstructure of nature is reared.”

I can safely assert that this is the one and only throw upon which the fate of materialism depends. And, as I have said, a decisive and overwhelming victory at this point is the only thing that can give it the sanction of reason. Yet, far from gaining a victory, it is entangled in its own toils, and circles round and round vainly endeavouring to escape. As soon as you question the psychologist concerning the transition of a nerve-vibration into a perception or a thought, he confesses that the usual conception of cause and effect cannot apply, that to pass from the physical to the mental is an altogether different thing from passing from one physical force as cause to another physical force as effect, and that all that can be scientifically said on the matter is, that nervous force and thought accompany one another. Further, when we come to examine an ordinary perception of an external object, we find that it consists of a number of sensations and memories and judgments that are all held together somehow in one perfect unity.

This unity is an altogether different thing from any physical unity, and can never be explained by any combination of nerve vibrations that might be present at the time. Nothing can explain such a fact except a living principle of unity which thus unites present and past together in a single unity of perception. Further, in continuous processes of thought we know, whatever nerve processes may accompany these, that the direction of the movement of our thought is determined, not by the nervous accompaniment, but by the thought itself. One conception leads on to another, not by physical, but by mental laws. To explain

this on the materialistic hypothesis is utterly impossible. We can see now that the fact that modifications of the brain substance modify the mental activities will not bear the strain of the inference that has been drawn from it. It simply emphasizes what no one denies, that there is a close interaction between brain processes and mental activities. But interaction is not identity, and we have already seen from other facts that matter and thought cannot possibly be brought by any ingenuity under the law of physical cause and effect. So we have no hesitation in saying that the materialist has failed in the only battle-field where he had any chance of success. Far from winning a decisive victory, he has been forced back by the foe, and lost his most trusted strongholds. It is enough at this point to oust materialism, and to see the first faint indications of the glory of the human spirit. In physiological psychology we are only at the threshold of the inquiry concerning the spirit of man. The clearer revelation is necessarily given in the vaster spheres of human development.

Let us therefore carry our examination further into the wider question as to how thought and things are related to each other.

Here we find the same interdependence as in the narrower range which we have just examined, but now there is a decided indication of the subordination of things to thought. If we examine any material thing it turns out to be, as Locke emphasised long ago, simply a bundle of ideas. The so-called external world is as reducible to ideas as the processes of thought that originate and are carried on within our own minds. The only thing that is added is a remarkable necessity in the outer world which forces these ideas upon us in a fixed order. But this last fact makes no difference for our present purpose in the bearing of the previous features.

The things of the external world are not, it is true, *created* by our thought, but they are *constituted* by it in such a way as to make any lingering idea of co-ordination between thought and things nothing less than an absurdity. It is true that things are also necessary to thought, but only as the sphere for its activities. But thought actively lays hold of things, and makes them serve the purposes of its own life, while it at the same time furnishes them with the constitutive principles of their own being.

Man, therefore, as a thinker has his life manifestly set deeper than that of physical nature. He belongs to that deeper fount of things from which nature receives its laws, to that underlying force upon which the very substantiality of physical nature depends.

So we see emerging from the union between man and nature the sovereign form of the human spirit with a crown from the eternal foundations of things upon its brow.

Now, taking a step further, and looking at the fundamental processes of thought from the point of view of its development, we shall find clearer indications still that thought belongs to the sphere of the infinite and eternal. What, then, is broadly involved in the development of thought? Some have hastily and inconsiderately replied, that this development essentially consists in movement from point to point, from particular to particular. The nature of the general union between thought and things as already ascertained by us has already disproved such a supposition in advance. But let us now approach the question in another way.

Nothing is better known to experience than the way in which thought advances from boundary to boundary, impelled onward by a never-resting impulse within itself. It is an unquestionable characteristic of thought that it will never rest in a limit. It takes every new boundary as provisional, and claims to make as early an advance as possible upon the territory beyond. Now no mere movement from point to point can ever explain this, for there is nothing in a *point* to urge us to move forward, or to suggest anything beyond. The thought that urges us to cross the boundary must already in some way be able to *see* beyond it. How far, then, beyond any given boundary has thought an underlying vision? This is answered by answering another question. Can thought conceive of an absolute limit to its movement *anywhere*? There can be no hesitation in answering, "No." For any such self-imposed limit would be suicidal.

This underlying vision of thought, therefore, on which all its development depends, can be nothing less than infinite. Here, therefore, we see more clearly than ever that the spirit of man in its inner nature belongs essentially to that nature of the infinite

upon which the physical world is founded and by which it is supported, as its ultimate and eternal foundation.

Taking a step further still, we come to a still clearer and fuller assertion by Reason of the immortal human spirit. This is given in the sphere of moral apprehension, as distinguished from the logical processes of human thought. Were this an extensive treatise, and not a brief paper of fragmentary suggestions, we should find much land for our survey in this vast plane of human life. But a few words must now suffice. It is well known how Kant, in the sphere of moral apprehension, found the clear and unambiguous assertion of the soul of man and its immortality. He saw clearly that moral life immediately involves the freedom of the spirit, and that the perfect—yea, infinite—goal of morality involves an immortality to attain it. It is true that Kant failed to find the living bond of unity between the processes of thought and the immediate apprehensions of the moral life. He seemed to think them permanently sundered, giving every man a dual personality. This attitude was due partly to a misconception of the pure human spirit as being denuded of all relations to the world, and partly through failure to combine the immediate and mediate forms of knowledge.

Yet at the same time he suggested their deeper unity by speaking of both as *Reason*. Into these mistakes we cannot now make any further investigation. It is enough for our present purpose that there cannot be the slightest doubt that the moral life of man, regarded even in the most general way, unequivocally asserts the free human spirit and its immortality. The idea of a duty which must be fulfilled though the heavens fall can only belong to an eternal horizon, to which he who submits to it belongs also.

Plato, taking his stand on the moral nature of man, seeing in a way of his own that this nature lifted him above the destructive forces of the physical world, said confidently to Glaucon, "There is no difficulty in proving it"—that is, the immortality of the soul.

Plato's confidence appears to me to be well-founded. We have seen how materialism breaks down in the only spot where it has the slightest hope of obtaining a victory. We have seen how the self-assertion of the free and immortal human spirit becomes

clearer and stronger and fuller with every advancing step we take along the ascending pathway of its life, until in the crowning point of the moral nature of man it comes into complete and aggressive and unquestionable manifestation. This steady progression of testimony exhibits the real unity of man's life in this matter. The self-assertion of the human spirit which reaches its consummation in the moral life is already begun in thought. Thought also has its infinite, as we have seen, no less than the moral life; and in the one as in the other, the human spirit reveals itself as a Godlike essence, clothed with immortality, emerging from the eternities. Not only Revelation, but Reason also, gives us the strongest warrant for saying, "There is a spirit in man."

NOTES ON NATURE : APRIL.

AFTER a hard winter, such, for instance, as last year, April is looked forward to with confidence, as bringing full compensation for the dreary time of frost and snow. Winter having packed up his coughs and colds, and slung his stock of rheumatic pains, like golf clubs, over his shoulder, leaves only a reminder of white foot-marks on the tops of the bare hills, while Spring bustles everywhere in busy whispers, bidding the virgins of the sward go forth and meet the Bridegroom. But if the earlier months have been mild, and the clematis has shown an inch of curled pea-green at the beginning of February, the husbandman views the visit of fickle April with apprehension, for she may prove a vixen and spoil all the work he has been getting forward. Should the sun shine brilliantly out of "the concave of an April sky," and the wind be bitterly keen from the east, the grass will be white in the early morning, and the tops of young vegetables bitten. But the time most to be dreaded is when towards the end of the month heavy showers precede a clear, cold night. Then a killing frost before morning means death to the fruit crop. Strange as it may seem, heavy falls of snow are quite possible far into May. On a famous Wednesday in the "sixties," remembered by sportsmen as "Hermit's Derby," we walked through blinding showers of snow. When a boy, too, we recollect watching an April fall, when the trees were in blossom. An American currant, close to the window, was in full bloom, the pink flowers and green leaves showing through the falling flakes, a spectacle as singularly beautiful as it was unseasonable. About twenty years ago a memorable snow-storm swept over England on Holy Thursday, and continued through the early hours of Good Friday, accompanied by a high wind. Wonderful drifts were formed; country roads being blocked to a height of six feet. Our destination that Friday afternoon was the village of Chenies, on the borders of Bucks. We made with difficulty three miles of the road, when we

were suddenly confronted with a wall of white stretching from hedge to hedge and running far up the high banks behind. There was nothing for it but to go back a little, mount a gate and take to the fields, from whence the snow had been blown by the wind into the narrow way. After wading through snow-filled hollows, and missing our path more than once, we arrived at the village chapel in time for the long-honoured Good Friday service, and found for our cheer not a few sturdy folk who had braved the storm to come to the meeting. The drifts formed by that remarkable snowfall dwindled slowly away through the late spring which followed.

But, as a rule, April wears a head-dress far other than a wreath of snow. Blossoms, young leaves, and a green kirtle, trimmed with daisies, are more her gear. With a blue sky and a soft wind gently stirring the newly-opened leaves, or, later on, wafting the scent of cherry bloom, the dweller in the country takes his fill of delight. The effect is both restful and refreshing, for the fair fields of this dear isle never look more quickening and satisfying than when, dressed all in emerald, they woo the pouting pink lips of the orchard. Nor, as to foliage, can anything be more exquisite than the delicate colour of the freshly-fringed larch, showing against the sombre surtouts of the veteran pines, which have done duty all through the wintry days; or where, in a clearing, the sprays of the same tree hang as a veil, through which the blue eyes of April peep at the passer-by. How soft and glossy are the young leaves, and what sweet tints the bursting buds of later trees reveal, so soon to disappear; for Spring has a larger wardrobe of varying shades in which she dresses, till she arrays her matronly form in the deep green of June, and tells you, with dignity, her name is changed to Summer. But in April the season trips arrayed in pink and white blossoms, while the trees of the field "clap their hands," and the silver birch laughs through all its leaves at the flapping keys of the ash, which skip like grandfathers at a social party, and the sturdy oak blushes in big red buds at so much gaiety.

The birds now are in high feather. Like children, they talk as soon as they are awake, and they wake very early. "Much ado about nothing," grumbles the cynic, as he blinks at his watch at the hour of five, and wishes the sparrows had chosen some other place than beneath his window for their grand palaver. "All that fuss about laying an egg," says the self-contained, as the linnet "pours forth his song in gushes" to his mate after her triumphant feat. The cynics go to their own place, but the birds sing on, while the hedges make speed to weave their thickest bowers.

Primroses are now at their best, and a little later cowslips share the sunny slopes with them. Railway banks are rare flower-beds. Between Pinner and Harrow, on the main line of the North-Western, a splendid show of priurosos may be seen in their season; and the deep cuttings of the southern lines are dotted with flowers earlier than April—a proof to the invalid that he has passed from the raw air and fogs to a balmier clime. Possibly the platelayer may be but a Peter Bell. More than one lover of nature envies him the privilege of walking at his will among such floral treasures, for the loose soil

arrests many a rare seed which grows and blossoms after its kind. But it is the old story. Daily toil blunts the edge of appreciation. Some men work all day amid charms they never see. Yet it would not do to let the absent-minded botanist loose on a railway bank. He would be a specimen of "love lies bleeding" within an hour. Nor let us be too sure that our platelayer is only a Peter Bell. His dinner basket may have within it a bunch of primroses for a sick child, or a rare root for his little front garden. Men who work in the open are often learned in the habits of plants and animals, and though they do not put what they know into print, they can tell you much. One such man, an old hedge-carpenter who has been about the plantations for years, we love to talk with. He can show you the nests of the tomtit in the thatch of the summer-house, and where the robin has built in an empty flower-pot. An old man, as devout as he is quaint in speech and lore. Many a time has he said grace before meat under a hedge, and found—

"A church in every grove that spreads its living roof above our heads."

H. T. S.

SUNDAY MORNINGS WITH THE CHILDREN.

IV.—THE KING WHO CONQUERED HIMSELF.

EVERY English boy and girl has heard of the hero of Agincourt. It was King Henry V. who, on October 25th, 1415, St. Crispin's Day, led his handful of half-starved English against sixty thousand Frenchmen, and won the fight. A splendid triumph awaited him in London; and when, seven years afterwards, he died, there was such a funeral as the city had never seen before. They bore his body on a magnificent car, with torches waving, and nobles for an escort, all along the streets to Westminster, and in at the great west door of the Abbey, and up the nave, and buried him in the Chapel of Edward the Confessor, in the place of highest honour among English kings. You may see the chantry, or shrine, which they built over his grave, where once an altar stood, and priests said masses for his soul. It is in decay now; but it was then the grandest tomb of all, as became so renowned a sovereign—

"Henry the Fifth, too famous to live long.

What should I say? His deeds exceed all speech:

He ne'er lift up his hand but conquered."

But the conquest of France itself would not have been so glorious as another battle which King Henry won. Great conquerors have often made one tremendous failure; they have never conquered *themselves*. Alexander swept over half Asia in his victorious career; but he could not keep himself sober, and died from the effects of drunkenness. Napoleon conquered most of Europe; he never overcame his own selfish ambition. A man may be master of the world, and yet the slave of sin. Now the old chronicle gives Henry V. a grand title. "*Hostium victor et sui*," it calls him, "conqueror of his enemies and of himself." Let us see what that means.

You know what sort of a man he was when he was young. He was "a companion of fools." If half the old stories are true, he was a wild, wilful young fellow, who nearly broke his father's heart. The day his father died, however, he shut himself up, it is said, in a room in Westminster Abbey, and spent hour after hour alone in prayer. He fought a regular battle with his love of sin, and his carelessness, and his pride, and by night he had conquered. He came out of that room a changed man, bent on living a pure, brave, Christian life, and, as far as we know, he never went back. He never swore another oath. He abhorred drunkenness. Of course, he shared the superstitions and cruelties of his age, and he was a determined persecutor of the Lollards; but up to his light he was an earnest religious man. When he lay dying, they say, the evil spirit of his youth seemed to approach and claim him. "Thou liest, thou liest," he cried, "my part is with my Lord Jesus Christ. Into Thy hands, O Lord, I commit my spirit."

Now you also, young readers, have your victories. Some of you are good at games, and some take a high place in class and carry away prizes; and you will also, I trust, achieve successes in life, and win a name in your business or profession. But with you also the victory over self is most necessary. Your nature may not be so bad as some others, but it has its faults and its dangers; it may be passionate, or sulky, or proud, or lazy, or just cold and ungodly, and it wants to be your master, and to make you its slave. You must have a fight with it. If you fight well, it will be decisive, like Agincourt or Waterloo. Let it be real fighting, on your knees, with all your heart and soul. On the grave of a young Crimean soldier in the lovely little churchyard of Frant, in Sussex, I once read these lines:—

"Here lies a young soldier, whom all must applaud,
He fought many battles, at home and abroad;
But the fiercest engagement he ever was in,
Was the battle with self, and the conquest of sin."

Some of you know the secret of this victory. The secret lies in calling to our help a great Ally. King Henry *was praying* all that day of his conversion; he was praying to the Captain of salvation, Jesus Christ. He was asking Him to become Master in his soul, and to drive out the sins that were there; and He did it. Ask Him to do it for you. When Emmanuel enters Mansoul in His chariot of salvation, the enemy is doomed. Trust Jesus, follow Jesus, and the victory is sure.

There is a great encouragement in King Henry's story for any of us who have not done very well. One of the badges which you may see carved upon his tomb was a flaming torch. "It was to show," says the chronicle, "that though he lay once like a dead coal, he was now to shine as the light of a cresset, which is no ordinary light." Dead coal stands for hard and careless hearts; the breath of Jesus Christ can make them break into a warm, bright flame. You have been beaten hitherto, perhaps; do not despair—"you shall be "more than conquerors, through Him that hath loved us."

WILLIAM BROCK.

NOTES AND COMMENTS.

THE JUBILEE OF DR. MACLAREN'S MINISTRY.—Dr. Maclaren has been a preacher to preachers. More than any other minister of the Gospel we have known, he has been useful in “perfecting the saints unto the work of ministration.” In such circumstances it is only fitting and proper that his brethren in the ministry should take part in the celebration of his Jubilee. In 1846, our friend, then a youth, left Stepney College for Southampton. Consequently, he has reached the fiftieth year of service in the pastorate. We understand that it has been resolved to give a complimentary breakfast to Dr. Maclaren on April 28th, in the King's Hall, Holborn Restaurant, London, at which Dr. Angus will be in the chair. Though ministers give this breakfast to the great Nonconformist preacher, the non-ministerial members of the Committee of the Baptist Missionary Society and of the Council of the Baptist Union have been asked to join them. With this exception, we believe, the attendance will be limited to ministers, but not to Baptists. The Congregational, Presbyterian, and Wesleyan denominations will, it is said, be represented among the speakers. Dr. Maclaren's Jubilee Breakfast will be an exceptionally interesting feature of our Spring Meetings, and no doubt will be largely attended. The Rev. Charles Williams, of Accrington, is acting as secretary. Our ministerial readers who desire to unite in thus honouring Dr. Maclaren should apply to him for further information.

THE FREE CHURCH CONGRESS.—The annual meetings of this growingly influential association have just been held at Nottingham, and were larger in point of numbers and more vigorous and hopeful in spirit than either of the preceding sessions. Manchester made a good beginning, Birmingham showed decided advance, but Nottingham so far bears the palm. The Rev. Hugh Price Hughes, as president of the Congress, delivered an inspiring address, in which he showed that, honourable as are the words Protestant, Nonconformist, and Dissenter, they represent but one side—the negative—and not the positive side of our life and work. We also are Churchmen—free, Evangelical Churchmen. There are, as he pointed out, three types of Catholics—the Roman, the Anglican, and the Scriptural. Evangelical Nonconformists have the honour of representing the truest catholicity—the Scriptural. Roman Catholics are one in the Pope, Anglicans in the Crown, Scriptural Catholics are one in Christ, the true Centre and source of unity, authority, and grace. Mr. Hughes, replying to certain strictures which had been passed on “the Nonconformist conscience,” insisted on the fearless application of Christian principles to all national, civil, and social questions, and spoke particularly of our conflict with the terrible evils of drunkenness, gambling, and impurity. The sermons of Mr. Jowett and Dr. Parker reached a high level, and there were many papers and addresses of singular excellence. One of the most notable was Dr. Robertson Nicoll's on “The Church and the Press”—valuable

both as an historical *résumé* and as indicating the duty of the hour. We particularly commend his suggestion that the Publication Committee should issue a series of cheap standard books, the cheaper the better, on our principles, and above all a Catechism of Nonconformity. We know how many sharp and clever things can be said against catechisms, but it is really against the abuse and not the use of them, and we also know how much and how disastrously our English Nonconformity suffers from the want of such a catechism as Dr. Nicoll suggests.

THE VALUE OF FEDERATION.—The Nonconformist Councils which have been established in various parts of the country, numbering at the present time about 209, comprise Congregationalists, Baptists, Presbyterians, Methodists, the Society of Friends, the Salvation Army, &c. In several districts the councils have carried on united evangelistic missions, in which there has been, in addition to effective public services, a thorough system of house-to-house visitation. There have also been frequent interchange of pulpits, and conferences on questions of spiritual life, as well as on public affairs. Organised crusades have been carried on against gambling, drink and music licences, and houses of ill-fame. Saturday evening entertainments have been established, united action has been taken in School Board contests, in the election of boards of guardians, and in securing the appointment of Nonconformist chaplains in workhouses and infirmaries. Lectures on Nonconformist history and principles have been given. "Overlapping" and wasteful competition has been prevented, and it is confidently believed that the establishment of new congregations in places where there is no need for them, and where they can only be formed by the despicable habit of sheep-stealing from other congregations, will become a thing of the past. Most devoutly do we trust that it will.

THE "CHURCH TIMES" AND THE CONGRESS.—We could wish for no more decisive proof of the success of the meetings than the bitter and uncharitable leader of our High Church contemporary. "Some of the Dissenting bodies (we are told) have been busy and talkative over a series of preliminary experiments with their new machine"! This exponent of "true Catholicity" rails at "this extremely tall and rash talk," and speaks with thinly-veiled contempt of "the consultations of the spokesmen and financiers of rival sects." (*We*, of course, are the people!) Because Free Churchmen are alive to "the evils of overlapping," especially in country districts, the *Church Times* attempts to twist the acknowledgment into a perception of the sin of schism. "May it not be at least as great a sin and folly and quite as real a schism to be a separatist of any sort whatever from the common altar and the common prayer of the whole parish?" That depends on what the common altar stands for, on its accompaniments, and on what its ministers seek to enforce. Only a writer blinded by prejudice and overweening self-confidence would, in the existing circumstances of English life, ask such a question. The whole point of the Nonconformist contention is that the differences which separate them one from another are as nothing compared with the extent to which they are all

opposed to the Erastianism and Sacerdotalism of the Anglican Church. In the persistent Sacramentarianism and Sacerdotalism of that Church, in its unblushing Anti-Protestantism, in its growing approximation to Rome, we are confronted by evils which demand all Evangelical Christians to stand shoulder to shoulder and fight the common foe. Needless multiplication of denominations and of separate churches and chapels is to be deplored, and we are thankful that our Free Churches see the danger of it. But this does not touch the question of separation on the ground of imperative principle and as demanded by fidelity to Christ. To speak of Independency, Anabaptism (if our contemporary will give us that name), and the variations of Methodism as alike spiritually dead, because we wish to avoid evils which are not the necessary outgrowth of our principles, is absurd. Dissenters are not and do not claim to be perfect. Has the Anglican Church no sins to confess? And will our contemporary deny that it is a sign of grace to confess them?

THE GREEK AND ROMAN CHURCHES.—Our readers who wish for a little quiet amusement, and for a capital specimen of the *tu quoque* argument, should procure the translation of the Reply of the Holy Catholic and Apostolic Orthodox Church of the East (as it calls itself) to the Encyclical of Pope Leo XIII. on Reunion. It is entitled, "Patriarchal and Synodical Encyclical Letter to the Most Sacred and God-beloved Metropolitans and Bishops our Brethren in Christ; and to the Sacred and Reverend Clergy under them; and to the Entire Pious and Orthodox Community of the Most Holy Apostolic and Patriarchal Throne of Constantinople." Whatever be its merits on theological grounds, and from a Biblical standpoint, it is a clever and amusing production, and shows that "the loving brother and bedesman," in the Patriarchate at Constantinople, knows how to pay back his "Beatitude" at the Vatican in his own coin. It makes short work of the assumptions of the Pope and of his claim to supreme authority. He and the Church he represents are roundly accused of grievous heresy. They have been guilty of introducing many and diverse innovations, contrary to the Gospel. They are the slaves of arrogant pretensions, have falsified the writings of the Fathers, misinterpreted Scripture, stealthily invented mischievous rites, and are themselves the cause of disunion. There can be reunion only as the Pope abandons the error of his ways, and submits to the Patriarchal throne at Constantinople! This would all be very amusing if it were not so sad. These rival authorities have both wandered far from the simplicity which is in Christ, and hinder "the unity of the Spirit in the bond of peace." There can be no reunion without a return to the simplicity of the Gospel. Christ and Christ alone is Master. The question of East *versus* West, of Greek *versus* Roman, is of infinitely little moment, and on quite other lines than those laid down in the Encyclical and the Reply to it will our Lord's prayer be fulfilled.

ECCLESIASTICAL QUESTIONS AT HOME.—*The Benefices Bill*, the second reading of which was carried by 259 to 81, is virtually the *Church Patronage Bill* of

1894. It has been referred to the Standing Committee on Law, and if the Government determine to carry it through there will be nothing to prevent its being passed. It is supported generally by High Churchmen. The bulk of Evangelicals are strongly opposed to it. We do not share the objections to the Church going "cap in hand" to Parliament which some Nonconformists urge; for the procedure, however much we may dislike it, is quite in accordance with the present constitution of the country. It is no doubt degrading to the Church that it should have to do this, but that is its look-out, not ours. The true remedy for this and other evils can, however, only be found in Disestablishment.—There is some expectation that the *Education Bill* promised by the Government will be introduced before Easter, though Mr. Balfour spoke doubtfully on the point. What the Bill will be is uncertain. All we can advise is that our friends should be on the alert in reference to it. The partisans of sectarian education are as active and determined, and in many instances as busy, in circulating misrepresentations as ever. *The New Primate of Ireland*.—There will be general rejoicing among Nonconformists as among Churchmen at the elevation of Dr. Alexander, Bishop of Derry, to the Archbishopric of Armagh. He is the most eloquent preacher in the Irish Episcopal Church, and by his Bampton Lectures on *The Witness of the Psalms to Christ*, his Hulsean Lectures on *The Leading Ideas of the Gospels*, and his *Sermons* has become widely and favourably known in England and America. He is to be succeeded at Derry by Dr. Chadwick, the former Dean of Armagh, another eloquent preacher and brilliant lecturer. Dr. Chadwick's Donellan Lectures on *The Witness of Christ to Himself* are specially able, and the volumes on *Exodus and Mark* in the Expository Bible are among the most admirable of that masterly series.

THE OUTLOOK ABROAD.—There has been a decided clearing of the air in our foreign relations. The publication of the Blue Book on *The Dispute with Venezuela* proves that the British case is much stronger than was originally supposed, and this is recognised in America as well as in England. The case is one which may fittingly be referred to arbitration, and we trust that this course will be taken, and that there will thus be afforded a practical illustration of the value of the principle for which the best and wisest citizens of both countries strongly contend. The way may thus be prepared for the establishment of a permanent tribunal for the settlement of all disputes between ourselves and our kin across the sea.—The acute feeling between *Germany and Great Britain* has to some extent subsided, and though hostility to England is still a popular sentiment in many influential quarters, especially in reference to our colonising policy, there is no reason to apprehend any serious danger on this score.—*The Navy Estimates*, as presented by Mr. Goschen, prove that the nation is committed to that policy of "bloated armaments" which Mr. Disraeli so bitterly denounced some thirty years ago. The whole business is deplorable, the result, as Mr. W. L. Bright says, of "reckless extravagance and panic-stricken Jingoism." Are there none of our statesmen who will raise the old watch-

words of "Peace, Retrenchment, and Reform"? The war spirit grows with what it feeds upon. The more it gets the more it clamours, "Give, give, give," and it is all to no purpose, for other nations "keep sides with us." We provoke them, and make ourselves disliked and mistrusted. It is deplorable that in a professedly Christian country, with its State Church, there should be so little practical recognition of God. England to-day seems to have forgotten the lesson of the Spanish Armada.—At the time of our writing it is impossible to give the real reasons for the *British Advance on Dongola*. It may be, and we trust is, of the nature of a defensive operation, but the explanations of the Government are thin and valueless. They aggravate rather than allay anxiety. The prospect is not a cheerful one.—*Armenia* has, in a word, been cruelly abandoned. "How long, O Lord, how long?"

GOD'S AMERICAN VOLUNTEERS.—Under this title Mr. and Mrs. Ballington Booth have organised a new Salvation Army in America. We deeply regret the difficulties and dissensions which have rendered this step necessary, though as yet our information is too indefinite and scanty to enable us to pronounce judgment upon them. We have been struck with the fact that most, if not all, of the American papers sympathise with Mr. Ballington Booth, and strongly deprecate his recall. The general opinion is undoubtedly expressed by the *New York Independent* when it writes:—"Mr. and Mrs. Ballington Booth have come to understand thoroughly the conditions of success in this country, and they have made the Army what it is; not only so, but they have endeared themselves to Christians of every name, and the sympathy of the American public will be entirely with them. We have known them so long and so well that we cannot be made to believe that the responsibility for the rupture belongs to them. They must have been goaded to their course by a series of oppressive acts which made it impossible for them to continue at the head of the Army in this country, or take any other command."

OBITUARY.

WITH deep regret we record the death of Dr. Gethin Davies, Principal of the North Wales Baptist College at Bagnor. Dr. Davies has been removed in the maturity of his manhood, as he was but 50 years of age. He was a man of vigorous character and fine scholarly powers, to whom subsequent reference must be made.

TWO DISTINGUISHED JOURNALISTS have passed away in America. Our brother, the Rev. Justin A. Smith, D.D., editor-in-chief of the *Chicago Standard*, was as wise, as acute, and as brilliant as he was evangelical and devout. He made the *Standard* a real power in the life and thought of our denomination in America. He was universally respected and loved, and many on both sides the Atlantic feel that in him they have lost a valued friend. Mr. Henry C. Bowen was the editor and proprietor of the *New York Independent*. Mr. Bowen was a capable business man and secured for his pages contributions from some of the most foremost writers of the day. By many the *Independent* is regarded as the ablest of all religious periodicals.

REVIEWS.

THE INTERNATIONAL CRITICAL COMMENTARY. A Critical and Exegetical Commentary on the Gospel according to St. Mark. By the Rev. Ezra P. Gould, S.T.D., Professor in the New Testament Literature and Language Divinity School of the Protestant Episcopal Church, Philadelphia. Edinburgh: T. & T. Clark. 10s. 6d.

DR. GOULD'S fine commentary has the advantage of appearing in a series which has already established its claim on the sympathetic and grateful support of intelligent Biblical students. To both the Old and New Testaments contributions have already been made which have, by an indisputable and freely acknowledged right, taken a foremost place in our critical and exegetical literature. The editors have, so far, succeeded in their aims to present to their readers only works of the first rank. Dr. Gould has given us a commentary which, if strictly critical, is also in the best sense constructive and conservative. We can, indeed, imagine that some of the higher critics will denounce him for his timidity and over-scrupulousness, and charge him with retaining what he ought to surrender. This is certainly not our view. It is difficult to see how an intelligent Christian scholar, whose judgment is according to truth and the evidence of truth, can—speaking generally—reach other conclusions than those which are embodied here. Dr. Gould's views as to the origin and authorship of the Second Gospel, as to its relations to the other synoptics, its divergencies from, and its (in some directions) dependence upon them, are such as are now generally accepted by Christian scholars, and his characterisation of Mark's style—in its brevity, its picturesqueness, its preference for recording actions rather than speeches, and its general adaptation for Gentile readers, will doubtless recall other writers on the Gospels. Criticism makes but little change on this ground. Dr. Gould is a firm believer in miracles; but thinks that in some cases, as in the healing of the Gadarene demoniac, the narrative has been coloured by the popular conceptions, which Christ did not necessarily endorse. "The facts in this case are the cure and the rush of the frightened swine. The traditional account connects them in such a way as to make Jesus responsible for one as well as the other. Leave out now the elements of the story contributed by the idea of possession, and substitute the theory of lunacy, and the rational account of the fright and destruction of the swine is that it was occasioned by some paroxysm of the lunatic himself."

On the vexed question as to the conclusion of the Gospel (xvi. 9-20), Dr. Gould pronounces in favour of its being a subsequent addition to, and not an integral part of, the Gospel. His discussion of the point is frank and incisive. One of the most interesting preliminary dissertations is on "The Person and Principles of Jesus in Mark's Gospel." It is as luminously suggestive as it is concise and sober. The commentary proper is thoughtful, judicious, and erudite—the work of a master in hermeneutics. Our readers will be glad to learn that in this work, representing the highest scholarship of our day, there is no uncertain sound as to the form of baptism. Speaking on i. 4, Dr. Gould says:—"This rite of immersion in water signified the

complete inward purification of the subject. It took up into a symbolic rite the figurative washing of such passages as Isaiah i. 16," &c. In a note we read "The question of the outward form of this rite has been discussed so thoroughly, that it is unnecessary to go over it again in this place. In this passage, the indications corresponding to the common usage of the word itself are the river, the immersion into the river, the going up out of the water, but especially the entireness and completeness of *μυρδωια* which is expressed by the rite." On the words for *the remission of sins*, we are told that this states the purpose of the baptism. "It is the repentance, evidently, which is the real cause of the remission, repentance being the normal and constant Scriptural condition of forgiveness. Baptism is related to the repentance as the outward act in which this inward change finds formal expression. Baptism is an act of profession, and is related to repentance as the declaration of forgiveness, is that, forgiveness itself." Again, on verse 9, *into the Jordan*. Dr. Gould frankly admits that "the preposition here coincides with the proper meaning of the verb, indicating that the form of the rite was immersion into the stream. The preposition *ἐκ* in the next verse, going up *out of* the water, implies the same." Altogether Dr. Gould's Commentary is a thoroughly satisfactory piece of work, and will stand side by side with the very best.

THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND. Explained, with an Introduction by Edgar C. S. Gibson, D.D., Vicar of Leeds, &c. In Two Vols. Vol. I. ; Articles i.—viii. Methuen & Co. 7s. 6d.

DR. GIBSON'S work, which is on a somewhat larger scale than Dr. Maclear's "Introduction to the Articles of the Church of England," is less bulky and cumbersome than Bishop Harold Browne's standard treatise. The preliminary historical inquiry is lucid, compact, and scholarly, and Dr. Gibson is indisputably right in his contention that "the Thirty-Nine Articles do not stand alone; nor can they be rightly interpreted without reference to various other documents belonging to the same age, or without some knowledge of their history." He therefore examines with some care both the XLII. Articles of 1553 and the Elizabethan articles, dealing not very sympathetically with "the Puritan attempts to amend or supplement" them. The most useful part of the work is that which forms its main body, where Dr. Gibson's aim is expository and not controversial. In many respects the XXXIX. Articles constitute a valuable—if not indispensable—system of theology, setting forth clearly and concisely the great facts and principles of Protestant Evangelical theology. Dr. Gibson rejects as inaccurate and misleading Pitt's memorable saying that the Church of England has a Popish liturgy and a Calvinistic set of Articles, but is compelled to admit that there is a difference between the Articles and the Prayer Book, and that the former need to be supplemented by the latter. He contends, but as it seems to us wrongly, that the Articles have not a Calvinistic basis. Though a decided High Churchman of the Tractarian school, his interpretations are, as a rule, natural and unbiassed, illustrated with a wealth of historical research, and throwing light on

the origin and progress of the doctrines formulated—in a manner and to a degree which all students of theology must cordially appreciate. We may have more to say of the details of the work when we can speak of it as a whole. In the meantime, we commend it as a valuable contribution to the study both of historic and scientific theology.

INSPIRATION. Eight Lectures on the Early History and Origin of the Doctrine of Biblical Inspiration. Being the Bampton Lectures for 1893. By W. Sanday, D.D., LL.D. Third Edition, enlarged, with a new Preface. Longmans, Green, & Co. 7s. 6d.

A CHEAP edition of Dr. Sanday's masterly survey of the doctrine of Biblical inspiration will be received by all theological students with profound satisfaction. The lectures are marked by sound scholarship, thoroughness of research, sobriety of judgment, and uncompromising candour. Free from narrowness and prejudice, Dr. Sanday is not led away by the power of great names, or thrown off his balance by the weight of authority on either one side or the other. Conversant with the processes and results of criticism, he accepts only those conclusions which after full consideration he regards as inevitable. The University Sermon, which he has added to this edition, amplifies the contention of his third lecture, that the phenomena of the Bible are so unique and striking, and have such a special function of their own as to demand scientifically such an explanation as that which we call "Inspiration." On another question in which we, as Nonconformists, are deeply interested, he displays marked sanity of judgment. He refuses to lay the emphasis which High Churchmen generally lay on the authority of the Church in relation to the Bible. In his new Preface he tells us that he avows his belief that the Bible can stand upon its own basis, and that it is best that it should be so allowed to stand. Otherwise he does not see what answer can be given to the accusation which is so often brought against Christian thinkers of arguing in a circle—first resting the Church on the Bible, and then the Bible on the Church. The authority of the Bible does not need any such intermediate step. The Divine force behind it is one that can be felt—and felt directly—without the aid of any external sanction. This is well said, and needs to be emphasised. It is here that writers of the *Lux Mundi* school are specially open to attack. We must insist on the fundamental position of our Protestantism, that the Bible is in no sense of merely co-ordinate authority with the Church, but independent and supreme. These able lectures should be digested by all who are interested in the theological discussions of our day.

A HISTORY OF NINETEENTH CENTURY LITERATURE. 1780-1895. By George Saintsbury, Professor of Rhetoric and English Literature in the University of Edinburgh. Macmillan & Co. 7s. 6d.

MR. SAINTSBURY'S survey of our nineteenth century literature is a sequel to his "History of Elizabethan Literature," and to Mr. Gosse's "History of Eighteenth Century Literature." The volume was, we believe, originally promised by Professor Dowden, whose qualifications for the task are uni-

versally known, but he would be a bold man who would say that Professor Saintsbury is not, though on other grounds, equally well qualified to deal with a period which, from the multiplicity of its writers and its very nearness to us, it is difficult to discuss dispassionately, comprehensively, and adequately. Many inexperienced readers will probably take up a book of this class with expectations which are necessarily doomed to disappointment. No literary manual and no series of the most brilliant and accurate appreciations can be a substitute for, but only an aid to, the study of the authors themselves. Mr. Saintsbury is unquestionably a competent and skilful guide—conversant with every inch of the country to be traversed, with its highways and bye-paths, its mountain summits and its fertile plains, its valleys and brooks, its rivers and lakes, and he enables those who have eyes to see these various glories, and teaches us to see them wisely and to good purpose. His estimates of the great writers both in poetry and prose are—as a rule—admirable. Wordsworth and Coleridge, Keats, Shelley and Byron; Scott, De Quincey, Carlyle, Macaulay, Dickens, Thackeray, Tennyson, and Browning, are men whose writings he knows intimately, and whose secret he has learned. Of course in literature, as in philosophy and theology, “doctors differ,” and it is useless to expect from them anything like unanimity of judgment. We should have been glad if Professor Saintsbury had given more space to theological writers, and dealt more clearly and sympathetically with some, at least, of those whom he has discussed. There should surely have been some mention of Robert Hall and Andrew Fuller, and more than a bare mention of John Foster in the preface. We are well aware of the difficulties created by the limitations of space, and of the inevitable crowding out of many authors who might otherwise have claimed a place, and of books which in various ways have influenced multitudes. Within the limits he has assigned himself, however, Professor Saintsbury has written delightfully, and his “History of Nineteenth Century Literature” is sure to attain at once the dignity of a standard authority.

A PRIMER OF TENNYSON. With a Critical Essay. By W. Macneile Dixon, Litt.D., A.M., LL.B., &c. Methuen & Co. 2s. 6d.

PROFESSOR DIXON'S “Primer” is not so elaborate a work as Mr. Morton Luce's “Handbook,” but in many respects it is better adapted to the needs of young students, being more systematically arranged and more concise in form. He gives a brief, but, for literary purposes, adequate sketch of the poet's life; “A List of Dates and Bibliography,” extending to more than forty pages, and comprising all the principal criticisms on the late Laureate; while the body of the work is occupied with an endeavour to estimate the poetry of Tennyson at its true value. Professor Dixon has a high sense of this value, but is no blind admirer, and in more than one passage he is in substantial agreement with M. Taine, and with Mr. Churton Collins. Thus, *e.g.*, he describes Tennyson as “the man of the hour,” who, “with no very definite or sagacious

opinions to offer, gave expression in his poetry to the prevailing feelings, the prevailing thought of the time. The admiration of the few and the critical were excited by the perfection of his art, the admiration of the many and unsophisticated readers of poetry by the simple and graceful treatment of themes generally themselves simple, frequently English. The few were delighted to find their own thoughts in the delicate and exquisite version of a scholar of perfect taste; the many could not deny that here were poems which never ran on to undue lengths, were easily understood, even more easily enjoyed, and praised by all poetical authorities." The following also is well said:—"If Tennyson was a great poet, it was because, like Pope, he could set forth a philosophy and adorn a pathetic tale in a more graceful and more appropriate key of words than any man of his time; and, what Pope could not do, give lyric expression to intense individual moods with almost the passionate power of Burns, and an intellectual precision not at all times attained by Shelley. Essentially a lyrist, and original only in his presentation of his own moods or states of feeling, Tennyson, when he travelled beyond the range of his own experience, was a scholarly and accomplished versifier, a later Pope, who from among the ideas current at the time selected the best, and gave them out again in his own elegant and exquisite version." It is happily not necessary to agree with all Professor Dixon's criticism to appreciate the illuminating and suggestive power of his "Primer" as a whole.

IN A MULE LITTER TO THE TOMB OF CONFUCIUS. By Alex. Armstrong, F.G.S.
James Nisbet & Co.

TRAVELS in China are especially interesting just now, and Mr. Armstrong has traversed some new and strange ground. The hatred of foreigners is still alive in many parts, and the travellers were greeted in many of the villages with the senseless cry, "Foreign devils." They aroused a good deal of curiosity as they journeyed. Here is one incident. "The ferrymen eyed with evident suspicion a fieldglass that I carried. They said plainly that they believed that it was a pair of revolvers. Alas! that foreigners are mostly connected, in the minds of the natives, with firearms and opium! As I did not wish the men to think that I could be speaking to them of the Prince of Peace, and at the same time carry weapons of war, I took out my fieldglass and offered it to the head man to look through. He would not at first, as he was suspicious of some evil design. But after a time he took it, and I focussed it for him on a man about a quarter of a mile off. Amazed, the looker began to talk to the distant man in an ordinary tone of voice." On reaching the strong city of Manchu the author was very much impressed by the disgraceful way in which those entrusted with the duty of providing firearms, horses, ships, &c., cheat and hoodwink the military department. The Chinese have had to pay for their suicidal folly in the recent war with Japan. Mr. Armstrong spent Christmas at the English Baptist Mission at Ch'ing-chou-fu, and gives a very interesting account of the work carried on there.

MESSRS. A. & C. BLACK'S BOOKS.

THE new edition of *THE PROPHETS IN ISRAEL AND THEIR PLACE IN HISTORY*, by the late W. Robertson Smith, M.A., LL.D., contains also Introductions and Additional Notes by the Rev. T. K. Cheyne, M.A., D.D. The publishers have certainly conferred a boon on Biblical students in issuing a work of such deep and far-reaching interest. Epoch-making books are necessarily few; but even those who dissent from modern critical principles must allow that honour to these pages. They were not only a great literary success; they conclusively showed that opinions which seemed to many to be revolutionary and destructive were not really inimical to Christian faith. Belief in the absolute Divine authority of Scripture is here proved to be compatible with the frankest acceptance of critical methods, and with a readiness to submit the Bible, which has of course come to us in the form of literature, to the tests of literary and historical criticism. The matters discussed in these pages must, as we have always maintained, be honestly and fearlessly faced, and not treated with the harsh and supercilious contempt which many good but mistaken Christians display in relation to them. A thorough investigation will lead to the rejection or modification of many of the conclusions advanced as to the date and structure of the prophetic books; but, as many of the ablest and most trusted representative Evangelical theologians have again and again declared, purely critical results do not affect the substance of the faith. How far the late Dr. Robertson Smith would have modified or altered his views had he lived to issue a second edition of these able and brilliant lectures, we cannot say; nor are we sure that Canon Cheyne has rightly surmised the probabilities of the case. But the Canon has taken no liberties with his author's text, and his sketch of the recent progress of critical research will be read with deep interest by all who wish to understand its drift and developments.—*OH, WHAT A PLAGUE IS LOVE!* By Katharine Tynan (Mrs. H. A. Hinkson). 3s. 6d. Were a professional reader of fiction to assure us that "Oh, What a Plague is Love!" is quite the most delightful story of the season, he would gain our ready credence. Anything more fresh, vivacious, and sparkling, more suggestive of summer sunshine and of fragrant mountain breezes we cannot conceive. The story, which it would be unfair to divulge, is simple enough, but the characters are unaffected, healthful, and lovable, and the incidents full of spirit and humour. Mrs. Hinkson is a graceful literary artist, whose pictures are effectively drawn, and richly, though not gorgeously coloured. It is something to come across a writer who keeps far away from the disgusting scenes which too many modern novelists feel called upon to depict, while her book, from its first page to its last, inspires pure and radiant mirth.—*EXPOSITION OF THE APOSTLES' CREED.* By the Rev. James Dodds, D.D. 6d. net. Another of the valuable Church of Scotland Guild Text Books, a learned, able, and devout treatment of the great themes of the Christian faith, a marvel of condensation.—Professor Cowan's *LANDMARKS OF CHURCH-HISTORY TO THE REFORMATION*, has reached its twelfth thousand, and is now

issued in the library form, at 1s. 6d. In this edition it has been considerably enlarged by the addition of foot-notes and a good index. It is quite an ideal text-book.

MESSRS. HODDER & STOUGHTON'S BOOKS.

THE GOD-MAN. The "Davies Lecture" for 1895. By T. C. Edwards, D.D. 3s. 6d. Principal Edwards, of Bala Theological College, has won general admiration by his "Commentary on the Corinthians," and his work on the "Hebrews" in the Expositor's Bible. He is unquestionably a theologian in the strict technical sense and what he writes is always worth reading. This small treatise, and one chief fault with it is, that it is too small, discusses its great theme of the Incarnation in relation to the Trinity, to Human Nature, and to the Unity of Christ's Person. It would be idle to say that the lectures solve all the questions which the subject raises—especially in relation to the *Kenosis*, and the existence of two persons, a Divine and a human, in Jesus Christ—but they at least demonstrate the reasonableness of the Christian faith and its unique value in ethical and spiritual life. The Incarnation is proved to be no theological abstraction or arbitrary dogma, but a living, inspiring, moral force, essential to the highest hopes and ideals of man.—**EDEN LOST AND WON.** Studies of the Early History and Future Destiny of Man, as Taught in Nature and Revelation. By Sir J. W. Dawson, LL.D., &c. 5s. Sir J. W. Dawson is an acknowledged authority in science, and the eminence he has attained in his geological and other studies will predispose his readers to receive with respectful attention the facts and arguments he advances as to the accordance of Scripture with all observed physical phenomena. The book is written from the standpoint of the orthodox Evangelical faith, and accepts, unquestioningly, the traditional views of the origin and structure of the ancient Hebrew Scriptures. Few of our readers will deny that many critics have been irreverent and reckless, and that not a few of their conclusions are mere hypotheses, which further investigation and fuller knowledge will overthrow. There are "findings of science," and of history recorded here, with which they will have to reckon, and as investigation should be thorough, impartial, and not, as it too often is, one-sided, we urge the careful study of this work, which is from an acknowledged master.

LAMPS AND PITCHERS, and other Addresses to Children. By George Milligan, B.D. Oliphant, Anderson, & Ferrier. 1s. 6d.

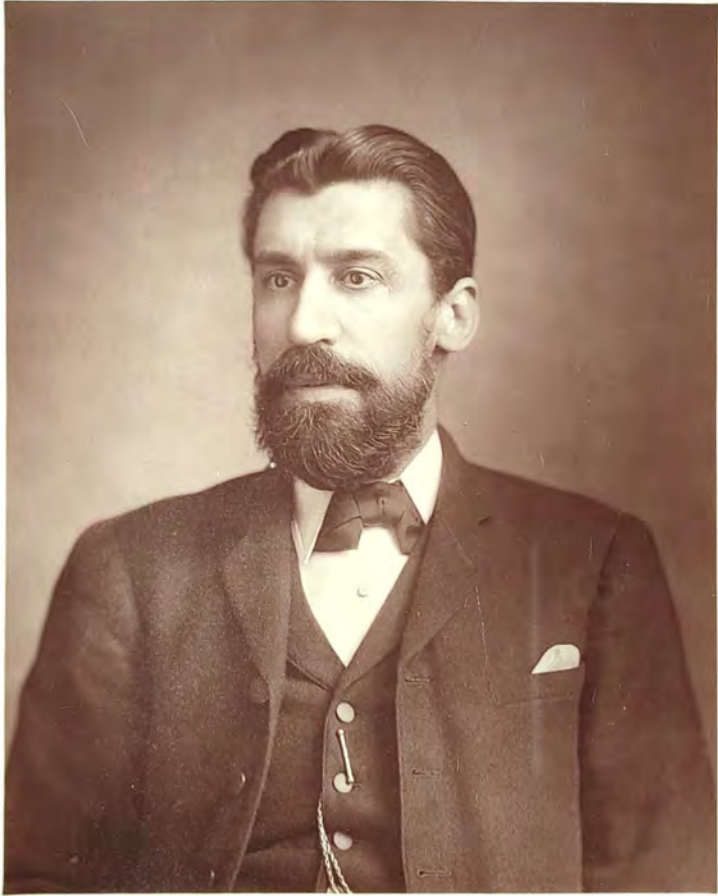
MR. MILLIGAN had the honour of contributing the first volume to the "Golden Nails" series of addresses to the young, and has now the further distinction of having contributed to it a second volume, quite equal in interest and charm to the first. The addresses are the simple, unaffected, earnest talks of a richly cultured and deeply spiritual mind, bent on instructing and helping those who can be best reached through illustration, simile, and anecdote, but who resent any mere talking down to their level, and who are quick to separate the chaff from the wheat, and not likely to mistake pinchbeck for gold. We have here both strength and beauty.

HEDONISTIC THEORIES. From Aristippus to Spencer. By John Watson, LL.D., Professor of Moral Philosophy in the University of Queen's College, Kingston, Canada. Glasgow : James Maclehose & Sons. 6s. net.

WE have heard much lately of the New Hedonism, which is, however, but an outgrowth or a variant of the old. The principle—which is virtually that of Utilitarianism—is essentially one, though some of its present-day developments are peculiarly mischievous and repugnant. Professor Watson, who belongs, we believe, to a distinguished group of Scotch Neo-Hegelians, has rendered both to philosophy and to morals a service of more than ordinary value in this brilliant survey. The knowledge required for so comprehensive a task is no common possession. It is the result of many years' patient, plodding study. Nor is such knowledge always accompanied by powers of terse and lucid exposition, such as enable a man accurately to describe theories to which he is opposed. Dr. Watson is no shallow partisan, blind to all that is good and strong in his opponent's position, nor is he led away by the *odium theologicum*. None the less he sees the shallowness and inconsistency of all Hedonistic theories, and their inadequacy as guides of life. When the whole book is good it is useless to make selections, but the chapters on Locke, Hume, and John Stuart Mill are worthy of special attention, though the strictures on Herbert Spencer's *Data of Ethics* are not less trenchant, and deal with still later aspects of the question. Dr. Watson writes with admirable clearness, and young men will find both stimulus and bracing in his vigorous pages.

IN the Standard Edition of George Eliot's works, Messrs. William Blackwood & Sons have sent out THE SPANISH GIPSY, the greatest of this great writer's poems, abounding in terse, epigrammatic lines, luminous and stimulating ; ESSAYS and Leaves from a Note Book, containing, among other clever and sparkling pages, the well-known articles on "Worldliness and Other Worldliness: the Poet Young," "Evangelical Teaching: Dr. Cumming," which, much as we differ from their standpoint, are well worth reading, as pointing out tendencies which, while not inherent in Evangelicalism, are often falsely associated with it. The final volume is THE IMPRESSIONS OF THEOPHRASTUS SUCH, also a volume of racy essays, full of subtle psychological analysis, and severe self-scrutiny. There is no more attractive edition of a popular writer, and, at half-a-crown a volume, it is remarkably cheap.

MR. ELIOT STOCK has sent out PLAIN TALKS ON PLAIN SUBJECTS. By Fred. A. Rees. A series of lively, practical week-night addresses, homely and pointed in style, and rendered specially suited to their purpose by apt quotations, striking incidents, and telling similes ; also cheap editions, at 3d., of the two popular booklets, FOREIGN MISSIONS and HOME CALLS (20th thousand), and ARE FOREIGN MISSIONS DOING ANY GOOD? (30th thousand). May they have a still wider circulation, especially among the men who need to ask, "not whether the heathen can be saved without the Gospel, but whether we can be saved if we refuse to send it to them."



London Stereoscopic Company.

(Permanent Photo.)

*Sincerely Yours,
N. Dobson*

THE
BAPTIST MAGAZINE

MAY, 1896.

REV. N. DOBSON, OF DEAL.

MR. N. DOBSON was born in the busy shipping town of South Shields on August 3rd, 1849. His parents, one of whom—his beloved father—still survives, were frugal, industrious, hard-working people, with the fear of God in their hearts. Their circumstances enabled them to give their children a good English education. With genuine piety in the home, it was natural to expect that in very early days the subject of this sketch would be brought under religious convictions. "It is impossible," he once said, "to trace my serious thoughts, for they were with me from earliest childhood. I can, however, recall times of soul distress and anxious pleading with God; times of alternate hope and fear, struggling to win God's favour by my own doings, searching for satisfaction and rest apart from the Cross of Christ." His parents, during those early days, attended the ministry of Mr. George Lawson, a worthy man of God, and well skilled in the doctrines of grace. Through his preaching great spiritual help was gained; and one sermon, from the words, "I have loved thee with an everlasting love," deeply impressed, and still abides in the memory. But the light had not yet dawned upon the soul, and it came, not as a flash, but gradually and almost imperceptibly, as the light of glorious day. While no definite hour or memorable circumstance chronicled the event, the spirit all the same had its enraptured and satisfying vision of the Saviour Christ. With the vision there came, as always, the desire for service; and, as there was no Sunday-school connected

with the church he was attending, he cast in his lot with the Barrington Street Baptist Church, where he found ample scope in school and mission-hall for his youthful zeal and enthusiasm. Here he was baptized on February 26th, 1868 ; but, owing to the illness of the pastor, the Rev. Walter Hanson, the ordinance was administered by Rev. T. Harwood Pattison, then of Newcastle, but now Dr. Fattison, of Rochester, N. Y.

From Mr. Hanson, his devoted pastor, encouragement was ever given to go forward in all Divine things ; and to his earnest ministry and wise counsel much is undoubtedly due. More than any other man he had the shaping and guiding of this young life.

The desire to enter the ministry, one of the dreams of Mr. Dobson's boyhood, now began to take definite form, and strike root as a deep religious conviction. Owing to early training in the High Calvinistic school, Mr. Dobson was naturally prejudiced against colleges ; but as his own need and thirst for knowledge increased, and his longing for greater fitness in Christian service pressed upon him, those prejudices gradually disappeared.

Consequently application was made to Mr. Spurgeon, and after patient waiting he was admitted to the Pastors' College in the spring of 1871. Mr. Spurgeon was then in the very zenith of his popularity, with all his powers in full vigour. His health was good, his spirits buoyant, and brimming over with glad, strong, beautiful life. No bitter controversies had arisen to vex his soul, or cause division amongst the united and happy brotherhood.

It was a great privilege to sit at the feet of "Father Rogers," to be taught classics by David Gracey, or be instructed by Mr. Ferguson ; but the charm of the College was in its President. None but his students can ever know the fascinating spell of his great personality, his wonderful class-room talk, with all its clever mother-wit, rare humour, and sparkling genius. To be brought into close and sympathetic touch with such a man was not only a distinguished privilege, but an education. Mr. Dobson was most diligent in all his classes, so that when called to leave he carried with him the esteem and love of the whole College.

At the beginning of 1873 Mr. Dobson was requested to preach at Deal, by Mr. Rogers, the Principal of the College. Deal in

those days was a somewhat old-fashioned, unpretentious watering-place on the South Coast, but now more up to date, and almost fashionable. Then the Baptist Church was not large, but the men and women who composed it were of the right sort, true to Non-conformity, and staunch to their Baptist principles. The Rev. W. Garwood had been pastor for many years, and after an honourable ministry was seeking retirement. The preaching of Mr. Dobson proved most acceptable to this people; he soon won their hearts, and was unanimously invited to become their teacher and pastor. While his natural preference was for work in the North of England, yet, the hand of God having pointed in another direction, he gladly accepted the call, and results have fully demonstrated the wisdom of his choice. His regular ministry at Deal did not begin till August 3rd, 1873, although he often preached there during the spring and summer. The texts chosen for the opening ministry were characteristic. In the morning, "The Lord is on my side" (Ps. cxviii. 6); in the evening, "Who is on the Lord's side?" (Ex. xxxii. 26). The recognition services were held on September 14th, when the Rev. George Rogers gave the charge to the pastor, and the late Rev. W. Sampson the charge to the church.

Not long after Mr. Dobson had settled, the urgent need for new buildings, if the work of God was to grow, became more and more apparent. The old chapel was badly situated, in an out-of-the-way corner of the town, almost needing a guide to reach it. It was incommodious, ill-ventilated, and incapable of improvement. But the people were slow to move, and shrunk from the heavy and expensive task of securing a new site, and erecting premises worthy of the growing needs of church and town. However, there was no choice, consequently an excellent site was acquired in December, 1878, memorial stones were laid in January, 1881; and in the August of that same year the church, which is a beautiful structure, and quite an ornament to the town, was opened for the worship of God. In the following year an excellent Sunday-school was built, with commodious classrooms, the total outlay for the church and school being £5,200. Only £900 had been promised when this new enterprise was taken in hand, but as the work advanced the spirit of Christian liberality advanced with it; on the opening day no less a sum than £600 was received in cash and

promises, and this spirit was generously maintained from year to year, so that in 1890 the whole debt was extinguished.

With the new church and school, as was expected, there was considerable advancement, scope being now afforded for the consecrated energies of both pastor and people. Congregations increased, almost doubled, and children flocked to fill the school. The ministry of Mr. Dobson, always appreciated by the people at Deal, now began to tell still more powerfully in the town, and many who came to see and hear remained to pray. And during the years which have followed there has always been steady progress and constant blessing. The church has grown in its membership from 43 to 190; some 232 have been baptized on profession of faith, and 118 received by letter or testimony.

But these figures, valuable as they are, furnish only a very inadequate idea of the noble work which has been accomplished in Deal by the labours of our honoured brother. His name in the town is a household word. He is greatly esteemed as a man for his blameless life, and for his high moral and Christian character. He is valued and trusted as a religious teacher ever true to the Gospel of God, guiding the perplexed, cheering the faint, and winning back the wanderer to the Great Father's tender love and infinite compassion. He is loved as a pastor for his genial sympathy—which abounds in suffering—and for the continual interest he ever shows in all that concerns the daily life of his people. And in all this, as in all his manifold labours, he is much aided—as he is never slow to acknowledge—by the hearty co-operation of his devoted wife, who is a true helpmeet in the Lord.

While the life and ministry of Mr. Dobson tell powerfully for good amongst the people of Deal, visitors to that watering-place are constantly being helped and blessed by his ministry year after year. Deal is even chosen as a holiday resort because the Sunday and week-day services are so appreciated. Many a holiday has been made brighter and happier through our brother's ministry; and people who go weary and tired have returned to their homes braced up in body and quickened in spirit.

But the labours of Mr. Dobson have not been limited to Deal. In 1876 he was appointed Minute Secretary, and in 1890 General Secretary of the Kent and Sussex Association. In 1886 he

was chosen Moderator, and this honour was again conferred upon him by his brethren in 1894. On the latter occasion he delivered as Moderator a very timely and suggestive address on "Our Churches, our Ministers, and our Association," which elicited considerable discussion, and, as a practical outcome, led to the commencement of district meetings in the Association, which promise great usefulness.

In serving the churches, and in enlisting their sympathy and co-operation for home as well as for foreign mission work, he has never spared himself. Often when physical health was low, and his own church claims pressed, he has gone forth to help a brother or cheer a neighbouring church. Few, if any, of the churches of the Association have not been visited by him, and wherever he goes his presence is ever-welcome, and his words of counsel and stimulus greatly prized.

Mr. Dobson also serves on the Council of the Baptist Union, and for many years has been a member of the Committee of the Baptist Missionary Society. In the interests of the latter Society only a year ago he visited most of the churches of the Kent and Sussex Association, bringing before them the claims of the heathen world, to which there was an encouraging response. He is an enthusiast in foreign missions. He loves the work, and honours the workers. He has infused his missionary zeal into his church. When he became the pastor the contributions did not amount to more than £20; last year they reached the sum of £126.

Our brother is still in his prime, and, living in the love of a united and prayerful people, there is no reason why the record of the future should not even eclipse the past. On the twenty-first anniversary of the pastorate the church and congregation celebrated the event by presenting to Mr. and Mrs. Dobson a very handsome testimonial, both in silver plate and money. Ministerial brethren and friends came from many parts to rejoice with them, while our honoured and much-esteemed Dr. Glover preached. It was a memorable day in Deal, a record of God's goodness and faithfulness in the past, and certainly a pledge of what may, with the same favour, be expected in the future.

E. HENDERSON.

A MINISTERIAL TONIC.*

DR. PRANCE, known to many throughout the West of England as an eminent physician, a pre-eminently godly man, and a sturdy Nonconformist, read at one of our week evening services, at Plymouth, Psalm xxvii. : "The Lord is my light and my salvation ; whom shall I fear ? the Lord is the strength of my life ; of whom shall I be afraid ?" In his address he called the Psalm "a good tonic," and the phrase lingered pleasantly in the memories of the people. A Sunday-school teacher who heard the address thought the Psalm a suitable one for her boys to commit to memory, and on the following Sunday she repeated to them what the Doctor had said, and recommended them to learn two of the fourteen verses of the Psalm every morning, that by the next Sunday they might recite the whole Psalm to her. As the boys were leaving the class she said, "Now, what have I recommended you ?" And one boy replied : "Two drops of Dr. Prance's tonic, to be taken daily." That answer suggested the title of this paper, though nothing so simple as this prescription of memorising verses is recommended here ; yet even that practice might enrich our prayers and increase our knowledge of Scripture. Nor is the daily reading of goodly portions of Holy Writ the tonic here advised, because ministers, whose life-work it is to expound Scripture and apply its lessons to human life, do certainly read the Bible for their own growth in grace and for the cultivation of a devout spirit ; or if they omit to do what they urge upon others, then it were well to repent in sackcloth and ashes, for to say and do not is the devil's highway to professionalism and hypocrisy. The ministerial office and the student's duties do not absolve us from the daily devotional reading of the Scriptures, with all the saints.

But the tonic recommended here is the daily habit of reading devotional books other than the Bible. It is called a tonic because it acts upon the spirit as medical tonics act upon the body, and these, as we know, both aid the digestion and improve the blood, and thereby impart vigour to the man. So our ministerial tonic

* Read at a Conference of Ministers and Students at the Baptist College, Bristol, and published by request.

promotes a cheerful and healthful efficiency of soul, and tends directly to manly godliness. It makes a man wish to stand well with God and comparatively careless of what he is thought of upon the journey, if so be that when he reaches the King's court he may find favour there. It builds up the soul as well as braces it, and therefore may be taken every day all through life; for, like the natural tonic of pure mountain air, it never loses its invigorating and exhilarating power. It is suitable for all men, and specially helpful for all workers, but it is pre-eminently good for Christian ministers. For we, of all men, need most to be always at our best spiritually. Our ministerial ways are hard. We have a bitterer and sweeter lot than falls to other men. The sorrows and joys of the church and its households and members centre and swarm about us without ceasing. Who would have it otherwise? Then we must lead our people many times a week up to the throne of God and speak for them there. We must preach to them at least three sermons a week, and we need great grace to please God and profit them in this service of the sanctuary. We must settle their differences, or at least try; give advice in perplexity, hearten the desponding, cheer the sick, speed the dying on their way; be faithful alike to good and bad, rich and poor, old and young. It is the hardest, saddest, happiest life a man can live, and if the work is to be well done and the burden bravely carried—that is to say, skilfully cast on God—the man must know and use the means of grace, and boldly draw upon God for all he needs. Of these means of grace there is one which we as ministers miss—we rarely hear a sermon; but out of that loss comes a gain—we *make* sermons, and to make a sermon is of more spiritual help to us than to hear one of equal power. But, as our sermons are the expression of the power that revelation has upon our mind and heart, whatever improves us improves them, and by so much the more glorifies God and profits the people. The unfailing tonic, then, that always helps a man to be at his best in life and speech is worth much; for he who pleases God as a good minister of Jesus Christ must be living sublimely. However humble and unknown he may be, no man can impute to him “the unlit lamp and the ungirt loin.” The daily reading of great devotional books throughout life is here recommended as one, but only one, of many means to the great end of vigorous spiritual health.

Probably many present are daily doing what is here advised, and they will help us in the discussion which is to follow by mentioning the books that have been their best spiritual friends, and by hints as to their method of reading them. Only one method is mentioned here, and a dozen books shall be named whose familiar titles will tell better than definitions what is meant in this paper by books of devotional reading. They are not meant to amuse or beguile, or even to inform or discipline the mind. One and all they help the spirit to worship. Throughout their pages they cry to us: "O come, let us worship and bow down, let us kneel before the Lord our Maker." They cheer and gird you for practical godliness. They tend directly to make you more devout—that is, more devoted, more as you vowed to be. They tend to effect and maintain a cheerful and whole-hearted consecration. No man ever read the Bible less, but more, for making these books his daily companions. Take, then, these twelve familiar books, a sort of apostolic company, though there are more apostles than twelve. They stand here in chronological order, and, therefore, not throughout in the order of their merit as books of devotional reading: 1. Augustine's "Confessions"; 2. "The Imitation of Christ"; 3. Rutherford's Letters; 4. Leighton's Commentary on the First Epistle of Peter; 5. Taylor's "Holy Living"; 6. Baxter's "Saint's Rest"; 7. Baxter's "Reformed Pastor"; 8. Pascal's "Thoughts on Religion"; 9. Bunyan's "Pilgrim's Progress"; 10. Law's "Serious Call to a Devout and Holy Life"; 11. Edwards' "Religious Affections"; 12. Père Grou's "Hidden Life of the Soul." Of course there are many books besides these that help the devotional spirit: books of poetry, for example, like George Herbert's and Christina Rossetti's; modern books, almost without number, like Faber's "The Creator and the Creature," or Sheppard's "Thoughts on Private Devotion," which powerfully impressed James Martineau. But in the above list of twelve no book of this century is named; at least two centuries have tried the majority of them, and the last named, though most recent and least famous, "The Hidden Life of the Soul," you will not drop from this list after twice reading it. What a rich variety of devotional reading you have in these twelve books alone! They form a little library that, according to the method to be recommended

here, may last for years: for which of them would you care to read but once?

Augustine shows us a great heart open to its depths, first to the world and the flesh and a false philosophy, and then God's love fills it as the waters the sea, and makes the deep love of mother and son divinely beautiful. How subtlety and simplicity and pathos blend in the stories of his friendship and in the shifting panorama of his changeful heart, and then in the deepening experiences of his renewed and constant heart! The pages throb with a great love for the great God.

"The Imitation of Christ" has the highest circulation of any book except the Bible. Its clear, white flame of love to Jesus Christ, its lowly, quiet spirit, its wise, plain, deep rules for the holy life, win a welcome for it wherever the Divine love is in heart or land.

Rutherford at his best is a seraph, human and Scotch, but a seraph still, burning with love, and singing and sighing for love, yet fighting like ten men, and suffering and dying for love, and apt to offend some folk as with exaggerated and erotic speech, as great lovers ever did and ever will offend any who are not in their mood; but how he fanned and fed the highest love in a thousand Scottish homes (and now in all the world) by his letters from his prison, which Christ had changed into his palace. What pearls of speech drop from his lips; who would not wish always to wear them as an ornament about the neck? "Grace groweth best in winter." "He cureth sick folk with pain." "We might beg ourselves rich if we were wise." Who ever read his letters through and did not pray to be sick of love for Christ, as he was?

But a few words must suffice to characterise the remaining books. Leighton, like Herbert, wins you with a holy charm. You cannot choose but feel devout. You hear the music of the Gospel in every page; he leads you by grassy ways, where you see the recent footsteps of the Good Shepherd, and hear the murmur of the streams of grace as they go softly through the green pastures. Large portions of this book seem the ideal preaching of a holy scholar fresh from Christ. One of the last books a poor, good man would sell would be Leighton's "First of Peter."

Jeremy Taylor's rich, allusive eloquence is often admired rather for the fine diction and rhythm than for its wisdom, know-

ledge and wit, its scholarship and its grace, just as a really beautiful woman may obscure her own charms by over ornate dress. The book is admirable throughout, but the prayers are as helpful as any part of it. But, to be frank, this book should drop from the list more readily than any other of the twelve.

What a contrast Baxter's style is to Taylor's, and how transparently the plain style reveals his excellence. How direct is his aim, how clear his vision, how copious his speech, how reasonable his arguments, how urgent and even vehement his appeals, how glowing his description of the joy and glory of the city where the saints are to rest. By the aid of his pages you may slip in through the gates on the next cloudy and dark day and see the city for yourselves. His "Reformed Pastor" will win him thanks from ministers all down the days till Christ comes again, and then praise from the Master Himself. No true man can read it without becoming humbler and holier. We, as ministers, are as sheep not having an earthly shepherd. Happy is the preacher who takes Baxter as his pastor, and receives his warnings and rebukes with meekness, and his counsels with gratitude and, one must honestly add, with an occasional discount. If every minister in Great Britain would read that book once a year, we should enjoy a perennial revival in our land.

Pascal's "Thoughts" impress you chiefly with the "amazing contrarieties" he finds in man, and the "sweet reasonableness" and resistless force of all that he says about the reasonableness of religion. These things you can never forget, nor the lucidity of his discourse and the easy mastery of his themes.

But the "Pilgrim's Progress" bears the palm from all these twelve books, if you add to the help it gives the man the help it is to the minister. For, while no book can furnish better aid for this life, certainly not one of them can yield a tithe of the ever welcome and familiar illustrations that rise up like harvests from the dreamer's story. There, as in the mirror of the Lady of Shallot, you see the world reflected and the passing pilgrims. Some have read at least the first part of that book forty times. But how many times have we all referred to it in our sermons?

Everybody knows nowadays the fame and strength of Law's "Serious Call"; and Edwards' "Religious Affections" is a book

of kindred power. The latter book requires patience; but two better books for the blood, as ministerial tonics, can hardly be found. You will not find in them milk watered down and highly sweetened, as in many a modern book of devotion; but you will find instead the sincere milk of the Word for babes, and strong meat for men. For there is much in both that even a babe in Christ can understand, and no man of judgment ever judged them weak. There is no need to quote here the eulogy of Law's book from *Res Judicata*, nor the testimony there given of its profound influence upon Dr. Johnson, George Whitefield, and Thomas Scott, "to whom, humanly speaking," Cardinal Newman says, "I almost owe my soul." One may add Wesley's indebtedness to it and the bold saying that this book gave birth to Methodism. Plainly, that is a book to be pondered, to be read and re-read.

The "Religious Affections" is invaluable as a book of spiritual anatomy and pathology. The pictures and groups of the "Pilgrim's Progress" are more pleasing than these studies; but communities of men need surgeons and physicians as well as artists. And even the painters and sculptors, whose creations of grace are the pride of nations, never hid their ignorance of the human form under flowing draperies. Michael Angelo and Raphael studied anatomy, so did Bunyan for his groups and separate characters. Ministers will not be less interesting and instructive for a knowledge of man's wonderful make and the diseases of the soul. You will also find lovely pictures of health and joy in the "Religious Affections."

The last book in the list of twelve is by Père Grou, and suggests its purpose in its title: "The Hidden Life of the Soul." This work of a French Roman Catholic priest, by its evangelical simplicity of thought, style, and purpose, and by its deep spirituality, will be a favourite amongst favourite books, a pocket companion for travel and holidays. For daily use and practical wisdom it should rank amongst the first six, or even the first four, of these twelve books.

Suppose that one of these books be chosen to read, and tasted, if possible, at the morning time of every day. And when that book is finished that another be chosen, and that this reading of devotional books be as constant as our reading of the Scripture or private prayer is, and so continue through life. One need not be a very early riser to secure half an hour or more before breakfast

for reading the Scripture and prayer, and a few minutes for a page or more of a selected book, as time and inclination permit or incline one. Sometimes one might read page after page, but every morning at least a little. Such leisurely reading to begin the day is like opening the windows of the soul to the morning sun and the summer air. Spiritually, your study windows would command fair prospects as of white hills or blue seas; and there these wise great saints would talk with you, and bring a blessing on the day.

Law might strike the keynote of humble contentment thus :—

“This is the state of man—born with few wants and into a large world very capable of supplying them. So that one would reasonably suppose that men should pass their lives in content and thankfulness to God; at least, that they should be free from violent disquiets and vexations as being placed in a world that has more than enough to relieve all their wants. But if to all this we add that this short life, thus furnished with all that we want in it, is only a short passage to eternal glory, where we shall be clothed with the brightness of angels, and enter into the joys of God, we might still more reasonably expect that human life should be a state of peace, and joy and delight in God. Thus it would certainly be if reason had its full power over us. But, alas! though God and nature, and reason, make human life thus free from wants and so full of happiness, yet our passions, in rebellion against God, against nature and reason, create a new world of evils, and fill human life with imaginary wants and vain disquiets. . . .

“What can you conceive more silly and extravagant than to suppose a man racking his brains, and studying night and day how to fly? wandering from his own house and home, wearying himself with climbing upon every ascent, cringing and courting everybody he meets to lift him up from the ground, bruising himself with continual falls, and at last breaking his neck? And all this from an imagination that it would be glorious to have the eyes of people gazing up at him, and mighty happy to eat and drink and sleep at the top of the highest trees in the kingdom; would you not readily own that such a one was only disquieted by his own folly? If you ask what it signifies to suppose such silly creatures as these, as are nowhere to be found in human life? It may be answered that wherever you see an ambitious man, there you see this vain and senseless flyer.” (103-5.)

Or, Edwards may tell how gracious affections beget and promote the temper of Jesus, thus :—

“None will understand me, that true Christians have no remains of a contrary spirit, and can never, in any instances, be guilty of a behaviour not agreeable to such a spirit. But this, I affirm, and shall affirm until I deny

the Bible to be anything worth, that everything in Christians that belongs to true Christianity is of this tendency and works this way, and that there is no true Christian upon earth, but is so under the prevailing power of such a spirit that he is properly denominated from it, and it is truly and justly his character. . . . The Scripture knows no true Christians of a sordid, selfish, cross, and contentious spirit. Nothing can be a greater absurdity than a morose, hard, close, high-spirited, spiteful, true Christian. We must learn the way of bringing men to rules, and not rules to men and so strain the rules of God's word, in order to take in ourselves and some of our neighbours, until we make them wholly of none effect." (353.)

Or, he may be telling how these gracious affections have their fruit in Christian practice thus:—

"The golden bells on Aaron's ephod, by their precious matter and pleasant sound, will represent the good profession that the saints make; and the pomegranates the fruit they bring forth. And as in the hem of the ephod bells and pomegranates were constantly connected, as is once and again observed, 'there was a golden bell and a pomegranate, a golden bell and a pomegranate,' so it is in the true saints, their good profession and their good fruit constantly accompany one another; the fruit they bring forth in life evermore answers the pleasant sound of their profession." (416.)

Or, Baxter searches our hearts for pride, thus:—

"When we are telling the drunkard that he cannot be saved unless he become temperate, and the fornicator that he cannot be saved unless he become chaste, have we not as great reason, if we are proud, to say to ourselves that we cannot be saved unless we become humble? Pride, in fact, is a greater sin than drunkenness or whoredom; and humility is as necessary as sobriety and chastity. Truly, brethren, a man may as certainly and more silyly, make haste to hell, in the way of earnest preaching of the Gospel, and seeming zeal for a holy life, as in a way of drunkenness and filthiness. For what is holiness but a devotedness to God and a living to Him? And what is a damnable state, but a devotedness to carnal self and a living to ourselves? And doth anyone live more to himself and less to God than the proud man? And may not pride make a preacher study for himself, and pray and preach, and live to himself, even when he seemeth to surpass others in the work? It is not the work without the right principle and end that will prove us upright. The work may be God's, and yet we may do it, not for God, but ourselves. I confess I feel such continual danger on this point that if I do not watch lest I should study for myself, and preach for myself, and write for myself, rather than for Christ, I should soon miscarry; and, after all I justify not myself, when I must condemn the sin.

"Consider, I beseech you, brethren, what baits there are in the work of the ministry to entice a man to selfishness, even in the highest works of piety.

The fame of a godly man is as great a snare as the fame of a learned man. But woe to him that takes up the fame of godliness instead of godliness ! Verily I say unto you, they have their reward. When the times were all for learning and empty formalities, the temptation of the proud did lie that way. But now when, through the unspeakable mercy of God, the most lively, practical preaching is in credit, and godliness itself is in credit, the temptation of the proud is to pretend to be zealous preachers and godly men. Oh, what a fine thing is it to have the people crowding to hear us, and affected with what we say, and yielding up to us their judgment and affections ! What a taking thing is it to be cried up as the ablest and godliest man in the country—to be famed through the land for the highest spiritual excellencies ! Alas, brethren, a little grace, combined with such inducements, will serve to make you join yourself with the forwardest in promoting the cause of Christ in the world. Nay, pride may do it without special grace." (156.)

These samples resemble raindrops caught in the hand to show what the wide, soft rains may be. But we know without samples that this habit of beginning the day by hearing the talk of some great saint is one excellent way of supplying a minister's soul with the help most precious and most needed. Any time of day for it is better than none, but the morning time is best, for then its fragrance fills all the day. It is the kind of reading most easily crowded out of a busy minister's life. It insensibly prevents newspaper and novel from sprawling over our working hours. It sends down nourishment to the very roots of the godly life ; it brings us face to face with pure ideals of duty, presented to us by men who honestly strove to attain them. It leads to more reading of the Bible, not less. It gives wing to praise and prayer. It suggests good and great subjects for sermons, and tends to make every sermon more devout. And such vigorous devoutness as the immortal books of devotion inspire is a quality much to be desired in all our discourse. Other excellent qualities are not repressed, but they are made to do seemly service under this, their rightful queen. And this good habit would help us, not only in study and pulpit, but also amongst the people, and fill us with concern that the pastoral oversight of the flock should be such as the Good Shepherd Himself would approve. The soul breathed upon from on high and braced for all healthy work would look at duties, sufferings, life, as from the end of the interminable days, and from above. A day so begun would run its course more serenely, and

firmly, and joyously, for such a dawn. Worries, cares, duties, failures, successes, would wear a different look. "The things that are eternal" would dwarf our hindrances and discouragements, and range heavenly helps around our hills, as the angels and chariots about Dothan. We want, then, to get these books into our blood. We can hardly overrate them or their influence. What does the world owe to them? Out of one of them Methodism sprang, and many another movement to be traced to its source only in eternity. They may yet inspire *us*. They may tinge and strengthen all our days with the subtle blessing of saintly converse, as a help to fellowship with God. These books are the very quintessence of all literature. As true devotion is the noblest state of the creature, so in these immortal books is that best state best imaged. Their authors, noblest of the saints, have here enshrined their deepest, highest, purest thoughts and affections. Their pages hold more of the man himself, more of the inner man, than any other kind of book. Much of a man may be seen in any book of fiction, travel, history, science, philosophy, theology; but most of all is seen here. Every great book of this class is a confession like Augustine's, however impersonally it is written. Here the secret springs of saintly lives are disclosed; here arise from these believing hearts what Jesus Christ called "rivers of living water." Here these best men talk at their best. The chief saints of the centuries tell you freely the chief thoughts that ruled their lives, the creed of their hearts; what made them saintly and kept them so. Unobtrusive holiness waits to take us into confidence, to tell us of the secret of the Lord, and to pre-occupy our hearts for God and heaven every morning before the world knocks at our door.

This ministerial tonic will be as good for others as for ourselves. It is almost appalling to remember how many lives may take their tone and pace from ours. Hundreds every week may be the richer in penitence, hope, courage, and trust, if our souls prosper. Let us daily sit under the ministry of these souls that prospered so well, and pass on the blessing to our people. And if we find the habit of daily fellowship with the great saints of the past, through their books, to be good, let us recommend it. We may do something, even by such a simple word, to make other lives more devout, more useful, more divine.

SAMUEL VINCENT.

OBEDIENCE.

OBEDIENCE is the spirit which leads men to submit to rightful, necessary, and properly constituted authority, to authority which reason and conscience alike recognise as just and worthy to be obeyed. It is the prerogative of a Master, a Parent, a King to command; of a servant, a child, a subject to obey. Obedience is the expression of loyalty, fidelity, and submission. To be real and thorough, obedience must, first of all, be exact. If it is not exact, it is, in just so far, imperfect, and fails of its reward. If the lack of exactness comes from ignorance, and if that ignorance is involuntary, God does not hold the person as *morally* guilty, even though the natural consequences of disobedience may follow. If a man, however ignorantly, violates the laws of health, if a child ignorantly plays with the fire or grasps the pointed knife, the suffering must follow, even though there is no guilt; but if the ignorance is voluntary, or if the person knowingly disobeys, then there are both the natural consequences and the guilt.

The Lord commanded Joshua and his army to go around the walls of Jericho once a day for six days, and on the seventh day to compass it seven times, the priests meanwhile blowing on seven trumpets of rams' horns before the Ark. If they had compassed the place only five days, if, on the seventh day, they had compassed it only six times, if the priests had gone behind the Ark, if they had blown cows' horns or tin horns, they would so far have been disobedient, and the walls would not have fallen.

So of the command of the prophet that Naaman should dip himself seven times in the Jordan. He might have dipped himself in the Mediterranean till now, or in Abana or Pharpar, rivers of Damascus, probably far more beautiful than Jordan; he might have dipped himself six times in the Jordan—it would not have availed. We must do what God has bidden, and as He has bidden.

And we must do it *because* He has bidden, if we want the reward of obedience. If we act from other motives, from a regard for the good opinion of men, we shall, as our Lord has said, surely have our reward, such as it is, but we shall have no reward from our Father who seeth in secret. And we must do it in the *spirit* of obedience, willingly and lovingly; then we shall not fail of a blessing.

FELLOWSHIP.

THE disciples of Jesus Christ have distinct relations one to another because of their relation to Him. Disciples, as scholars, constitute a school. They are members of the Church, which is Christ's body, and form in their entirety a spiritual fellowship *in* the world, but not of it. They cannot, as influenced by the Spirit of their Master, stand aloof one from another either in cold and haughty indifference, or in an imaginary solitary grandeur. They are to live in friendly association, and to be faithful co-workers with God. Jesus Christ contemplated the formation of a society on definitely Christian principles, and for definitely Christian ends, and entrance into and active relations with it are as much a part of Christian duty as are the expressions of penitence for sin, the exercise of personal faith, and the cultivation of the spirit of truth. Religion is undoubtedly a personal matter, rooted in the convictions of a man's mind, in his own thought, feeling, and purpose, in his own will and energy, but it is not on that account selfish, or in any sense hostile to brotherliness and love.

Christ Himself spoke of the Church—the assembly of His disciples. These disciples formed a community. The three thousand converts on the Day of Pentecost were added to them, and “the Lord added daily unto the Church such as should be saved.”

The Church is Christ's body and shares His life. His Spirit dwells in it. It has grasped the meaning of His thought, sympathises with His purpose, and carries out His will. The body of Christ consists of all believers in Christ. The society is in this sense world-wide. The Church is one and universal, though from the necessities of human life and the limitations of human power it is also local and must be divided into different sections and branches which, while separate, ought always to be friendly and not antagonistic. It is faith which unites us to Christ, and not natural birth, hereditary privilege, profession, outward submission to ceremonies, or the imposition of priestly or Episcopal hands. “The visible Church is a congregation of faithful men in which the pure Word of God is preached and the Sacraments be duly

administered according to Christ's ordinance in all those things which are of necessity requisite to the same."

It is well for us to emphasise this side of our Christian life. As Nonconformists we have of late years suffered from the spirit and practice of excessive individualism. We have made too little of the gathering of ourselves together in Christ's name, of our divinely ordained and inevitable relations to our brethren. There exists among us far too feeble a sense of our corporate privileges and responsibilities. Each man does too much that which is right in his own eyes, attends the services of the Church or not as he pleases, and makes personal convenience, taste, or interest, and not duty, the law of his conduct. Instead of being present for instruction and edification at the appointed seasons of worship, he runs off to some other meeting which is perhaps but semi-religious, and which, even if it be wholly religious, is outside the regular and necessary services of the Church, and is got up by men who for some reason or other are unable to work with the Church. At any rate it is a meeting which avowedly has no claim upon him, and at which he is simply gratifying his own caprice and self-will. We have not cultivated as we should have done the spirit of church fellowship, and the results are lamentable.

Such a reproach as this could not be laid against the earlier Nonconformists. Our Puritan ancestors valued the assembling of themselves together as one of their chief privileges, and rather than surrender it they willingly submitted to fines and imprisonment, and were ever ready to go to the stake. This same spirit we must cultivate, if we are to retain our place in the Kingdom of God, and to ensure the progress of that pure and spiritual faith to which we are professedly attached. It is the Church in its entirety, in the union and communion of all its members, which grows into the perfect man, and represents to the world the life of Christ.

The increased evangelism of our day is a matter for profound gratitude. The Church has awakened to her duty in this respect as in no previous age. It is noble and Christ-like to care for the lost and perishing. The Church should indeed be a society not only of saved men, but of men who under God save others. But the whole mission of the Church is not evangelistic. She has

duties to herself and to her members. The obligation has been laid upon her of securing "the perfecting of the saints." She has to be careful of the character and tone of the life to which she introduces her converts, to make it pure, strong, gracious, and brotherly. The Church is a school, a home, a training ground for high and holy service. It is more than a centre of action—even though that action be philanthropic and evangelistic, and results in the saving of men. As one has said, "She (the Church) has another and still more imperative duty to perform—that of so building up, purifying, and adorning her inner life that in herself, and by what she is, she may worthily represent that Redeemer who in the combined perfection of His Divine and human natures is ever before God with His people in Him." In a sense our message is more important to ourselves than it is to the world, and its momentousness must be realised and experienced by us if it is to arrest and regenerate the world. Edification is necessary to continued and effective life. Being is more than doing, and character is grander than conduct. The Church's inner life—her worship and her communion—must correspond with the Divine ideal, and give pleasure to the eye of God as He contemplates it. The King desires our beauty, and we should appear before Him in the bridal garments which tell of our holy affiance unto Him, or with the singing robes which betoken our delight in the glad and grateful song of the redeemed. Incessant activity may wear out our energy. Irregular and unwise efforts, especially when they involve neglect of the Church's just claims, and absorb time which should be given to higher duties, tend to obscure our vision of the great verities of our faith and tone down our thought. Such things "thin the heavenly life-blood by which alone the Church can be sustained." Certain it is that there is in this busy, restless, and in many respects lawless age too little calm devotion. Contemplation is out of date. Meditation has fallen into disuse. Sitting at Christ's feet is less exciting than the "busy idleness" which is all that many men's activities amount to; but no man can understand the contents of Christ's message, be inspired by Christ's Spirit, or clothed with His power without it. It is melancholy to think of the fruitlessness of our toil, the impotence of our words and work. To do more we must know more and be more. "The people that do know their God shall be strong and do exploits." The quality of our life is a matter of the first moment, and it is in fellowship, even more than in solitude, that the Church reaches her perfection. (Eph. iv. 11-16.)

A COUNTRY PASTOR.

THE CRITIC ABROAD.

“Sitting by.”—ST. LUKE v. 17.

“SITTING by” is not a great thing to be doing. Yet many there be that do it. Some have nothing else to do, and it becomes second nature. Others do it from curiosity and learn a great deal. To sit by, of set purpose to learn, is even better, and it is possible that the Pharisees and doctors of the law of whom we here read, were attracted to our Lord by some such motive. It is slightly improbable, but let them have the benefit of the doubt. It is more the habit of mind of doctors of the law and religious guides to teach; yet a wise teacher is always a good listener.

But there is a multitude which sit by simply to criticise. For some it is capital fun, but the serious business of life for others. The function is coveted and indulged freely. The mind of the critic may be totally uninformed about most subjects of which he makes short work—the faculty is exercised constantly, and, unknown to himself, he becomes a parable. Such parables abound, but they are not edifying. The Christian enterprise, for instance, is a favourite topic with the critic caste. Not that we depreciate intelligent or candid criticism. Sympathetic criticism is usually preferred, but it can scarcely be expected that all the criticism intended for the benefit of the Christian enterprise at the present day can be of this kind, and perhaps it is not calculated to do the most good. But all sound criticism is salutary. It is even possible the trained and sanctified intellect may be able to say, “The Lord hath anointed me to criticise,” and certainly this is a high calling. Only a life of devotion to a particular study, however, can produce a critic of this calibre, and he is seldom discovered “sitting by” in the company of minds of a very different mould.

“Sitting by” suggests that irresponsible, uninformed, if occasionally smart, criticism of the Christian enterprise in India which often obtrudes in friendly intercourse, and is not infrequently conspicuous in the columns of newspapers. But a scurrilous article may also argue scurrilous sympathies in the editor.

Sufficiently serious in other aspects of the case, it is usually

forgotten that such criticism is, in the first place, most injurious to the reputation of the critic.

There are so many "looking on" and idly "sitting by" while His disciples are trying to win the world to their Saviour, that it is not to be supposed that criticism is confined to any one aspect of the great enterprise. One critic, with crab-tree cudgel, belabours the missionary himself. Another "shows up" his grandmotherly methods. Scores are amused at the very idea of the "conversion" of the "native." A select few feign a lofty disdain, and if they condescend to give their opinion at all, would like you to clearly understand that they regard every missionary as, at best, an amiable imbecile. While many, more or less in sympathy, are displeased with the slow progress of the great endeavour, forgetting that great works imply gradual progress, and that this immense, surpassing work of winning India for Christ is not to be accomplished in a few generations. "Who hath heard such a thing?" Such calculate the success of missions by counting heads, and complain if there is not a large increase of converts each year. But we have yet to learn that it is the province of a man to "make Christians." This clearly is the work of the Spirit of God, and the measure of the responsibility of the missionary is the measure of his opportunity and faithfulness. Does he preach the Gospel of the Son of the Most High and only Saviour of the World, and try to live in the spirit of the same? "Go thou and do likewise."

One day a man with a purse—a Christian man—conceived the idea of a trip to India. He came, spent a pleasant cold season, was entertained at Government House, returned to England, saw visions and dreamed dreams, and felt it to be his duty to expose our missionaries in the public press. He complained that no progress was being made, and he was particularly shocked to find that all the missionaries of a certain city ate most delicious ham! The story serves to point a moral. Some ministers (and missionaries) are said to be covetous, but it has been pointed out that the majority do more work for less pay than anybody except doctors (until they become famous) and sewing girls. The missionary does not, strictly speaking, receive any salary, but some men pay him in full in slights

and calumny. The provoking thing is that usually his spirit is not in the least perturbed, and he goes on quietly with his work. Among them all there is not a "single man sublime," or "woman winged before her time," but all are eager about their captivating work, and have no intention, after a certain term of years, of returning to England and loafing away the ripest years of life. Their ambition is rather embodied in a sentence of a letter received lately by one missionary from another: "If I had a thousand lives Jesus should have them all for India."

Some "sitting by" have little fault to find with the missionary, but declare his *work* is a dead failure. It is the old story of the Colonel and his tigers over and over again. A gallant Colonel, homeward bound on a P. and O., declared there were no converts from heathenism in India. During many years in the country he had never met one. The Colonel was a great shikari, and was full of stories of his own successes in killing tigers, and of the triumphs of others. A missionary on the same boat, after listening to one of these tales, ventured to remark that there were no tigers in India; at any rate, after a long residence in the country, he had never seen one. In the end it transpired that the missionary had not looked for tigers, and the Colonel had not looked for Christians; had he done so, he might have found more Christians than tigers. As a matter of history thousands from all castes are being converted to the Christian faith every year, and in the next decade or two they will be counted by millions. It took three centuries to overthrow heathenism in ancient Europe, and it may take as long in modern India. The tumult of opposition to Christianity in India—what does it signify? Surely this, that Christianity is passing over India like a breath of life, and the people are awaking and rubbing their eyes, and wondering to see how they have been bound in the chains of superstition, and how the iron has entered their soul. And now Jesus Christ has come to make them free creatures. "The troops are marshalling, and men are taking sides, not for debate, but for battle. So long as theories are deemed visionary and unpractical, they may be preached in peace."

But what about the native convert? He is the chief butt of

many less courageous men, and some Britons castigate him with a relish which smacks of cruelty. Simon was not more disgusted at the entrance of "a woman, which was a sinner," and the lavish wealth of love with which she dowered our Lord, than are some of our own country at the "pretence" of devotion which many poor natives now make to our Saviour. Evil names are freely flung at them, and they are plainly told Hindus are preferred. Now, to be perfectly fair, it must be allowed that officials seldom know anything of the best native Christians. They more often have to deal with the man who is a Christian by accident of birth, and is entitled to the use of the Christian name only for purposes of distinction. He is often no better, occasionally worse, than the Hindu. But if the Englishman chose to exercise his wit, he might easily discover the fraud. Most native Christians are sufficiently weak. One is humiliated, times out of number, by their conduct, and none feel it so keenly as the missionaries. But people versed in their New Testament are not greatly surprised at this. They learn there of certain evils which would appear incident to the infant Church in all lands, but certainly Paul had experience of some which are not so much as named among us. But of whom was it said: "A bruised reed shall He not break, and the smoking flax shall He not quench?" Was it not of the Lord and Master of us all, and shall we grow angry, and impatient, and critical, where He waited and watched? But there is also a word of His of terrific import for a certain class of critics, and which should effectually open their eyes and close their mouths. "But whoso shall cause one of these little ones which believe on Me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." There may be something coarse, and even ridiculous, about some of these native converts; but, after all, if Christ had not made us feel that every man is sacred, who would suppose the average man to be anything but objectionable and ridiculous?

On the other hand, what shall be said of that spiritual aristocracy of Christians in this land which was closed to Christianity only a century ago, and of whose very existence most of our countrymen are unaware? It is largely composed of uncommonly poor people as appraised by the world, but even in the time of our

Lord it was chiefly the common people who heard Him gladly. Smile as we may, it is among such converts from heathenism that we may discover the modern martyrs of this country and its real benefactors. The moral courage and deep spiritual experience of some of these humble people exceeds anything of the kind experienced now by the average Briton. Max Müller has written a book on "What Can India Teach Us?" A good deal, but chiefly, if we will humble ourselves to learn them, lessons of spiritual import. How weak and ridiculous is the favourite argument of many, that Christianity is too lofty and spiritual a faith for the people of this country to comprehend and appreciate, when viewed in the light of history and the spiritual experience of thousands of the poor natives of India. And yet up and down the country you meet with English people who profess to believe that Christianity is only suited to Europe. Why not claim a monopoly of the sun? But, apart from every other consideration, this theory betrays such ignorance of the teaching of Scripture, and lack of sympathy with the spirit of the Gospel, as to suggest the inquiry—What credential does our critic hold for practising his art? Mr. Egerton Young relates, in his travels amongst the North American Indians, a story luminous in suggestion and rebuke. He had been preaching his first Gospel to a group of these despised natives, and writes:—

"At the close of my address the old chief of the tribe arose and spoke. 'Missionary, I have long lost faith in our old paganism, and what you have said to-day fills my heart and satisfies all its longings. I am so glad you have come with this wonderful story. Missionary, come again soon, and tell us more of these things, for I have grandchildren, and my hair is white, and I may not live long.' Then he came nearer and faced me, and said: 'Missionary, may I say more?' 'Talk on,' I said. 'You said just now, "Notawenan, our Father."' 'Yes,' I said, 'I did say "our Father."' 'That is so new and sweet to us,' he said. 'We never thought of the Great Spirit as Father; we heard Him in the thunder and saw Him in the tempest, and we were afraid. So when you tell us of the Great Spirit as Father, that is very beautiful to us.' Lifting up his eyes again to mine, he said: 'May I say more?' 'Yes,' I answered, 'say on.' 'You said, "Notawenan, our Father." He is your Father?' 'Yes, He is my Father.' 'Then,' he said, in wistful tones, 'does it mean He is *my* Father—poor Indian's Father?' 'Yes, oh, yes,' I exclaimed, 'He is your Father, too.' 'Then we are brothers!' he almost shouted out."

But, after all, and this is our second point, there is no commentary on our criticisms like our conduct.

The feature of Anglo-Indian life which strikes the Christian man as the most ominous of all, is the irreligion which obtains in all sections of society. More than all things else it menaces the stability of our rule in India, scout the notion as we will. This great mass of irreligion opposes itself directly, or indirectly, to the advance of Christianity, and colours the criticisms of individuals. Behind nearly all the adverse criticism of the Christian propaganda in India, especially by English people, there is the same story of divorce from the religion of the old country, a divorce effected in the shortest space of time by hundreds of otherwise fine men, and invariably attended with disastrous results. No sooner is this divorce from religion procured, than "the lies" which slay our cleverest and most lovable fellows, beset and besiege them, and in a few years they are found wedded again to a naked infidelity, if nothing worse. It is almost too sad to contemplate, and yet it explains, as nothing else can, the attitude of many, whose sympathy we might otherwise covet. A story is told of an old Fijian chief and an English earl—and I seem often to have come across the earl in India—who visited the islands. The Englishman said to the chief:—

"You are a great chief, and it is really a pity that you have been so foolish as to listen to the missionaries, who only want to get rich among you. No one nowadays would believe any more in that old book which is called the Bible—neither do men listen to that story about Jesus Christ—people know better now, and I am only sorry for you that you are so foolish!" When he said that, the old chief's eyes flashed, and he answered: "Do you see that great stone over there? On that stone we smashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, you, *you!*—if it had not been for these missionaries, for that old book, and the great love of Jesus Christ, which has changed us from savages into God's children, you! *you* would never leave this spot! You have to thank God for the Gospel, as otherwise you would be killed and roasted in yonder oven, and we would feast on your body in no time."

Again:

"When I see about me," one has said, "thousands of British people who wear no name of God about them at all, either on their brow or anywhere else, I cannot help saying to myself, 'God help me! I had rather be a Hindu

and worship Siva, than such a one. I had rather fear God than ignore Him altogether. I had rather worship an idol of wood or stone than bow down to nothing at all.' Is not it better to be a devout heathen than an undevout Christian? Is it not better to worship someone, though your worship be a mistake, than give up all worship and live like the beasts that perish? I, at least, think so, and I believe God thinks so too."

It has been pointed out that any Christian system of religion in spite of defects is

"Infinitely preferable to any form of polite and polished scepticism, which gathers as its votaries the degenerate sons of heroic ancestors, who, having been trained in a society and educated in schools the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed up, and persuade men to live without God and die without hope. These men, indulging themselves in the amusement of going without a religion, may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution."

We need not linger over this aspect of the subject further than to point out the very important bearing conduct necessarily exerts on criticism, the latter indeed often casting a flood of light on the former, all unbeknown to the critic.

"A very fruitful source of sensorious criticism of others," writes an unsparing pen in one of our first British journals, "is the malicious desire to draw attention upon them, and the stupid fancy that the critic's own character will remain hidden from the strong light he throws away from himself. There never was a falser reckoning. Criticism of others is not the policeman's lantern which most critics imagine it to be. Every opinion a man utters has two glasses, one to the outside and one to the inside, and the light which he fancies is being focussed on his neighbour is surely being reflected to his own face, to the certain edification and probable amusement of the bystanders."

And now I would suggest an inquiry. Rudyard Kipling is not a missionary, but let there be a frank recognition of the robust character of his best work. There are rough diamonds and gold nuggets in his pages that might enrich any literature. In the lines below he might be describing the man whose strong point is repeating funny stories and weak witticisms, and his predilection "sitting by" while others do the work:—

"Stand up, stand up now, Tomlinson, and answer loud and high,
The good that ye did for the sake of men or ever ye came to die—

The good that ye did for the sake of men in little earth so lone !"
 And the naked soul of Tomlinson grew white as a rain-washed bone.

" 'This I have read in a book,' he said, 'and that was told to me,
 And this I have thought, that another man thought of a Prince in Muscovy.'
 The good souls flocked like homing doves, and bade him clear the path,
 And Peter twirled the jangling keys in weariness and wrath.
 'Ye have read, ye have heard, ye have thought,' he said, 'and the tale is yet
 to run ;

By the worth of the body that once ye had, give answer—*What ha' ye done ?*'"

It never occurred to "Tomlinson" that there would be any difficulty at the other end, though he never lifted his little finger to help a soul here. He probably thought it good fun to raise the laugh against the humble man, or devoted woman, whose life was one long, unwearying effort to lift up trampled creatures, and breathe a breath of hope and life and peace into their souls. "Tomlinson," alas, never understood Hinduism, though he thought it more suited to Hindus than Christianity, of which he understood less.

Isaiah best describes the condition to which the common people of this country have been reduced under the ruthless superstition of their faith, and the cruel despotism of the Brahmans:—

"This is a people robbed and spoiled ; they are all of them snared in holes, and they are hid in prison houses ; they are for a prey, and none delivereth ; for a spoil, and none saith restore. Who is there among you that will give ear to this ? That will hearken and hear for the time to come ?"

Meantime, the gracious purposes of God towards India are being certainly accomplished, and the land will yet be filled with the knowledge of the glory of the Lord as the waters cover the sea. There is no time, there is no cause, to be discouraged.

"I believe that there is no part of India in which the power of Christianity to attract the fetish worshippers," testifies Sir Bartle Frere, "to win them from evil and impure deities to the pure religion of Christ, and to raise them in the scale of humanity, has not been abundantly manifested. I speak simply as to matters of experience and observation and not of opinion, just as a Roman prefect might have reported to his Emperor, and I assure you that, whatever may be told you to the contrary, the teaching of Christianity among the millions of civilised Hindus and Mohammedans in India is effecting changes moral, social, and political which, for extent and rapidity of effect, are far more extraordinary than anything which you or your forefathers have witnessed in Europe."

Let us humbly thank God and take courage. R. L. LACEY.

NOTES ON NATURE—MAY.

NOW dawns the fairest season of the year, when the rich meadows gleam with cups of gold and the hedges bend beneath the fragrant burden of the may; when the mornings break pungent and fresh, the exhilarating air carrying an infusion of bark and sap, with quickening scents, which the chill of the night has chastened into reviving influences; when the kine stand in the long grass by the water-courses, and the may-flies sport their day of life over the misty mere; when the noons are odorous and languorous, heavy with the blossom of the woods and fields; when bees wing their low flight homeward, weighted with the pollen of a thousand flowers; when insect excursionists take trips to the Fortunate Isles, the blooms of bulbs lifting their heads amid an atmosphere of balm; when swallows skim the surface of the stream for prey, and lively trout lift their heads above the mill-dam on a like errand; when twilight holds the curtains of the night far back with both hands, and becomes so spell-bound by the glories of the sunset as to forget to draw them. Now the evening stars sail to the West through "a sea of glass mingled with fire," ribbed here and there with low-lying reefs of amber. Now the "Islands of the Blessed" seem to lie in the region of the sunset, and the tired worker's return is suffused with a glow as from "the land of the hereafter." The tide comes up the creek like "an army with banners," and the flushed waves whistle past the sleepers in the graveyard by the shore. We linger among the lichened headstones till the glory of the Lord, which sat upon each of them, has removed to the mountain; and then we pass away through the valley into the shadows, with the bat whirling above us, and the may-bug blundering by, while a water-wraith of white mist rises from the pool, and the glow-worm's little ray blinks through the darkness of a nether world. On the high ground the twilight still lingers, and the dusk and the dawn prepare to join hands across the northern sky.

The bursting forth into beauty which Nature makes at the end of April and the beginning of May excites such responsive sympathy that the peasant, for ages, celebrated the period with pipe and dance, and the poet with song. At Swinton, in Lancashire, it used to be the custom, as far down as 1861, to sing "May-songs" from the middle of April to the 30th of that month, just as carols are sung before Christmas. A correspondent in *The Book of Days* gave two of these ballads. One is, apparently, very ancient, the first verse of which runs:—

"All in this pleasant evening together comers we,
 For the summer springs so fresh, green, and gay;
 We'll tell you of a blossom and buds on every tree,
 Drawing near to the merry month of May."

A more modern song reads thus :—

“Come listen awhile until what we shall say,
Concerning the season, the month we call **May**;
For the flowers they are springing, and the birds they do sing,
And the baziers are sweet in the morning of **May**.”

The *bazier* is a Lancashire name for the auricula, which is usually in full bloom in April.

Our forefathers gave themselves up to the enjoyment of the woods and fields with more zest than we do. They were not kept so tight to the treadmill of high pressure, nor did they feel the grind of monotonous drudgery, nor work from morning till night amid the smoke and grime of things as ugly as they are utilitarian. Are we, after a dull and unappreciative era, seeing again a revival of the taste for rural life and love for the beautiful? The transformation of frowsy city churchyards into flower gardens is one right step. What is more refreshing than to turn aside on a spring morning from the desert of bricks and mortar and the babel of the streets to such an oasis as St. Paul's Churchyard, where the grass is so restful to the eye, and where for a few lazy moments you can sniff the scent from the full-blown hyacinths or watch the pigeons descend from the mighty dome, while the rumble of the traffic acts as a somnolent on the strained nerves?

Perhaps the well-kept swards of one of these City churchyards covers the remains of those defunct worthies of the Corporation of London who, in the days of King Harry VIII., went out to gather May on Shooter's Hill, and were there met by the King and Catherine of Aragon. But long before the times of the Tudors the English monarch and his queen condescended to mingle with their subjects at this genial season. Referring to May-day in his “Court of Love,” Chaucer says: “Forth goeth all the court, both most and least, to fetch the flowers fresh.” We live in more reserved times. Whether we are a happier people, with all our stately isolation, may be questioned. Likely enough we see the past surrounded by a halo of poetry, yet when we allow for this, there remains the feeling that our ancestors devined their pleasures more directly from the scenes of nature than we do.” “Back to the land” is a healthy cry in more senses than one.

The maypole and the milkmaids' dance have disappeared, and even the harmless professors of the black art, who used to delight our boyhood with their Jack-in-the-green, have ceased to parade. The Reformers first laid the axe to the maypole, and the Puritans, when in power, sternly suppressed the May revels. No doubt there was much deep drinking at such times. There are still old inns which bear the sign of “The Merry Month of May.” From these the processions used to start for some “Maying-hill,” which, in one instance we know, has been corrupted in these latter days into Merry Hill Lane. The children alone keep up a relic of the ancient May customs. In the Home counties they dress a doll,

which, in former times, represented the Virgin Mary; this they set in a chair, woven with blossoms and greenery, and, arrayed themselves in garlands, they sing from door to door. But the school attendance officer is abroad, and the children are wanted on May morning "to keep up the average," so the custom is dying out. Let us be thankful that, though the old manners have departed, the hawthorn still sheds its fragrance all around.

"As plentiful as the flowers in May" is an old saying, and anyone who has seen a wood full of wild hyacinth, or banks plentifully sprinkled with the germander speedwell, or meadows thick with cowslips, can verify the oft-repeated simile. Most of the early spring flowers are light in colour, but as the season advances the tints deepen. The hyacinth, periwinkle, and speedwell are blue, while the marsh marigold and cowslip are brilliant yellow. The speedwell is the "bird's-eye" of the children, and the hyacinth is better known as the "bluebell." The marsh marigold was one of the flowers dedicated to the Virgin, and was used in church festivals during the Middle Ages. Milton speaks of the "cowslips wan, that hang their pensive head." He, doubtless, refers to the pale green sheath of the flower, and to its drooping habit. In olden times the leaves of the cowslip were said to be good for wounds, and the flowers were held to cure "trembling." But the "tremblings" can better be cured if we have the chance to forget ourselves amid scenes of natural beauty, and, on the sunny slopes, drink in health from the invigorating breeze. H. T. S.

SUNDAY MORNINGS WITH THE CHILDREN.

XI.—FLOWER PICTURES.

BY REV. G. FRANKLING OWEN, OF TORRINGTON.

I KNOW you are very fond of pictures. I have come across boys and girls who did not like working out sums very well, and who did not care to go to bed when the proper hour arrived; but I do not recollect ever meeting a boy or a girl who did not care to see a good picture. You need not be ashamed of that. Grown-up boys and girls will stop before a stationer's window, and if the tradesman has placed there for view some fresh pictures from *Punch* or the *Illustrated London News*, you may rest assured that there is a group of grown-up children looking at them with great delight and interest. The editors are now providing pictures for your fathers and mothers in the weekly papers. In passing, let me say, be very careful what pictures you look upon. Not long ago I looked out of the window of a railway carriage, and saw some pictures pasted on the windows of a guard's van. I knew at once the character of the man by the kind of pictures he loved to have before him. Turn your eyes from beholding evil. If your eyes are not pure, your heart cannot be. I have some flower pictures to show you to-day, and there is nothing more refreshing and more elevating than the sight of a natural picture painted by God's own hand. Here is a CROSS OF FLOWERS.

I do not believe very much in crosses—ivory crosses, wooden crosses, silver crosses, and crosses that you can see and handle. When we speak of the Cross of Jesus, we do not mean the form, the material, the wood, but the death of Jesus upon that Cross. The Roman Catholics make too much of the form of the cross. I confess I do not like to see a cross hanging around a person's neck. If anyone wore a cross in the time of our Saviour, do you know what that would look like in the eyes of the world? Why just the same as a person would look to you who passed you in the street wearing a murderer's gallows! Men looked upon the cross of Jesus in His day as we look upon the scaffold to-day. If you ever go to the city of Rome, you will certainly go to see the graves of the Christians who lived soon after Jesus died. They were buried in the Catacombs, grave-yards underground. And there are pictures cut out on these walls—pictures of spades, implements of trade, doves, fishes, ships, but the cross is very seldom seen. Its very name was an abomination. The Romans hated it, so the Christians would not have this cut out over their graves to aggravate their enemies. Whenever you see the cross, let it remind you not only of a Saviour who died and gave Himself for you, but a risen and glorified Redeemer sitting at God's right hand. Have you ever heard of Dorothy Drew? You know she often rides in the carriage with her grandfather, Mr. Gladstone. When she was but four years of age she was a bridesmaid. At the wedding she wore a rosy bonnet and a white satin frock, with lace on it. When she came home she was asked if she had been a very good girl at the wedding ceremony, and what do you think she said? "Yes, because I had on my pearl cross, and that made me good." My dear children, you need not wear a cross, however beautiful, around the neck to make you good. Try ever in your life to think of the love of Jesus, and that love will make you good boys and good girls.

Do you see this picture? It is an ANCHOR OF FLOWERS. Sailors have not always used anchors of steel to keep their ships from drifting. In early times they used great, rough stones for anchors, then crooked pieces of wood, loaded with heavy weights. Even to-day the Chinese sailor uses a big stone to keep his boat from floating out to sea. The anchor that will keep your soul safe through all the voyage of life is hope in the true promises of God. Many of you have seen that great wooden anchor which was used on Nelson's ship, the *Victory*. It stands on Southsea Promenade, and is protected by strong iron railings, so that you cannot come near to touch it. Were there ever such a storm out in the bay, and all the vessels being driven hither and thither, that great anchor would be of no service to them. Now, the hope which we have in Jesus Christ's unfailing Word is not for mere show, but for practical, every-day use. Many a time your fathers and mothers have found that anchor to be of incalculable service in the storm of life, when loss and distress have overtaken them; when business failed; when the little ones were gathered into the fold on high; when the long-trusted friendships were severed, then they found the Anchor of Hope to keep them close to the Rock of Ages. Every day throw out the anchor. Let it grip the Saviour's

promises, and your young souls shall ever abide safe, and "rocks and storms you'll fear no more."

I will show you another picture ; it is a STAR OF FLOWERS. Doesn't that remind you of Jesus—the Morning Star ? Who made the stars ? Did not the Lord God Almighty ?

"For ever singing as they shine ;
The hand that made us is Divine."

Sometimes you hear people say : "He is a lucky man. Why, he was certainly born under a lucky star !" And there is still much superstition in our land. For many live now who fancy that all their good fortune, or all their bad fortune, is owing to the star under which they were born. I do not know what you think about it ; but I think you were born under a thousand stars. The great and blessed fact is that, if you are born again under the bright and glorious Morning Star, Christ Jesus, I can assure you that your life on earth will be as prosperous as the day is long, and your life above will be glorious throughout the ages of eternity, and fortunes amazing, incorruptible, and unspeakable shall be your eternal possession. When Ruth was a little girl she did not worship the one true God you delight to worship. She worshipped under a star, and that star was a black one, and called Chemosh. Now, Naomi was her mother-in-law ; and good mothers-in-law are not so scarce as some frivolous people would lead us to believe. Naomi worshipped Jehovah, the Star of Heaven. When Ruth left her country to go with Naomi, she left her black star, and worshipped Naomi's God. The star of this world can heal no wounds ; it can wipe away no sorrows ; it can pay no debts ; it can save no undying soul. Worship under the Star Jesus—a loving, sympathetic, saving Jesus !

Let me show you another picture—a HARP OF FLOWERS. It reminds us of joy and music. I should like to have heard David, when he was a shepherd boy, play upon the harp. The Queen is very fond of the harp, and she will occasionally send for one of the Welsh harpists, that she might be thrilled and soothed with the beautiful strains. Music from a harp is very good medicine for a diseased and troubled mind. David took a harp, when a boy, and played so sweetly that Saul was refreshed, and the evil spirit left him. Dear child, you are sent into the world not to make discord by petulance and impatience, but to play harps to bring sweet music into the homes and lives of your parents, brothers, and sisters. Sometimes you play upon the little toy instrument known as the Jews' harp, and very often it can give forth good music. What a good thing it would be if we could always make our lips bring forth sweet harmonies, instead of cries and poutings ! Your parents often stand in great need of the brightness and happiness that you can bring into their lives. You may not be as gifted as David, but you can do much to sweeten and relieve the hearts of all who love you. The sweetest song you can give to all around you is the *life of goodness*. The Lord helped David, He can help you. Play upon the harp of goodness

now, and you shall hear that Divine song on high where the harpers are harping upon their harps of gold.

Finally, let me show you for a moment a WREATH. A short time ago there was a picture hanging on the walls of the Royal Academy representing two angels, two watchers, standing at the gate of Paradise. One stood on the left with a pair of scales in his hand, and the other on the right with a beautiful wreath. When we all leave this earth, after we have been to the Cross of Jesus and secured the Anchor of the Hope of our Salvation, and followed the leading Star which shall guide us to the Golden Gate, may the angel on the right place upon each one of our brows the wreath of victory, the garland of amaranthine flowers that shall never fade away.

THE EDUCATION BILL.

IT need occasion no surprise that a Bill so far-reaching in aim, so complex in structure, and so manifestly revolutionary should have been received, both in Parliament and in the country, with anything but unanimity. Broadly speaking, Conservatives, Sacerdotalists, and Educational Reactionaries approve of it, while Liberals, Nonconformists, and Progressives resent it as retrograde and mischievous. Neither side is, however, thoroughly at one in regard to it. There are many Churchmen and Conservatives who are dissatisfied with it on the ground that ultimately and under democratic influences it will curse where it is intended to bless, and destroy what, in their view, it ought to build up; as, on the other hand, there are a few Nonconformists—we imagine they are very few—who are in favour of accepting and, as far as possible, amending the Bill. The real drift of the measure must be judged, not only by the speech of the Minister who introduced it, but by the fact that Lord Salisbury, the head of the Government, has again and again avowed himself in favour of the most pronounced Anglican teaching, and that his policy has, doubtless, been dictated by his advice to the Clericalists to “capture the Board schools.” That the chief motive of the Bill is hostility to the School Board system is indisputable, and that it aims at the gradual but inevitable extinction of that system is equally evident. There are, of course, some good points in the Bill, such as the raising of the age for attendance and the provision for the Poor Law children; but they are not of its essence, and can easily be separated from it and passed with the approval of all parties. The features with which we are chiefly concerned are—(1) the establishment of a county education authority; (2) the special aid grant; (3) the clause relating to religious instruction. Every County Council is to appoint an education committee, a majority of which are to be members of the Council, the rest being co-optative members, and this committee is to be the education authority for the county. Such an authority is plainly intended to control and supplant the School Boards. Dual control is a source of weakness and confusion, and is doomed to failure. It is absurd to entrust a body chosen for entirely

different purposes with educational duties, which require special educational sympathies and qualifications, and such a plan will introduce into the election of the councillors a new set of considerations and influences which can only lead to confusion. The co-opted or non-elected members will not be directly responsible to the ratepayers, and will necessarily be the nominees of the dominant party on the Council. This is a principle which ought to be resisted to the uttermost, as it opens the door to interminable strife and bitterness. The grant-in-aid is apparently framed with a view of relieving the so-called Voluntary schools from "the intolerable strain" of raising subscriptions, which source of income, indeed, it will "gradually and painlessly abolish," while it will further endow such schools from the public purse without ensuring any effective public control. Clause 27, relating to religious instruction, is a virtual if not formal repeal of the Cowper-Temple clause in the Act of 1870. It allows "the parents of a reasonable number of children" to demand "separate" religious instruction for their children. Whether that instruction be Romish, Anglican, or of any other type, the clause is sure to prove an apple of discord. With all its seeming fairness, it will benefit mainly the Church party, and aid them in carrying out Lord Salisbury's cynical advice. It will do little or nothing to relieve Nonconformists in the villages from "the intolerable strain" to which they are subjected where the Anglican party is in the ascendant, and any attempts to secure non-sectarian teaching would, in hundreds of cases we know of, be ruthlessly set aside as unreasonable. The *Church Times* at first declared, "No doubt our own schools will go on pretty much as before, and we shall have the right of teaching the faith in the Board schools, which is a consummation devoutly to be wished"; and, though it has since changed its tone, and affirms that the tendency of the clause is to put an end to Voluntary schools if the clause is acted upon to any considerable extent, it is plain that it and the party it represents will resist this tendency to the uttermost, and prevent the clause from being acted upon. It has an easy mind as to the issue. The *Guardian*, wise in its generation, approves of the clause, and says, "Speaking for ourselves and, as we hope and believe, for the great body of Churchmen, we can only say that the withdrawal of Clause 27 would be tantamount to the withdrawal of the Bill. From the point of view of the friends of religious teaching—the only point of view which distinctly concerns us as Churchmen as distinct from citizens—it is the most valuable provision in the Bill." The meaning of this is clear. The position of the *Guardian* is as distinctly Anglican and Sacerdotalist as is that of the *Church Times*. It approves of the policy of Mr. Athelstan Riley, and from that standpoint acknowledges frankly why it prizes the Bill. Again, there are clergymen who declare that if the Dissenters attempt to get into Church schools, it will be made pretty hot for them; and no one acquainted with the village life of England can doubt for a moment that this is the spirit in which the majority of Anglican priests will conduct themselves. The men whose aim it is to stamp out Dissent will not

be baffled by such an instrument as this. It is deplorable to think that we shall be plunged into "hotter" sectarian strife than ever. There is no reason in the Bible or in the mission of the Christian Church for this unhallowed wrangling. The capacities and needs of children do not call for or favour it. Religion as it has been taught in Board schools does not cover the whole ground of theological science and ecclesiastical polity, nor should it do so; but it is implied in all valid theological science, and furnishes an admirable foundation for the theologian and preacher to work upon. We know that conditions have changed since 1870, but let us not be blind to the nature of the change. It simply is that the English Church is saturated through and through with sacerdotalism. The principles of the Tractarian party have won the day, and the meaning of all this agitation is that those principles are to be forced down the throats of the children. The religion of the Bible is discarded as inadequate and the religion of the creeds is exalted to the place of honour. It is no longer sufficient to teach even the great doctrines of the Deity and Atonement of Christ. There must be the inculcation of the dogmas of baptismal regeneration, episcopal ordination, and the three orders of ministry, apostolic succession, and auricular confession. The men who are most anxious for this Bill to pass are the men who are bent on undoing the work of the Protestant Reformation. There is another risk which cannot be overlooked. It is possible for clerical extremists to get up an agitation among parents, who would otherwise be well satisfied, against undenominational teaching, and to canvass in favour of what they misleadingly call "definite Christian instruction." Followers of Mr. Athelstan Riley, ladies of the type of the Kilburn Sisters, and certain Primrose dames may in this way, and by their insinuations against the religious teaching of the Board schools, work incalculable confusion and mischief. Another point must also be remembered. A theological test will inevitably be applied to teachers, and Nonconformists will as inevitably be left out in the cold. The chances of their appointment will be slight indeed.

It is but too probable that the Government, with a large and compliant majority, will be able to pass the Bill, but we do not see how Free Churchmen can do other than offer to it the most uncompromising resistance, and try by every means in their power to ensure its defeat. The country must be shown the real drift of the measure. Its contents must be clearly exhibited, its injustice pointed out. If the people at large understand its aim and tendency, they will have none of it. Should it unfortunately pass its second reading, every effort must be made by our representatives in the House of Commons to improve it. Let all Baptists who are interested in the progress of Christ's Kingdom ponder the question so pointedly asked by our venerated friend Dr. Angus, "whether we are to have High Churchism and Sacramentarian dogmas taught at public expense when as Nonconformists we decline to receive any help from the State for the support of the truth we hold."

NOTES AND COMMENTS.

THE BISHOP OF LONDON ON THE EDUCATION BILL.—In some respects the Bishop of London is the greatest disappointment on the Episcopal Bench. In his early days he was liberal and large-minded, but since his elevation he has in some directions, notwithstanding his fine abilities, persistently “narrowed his mind, and given to a party what was meant for mankind.” Anything in worse taste than his opening speech at the Fifth London Diocesan Conference it would be difficult to imagine. Bishops ought not to be partisans either in Church or State; but the tone of this speech is so brimful of “Churchianity,” and so overflowing with self-congratulations at what after all is a mere party triumph, won by alliances which, to say the least, are of a very questionable character, that it inevitably reminds us of Coleridge’s weighty dictum—“He who begins by loving his Church more than his Christianity will end by loving himself more than either.” The Bishop congratulated his audience on the fact that, as the result of the last election, “the Church was in an entirely new position. To some extent it was due to the attack made upon the Church by the late Government”—*i.e.*, because the late Government in the interests of Religious Equality proposed to disestablish the Church of the minority in Wales, the present Government is conferring upon the rich and powerful Church in England privileges which there has been no chance of securing “for some time past.” The Bishop glories in the fact that, from the Church standpoint, and as a matter of what he calls justice to the Church, the Education Bill proposes a new departure. Nonconformists who imagine that the Bill is intended to do justice all round, and that it will relieve Nonconformists in the villages, should note this. The main thing is that the Church and the Christian religion, as interpreted by and identified with the Church, “gains immensely”! In the Bishop’s opinion the Bill is exceedingly valuable. No doubt; but on what ground? “It really does enable the Church to step into her right position.” If anything be needed to rouse those easy-going Nonconformists who believe that the Bill cannot be so bad as is feared, surely an unseemly boast like this of the Bishop will supply the stimulus.

A RELIGIOUS CENSUS.—The discussions on Education necessarily revive the question as to the relative strength of Churchmen and Nonconformists and the worth of a census. It is not long since Lord Salisbury told us that he “didn’t know why” a religious census should be so extremely distasteful to Nonconformists. This, alas! is only one of the many things of which Lord Salisbury is sublimely ignorant, and it is well that other than Anglican theologians should occasionally, to use his own words, “make his views fresher than they have been.” He ought to know, for one thing, that when a census is taken, the thousands—alas, that there should be so many of them!—who are really of no religion whatever, even though they are living in

the most deplorable spiritual indifference and downright atheism, are classed as members of the Church of England, and so long as this is so there is no possibility of obtaining a census which is worth the paper it is written on. Then, moreover, Nonconformists protest on principle against the right of the State to inquire into the religious opinions of a citizen, and believe that in instituting what is called a "Religious Census" it oversteps its functions.

MINISTERS AND POLITICS.—In America, as in England, our brethren are constantly exercised over this question. At a recent conference of Baptist ministers in Philadelphia, when close upon a hundred brethren were present as well as a great many visitors, the Rev. J. W. Wilmarth, D.D., read a paper on "The Ministry and Public Affairs," in which he discussed the question, "Is the present tendency for ministers to become leaders in public affairs and to preach about them a good one?" His conclusions were that the minister, as a man and a citizen, should vote conscientiously, and use his influence for all good ends, so far as he can without detriment to his high calling, but that special activity in public affairs will generally injure his spiritual work, and prejudice men whom he wishes to win and train for glory. If religious liberty is infringed, or in any way there is direct interference with the work of the Church or the great principles of the Gospel and of God's order of society, he should make himself heard. Apart from this, the minister should confine himself to his spiritual work, and lead the Church in the same line. "The Church and ministry are not sent to rule, reform, or regenerate this apostate world; but to preach the Gospel, win men to Christ, teach His commands, and train men for glory. This is work enough. To this our Saviour, His Apostles, and the primitive Christians strictly adhered. Their example is safe and binding. If we depart from it we shall secularise the Church, grieve the Spirit of God, and accomplish very little."

THE GREEK CHURCH ON BAPTISM.—The reply of the Greek Church to the Pope's Encyclical, on which we have already offered some comments, contains a deliverance on Baptism which will be read with interest:—"The one Holy Catholic and Apostolic Church of the Seven Ecumenical Councils baptized by means of three immersions in the water; and Pope Pelagius calls this trine immersion an ordinance of the Lord. Up to the thirteenth century baptism by means of three immersions prevailed throughout the West; and the sacred baptismal fonts still preserved in the older churches of Italy proclaim these things aloud. But in later times sprinkling and affusion were stealthily introduced, and became accepted in the Roman Church, which has since persisted in this innovation also, thereby widening the chasm which she dug open. Whereas we Orthodox, continuing faithful in the Apostolic tradition and the practice of the Church of the Seven Ecumenical Councils, 'have stood fast striving, for the common possession, the treasure of our Fathers, our healthful faith.'"

OBITUARY.—Our Welsh churches lost by death last month *Dr. Gethin Davies*, Principal of the North Wales Baptist College, in the prime of his life ; and he has been quickly followed by another once notable preacher, the *Rev. Robert Jones*, of Llanllyfni. Unlike *Dr. Davies*, *Mr. Jones* had reached a good old age, having passed his ninetieth year. He was a quaint, humorous preacher, and in his early life was a neighbour and friend of *Christmas Evans*, by whom he was, no doubt, strongly influenced. He was an author of some repute, having published pamphlets on various theological and ecclesiastical subjects. There are several references to him and his quaint sayings in the *Rev. David Davies*' "Echoes from the Welsh Hills."—By an unaccountable oversight our brief note on the death of *Mr. T. Radford Hope, J.P.*, who passed away on February 28th, was omitted from our last issue. *Mr. Hope* was born in Liverpool in 1823, and for many years was one of the leading Baptists in connection with the church at Myrtle Street. He subsequently removed to Dublin, and was secretary of the Abbey Street Baptist Church. The services he rendered there were invaluable, and their influence is felt to-day. He always retained a warm interest in our Irish Baptist Mission, and spent many holiday times in Ireland in connection with it and its tent services. During the last nineteen or twenty years he lived in Surrey, and took a prominent part in denominational and general religious work. On the Baptist Union Council and various committees he was a wise and effective helper. It was always a pleasure to meet him.—Another notable character has passed away from the ecclesiastical world—the *Venerable Archdeacon Denison*, of East Brent, of which parish he had been vicar for more than fifty years. He came of a distinguished family, and in his own way maintained its reputation. He was one of the highest of High Churchmen, narrow and intolerant of those who differed from him, but much loved by his friends. At one time he was in favour of Dis-establishment, but when he found that the Public Worship Regulation Act was practically a dead letter, and Ritualism with its semi-Romish superstitions was not endangered, he abandoned his Liberationist policy. He was leader in the opposition to *Mr. Gladstone* as member for Oxford University, and remained a strong opponent of his policy, though to the end *Mr. Gladstone* showed towards him a generous and cordial affection.—In another way *Judge Thomas Hughes, Q.C.*, was not less distinguished. As the author of "Tom Brown's School-days" he has secured a permanent place in English literature. He was one of the first advocates of the Co-operative movement, and was associated with *Mr. Maurice* in the Working Men's College, of which he subsequently became Principal.—*Mrs. Rundle Charles*, who passed away on March 28th at Hampstead, will probably be best remembered as the author of the "Schönberg-Cotta Family" and "The Diary of Mrs. Kitty Trevelyan," though she wrote many poems and hymns of more than average merit. Her acquaintance with the Reformation period was as profound as her attachment to its principles was strong.

REVIEWS.

WOMAN UNDER MONASTICISM. Chapters on Saint Lore and Convent Life, A.D. 500—1500. By Lina Eckenstein. London: C. J. Clay & Son (Cambridge University Press). 15s.

MISS ECKENSTEIN has the advantage of a comparatively untrodden field, for, though the general aspects of monasticism have been made familiar to us in our ordinary histories, there has not been to any great extent a detailed examination of the subject. Montalembert's great work on "The Monks of the West" is, perhaps, the most complete presentation of the subject we have, but it does not go over precisely the same ground as the volume here under review. The sources from which Miss Eckenstein draws her information are numerous, and she has made full and judicious use of them. If she does not write with the ease and brilliance of Montalembert, she can at least claim the merits of clearness and directness of style, and the power of interesting her readers in the matter in hand. Her work is likely for a long time to hold the field. Monasticism no doubt fostered great abuses, but in its earlier stages it was a vigorous and healthy movement, the ally of learning, philanthropy, and piety. Its founders had before them a lofty ideal, and there were cases innumerable in which this ideal was realised. There is in this book much curious information as to the connection of monasticism with heathendom. The facts which Miss Eckenstein adduces as to the place of the Mother Goddess in heathendom, and her characterisation of the Mother Age as a whole, are, to a large extent, novel and striking. Christianity has undoubtedly elevated the position of women, though there are directions in which it has restrained their liberty, as at least that liberty asserted itself under the old heathen *régime*, when it was indistinguishable from licence. Convent life to some extent originated and was subsequently fostered by the refusal of women to subject themselves to the limitations of married life in the Father, as distinct from the Mother, Age; it was the assertion of a claim to freedom incompatible with the implied subjection and its restraints. It doubtless had in it also nobler elements, such as are akin to lofty spiritual devotion and the distinct pursuit of the religious life. These pages give us a vivid picture of the earliest convents among the Anglo-Saxons and in Germany, and of their connection with the industries and arts of life. The picture presented of the nun Hrotsvith and her writings is particularly attractive, and the account of that learned nun's dramas is as notable from a literary as from a religious point of view. There is a concise account of Herrad and the "Garden of Delights," the MS. of which was unfortunately destroyed in the Library of Strasburg during the war of 1870, and which can now, therefore, be but imperfectly reproduced. Miss Eckenstein has laid her readers under peculiar obligations by her able and lucid summary of the lives of Hildegard of Bingen and Elizabeth of Schönau; though, perhaps, the deepest interest lies in the chapter on the early mystic literature, written for

women in England. The "spiritual exercises" of Gertrud of Helfta anticipate many of the best features of the reformed theology. Monasticism had its day, and a great day it was; the extent of our indebtedness to it is but imperfectly known. We must not judge of it by its decadence. Its abuses were deplorable, for, as the proverb has it, *the corruption of the best is the worst*. If the abettors of "the new woman" would study this noble history, they would see how infinitely poor is their ideal as compared with that which so many of these abbesses and nuns attained. The book should be studied by theologians and preachers for the light it throws on the development of religious thought and life, and by readers of all classes who value the enthusiasm of humanity and lofty spiritual ideals.

JESUS THE HOME FRIEND; and Other Addresses. By Rev. Evan Thomas, Ealing. London: R. H. Allenson. 1s. 6d.

WE are glad to meet our friend Mr. Thomas in print. His reputation as an eloquent and effective preacher has long stood so high that it has been a wonder to many of his friends that he has not sooner appealed to a wider public than he can reach by his voice. These addresses are based mainly on John xi., and the incidents in the home of Bethany. The volume closes with an admirable sermon on the Benediction. Fresh and earnest thought, devout feeling, tender sympathy, and rare beauty of expression mark the work throughout, and make it in every sense a choice volume.

THE TEMPTATION OF KATHARINE GRAY. By Mary Lowe Dickinson. Baptist Tract and Book Society. 4s. 6d.

THIS book reaches us with a commendation from Lady Henry Somerset, and is, as the authoress tells us, the story of a life's temptations, defeat, redemption, and success. It is in many ways a painful as well as a powerful story, showing first of all the misery resulting from an imprudent and godless marriage, and the wreck made of the fairest prospects by drink, and further illustrating the familiar couplet:—

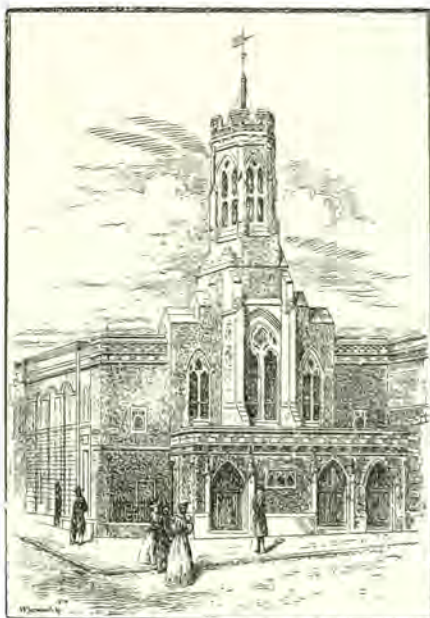
"Oh, what a tangled web we weave,
When first we practise to deceive!"

All the characters are effectively drawn, and some are admirable in every way. Mrs. Dickinson shows plainly the inevitable results of sin, but her teaching is always lighted up by the Gospel of Redemption and the possibility of restoration through Christ.

THE CHRISTIAN PICTORIAL: a Religious Illustrated Weekly. Vol. VI., September, 1895—February, 1896. Alexander & Shephard. 4s. 6d.

OUR friend the Rev. David Davies continues his work with unabated vigour. The peculiarity of the *Pictorial*, which, in its bound form, makes a capital volume lies in its combination of bright and sparkling letterpress with copious and really good illustrations. The contents in both departments are diversified, so that readers of widely differing tastes will find some-

thing to gratify them. Mr. Davies publishes here the weekly reports of his sermons and addresses to children, which are as fresh, as vigorous, and as helpful as ever. Very useful, too, are Mr. Eastwood's chapters on the International Lessons. This is in every sense a good family paper. We are enabled, through the kindness of the editor, to present our readers with four illustrations from his pages, connected with the names of two great preachers, each famous, though in widely different ways. Christmas Evans was famous during his lifetime, and drew immense crowds whenever he preached, and thrilled them by his picturesque and rugged eloquence. Frederick William Robertson



TRINITY CHAPEL (F. W. ROBERTSON'S), BRIGHTON.

—Robertson of Brighton, as he is familiarly and affectionately called—was unknown save to a small circle until after his death. He was one of those—as was said when his first posthumous volume appeared—“who, early called to rest, in faith had found his bliss.” The sermons of few other preachers have had so wide a circulation, especially among students and preachers, and readers of the more intellectual and cultured classes. The church in which he preached his remarkable sermons is known by name throughout all lands, and the view we are enabled to present of it will be acceptable to many readers. His grave, which is here so delicately sketched, will long be a place of pilgrimage to struggling and devout souls, and thousands who cannot visit it

will be thankful to Mr. Davies for enabling them to realise what it is like. Christmas Evans, who was originally pastor of the church at Tyndonen, Lley, removed to Llangefni, Anglesey, in 1791, on a salary of £17 per annum. The church had been formed in 1780, and soon became the centre of a group of churches. The great preacher was the solitary minister of the whole county, at a distance of 150 miles from the nearest brethren who could help him. He soon had eleven churches under his charge, preached at three places every Sunday, and administered the Lord's Supper at each place once a month. Little by little he gathered around him a band of assistant preachers. The two views of Christmas Evans' chapel at Llangefni present it AS IT WAS and AS IT NOW IS. Mr. Davies says concerning the illustrations: "We give our



F. W. ROBERTSON'S GRAVE.

readers two sketches of LLANGEFNI CHAPEL AND CHAPEL HOUSE; the first as they appeared in Christmas Evans' later days there—that is, from the year 1814 to 1826—and which were evidently a great advance upon the preceding buildings; and the second sketch as they appeared when the chapel was raised, to make room for galleries, and the whole was slated, instead of thatched. This was during the ministry of that greatest Welsh pulpit genius of his age, known as 'Lame Roberts' and 'Great Roberts.' The outlook from the windows of that humble chapel-house was, and still is, the grandest in all Wales. Here may be seen all the great mountains of North Wales, crowding upon the horizon from the extreme west to Llandudno, and peering over each other's shoulders, as if anxious to have a peep at that spot where Christmas Evans and John Roberts—two great giants of the Welsh Baptist pulpit during

the first half of this century—exercised their marvellous ministries amid difficulties which would have crushed smaller men. How the outlook from those two little front windows must have stirred their great souls ! ”



CHRISTMAS EVANS' CHAPEL AS IT WAS.



CHRISTMAS EVANS' CHAPEL AS IT IS.

JOHNSON'S LIVES OF THE POETS. With an Introduction by John Hepburn Millar. Edited by W. E. Henley. Three vols. (English Classics.) Methuen & Co. 10s. 6d.

HITHERTO the best and most useful form of "Johnson's Lives" has been the selection edited by Mr. Matthew Arnold, with his own introduction, and the "Life" by Macaulay; but it is, after all, only a selection, and therefore not entirely satisfactory. Almost all the complete popular editions have been printed in so small a type that to read them is something of a penance. The present issue, however, is in three handsome octavo volumes, printed in good type and on good paper. As it is one of the "English Classics," edited by Mr. W. E. Henley, it comes with a guarantee that all needed care has been exercised and that it can be thoroughly trusted as to its accuracy. Mr. Millar's Introduction, which extends to thirty pages, places the reader on the right standpoint for estimating the great Doctor's life and writings, and contains a just appreciation both of his character and his work. It is precisely such an edition as students and general readers will equally prize.

STRIVING FOR THE MASTERY. A Day-Book for Lent. By W. Rede, D.D. Longmans, Green, & Co. 5s.

WE received and read this book some little time ago, but were unable to notice it during the season of Lent, for which it is specially designed. This is of less disadvantage, since the readers of this Magazine are not among those who attach any great importance or peculiar authority to the Lenten fast, while they believe that its true spirit ought to pervade the entire year. The contents of the work are divided into the following sections: The Mastery over Self, the Mastery over Temptation, the Mastery over the World, the Mastery over Adversity, the Mastery over Sin, the Mastery over Suffering, the Mastery over Death. Dr. Rede, while loyal to the Episcopal Church, and slightly more sacramental than we approve, is in the main strongly Evangelical, and his teachings are such as the members of all churches may follow with advantage. He has given us a thoughtful, earnest, and devout book, written with sobriety of spirit and admirable lucidity of style.

SOME PRINCIPLES AND PRACTICES OF THE SPIRITUAL LIFE. By B. W. Maturin. Longmans, Green, & Co. Second Edition. 4s. 6d.

WE are not surprised that these sermons from the pen of one of the most eloquent Anglican preachers should have reached a second edition. They are the work of one who knows the sins and sorrows and struggles of the human heart, and who can give it, in its temptation and difficulty, wise and sympathetic guidance. To say that there is nothing in the book of which we do not approve would be to go too far, but generally this "mission priest" keeps within limits where he will have the sympathy of all devout and spiritually minded men, and we do not envy the man who could read these searching and effective discourses and not be the better for them. What Mr. Maturin means

by "the jaundiced eye of Puritanism" we do not exactly know. The best features of his book are decidedly Puritanic, and he owes more to this fact than he is aware of.

THE PROVOST, and THE LAST OF THE LAIRDS. By John Galt. With Introduction by S. R. Crockett. Two vols. 3s. each net. Wm. Blackwood & Sons.

THESE two volumes present us with views of old-fashioned provincial burgh life in Scotland from a standpoint widely different from that in the "Annals of a Parish." In the "Annals" we have the ecclesiastical side; in the "Provost" we are made acquainted with the workings of the municipal machinery; while "The Last of the Lairds" abounds in admirable description of the details of social life in what may be called the "teacup times" of the parish. The contrast is the more effective that the stories are placed in practically the same period. The Provost does not see as much as the minister, for he is by nature less capable of wide observation. He is a man whose aim is to be always in favour with the majority; but, though he was given to awaiting the decision of the "jumping cat," "the world," says Mr. Crockett, "would not be so very badly governed if all rulers and magistrates were no worse than the Provost of Gudetown." In the second of these two stories the most striking character among a series of minute and masterly delineations is Mrs. Soorocks, for the description of whose tea-table and dining-room press alone the book is worth reading. There is much in both volumes of value to the antiquary and to those who are in any way interested in the manner of life and thought in former days.

MR. ELLIOT STOCK'S BOOKS.

THE GREAT PROBLEM OF GOD, involving Principles of a Scientific Theology. Being a sequel to "The Great Problem of Substance." By the Rev. George Jamieson, D.D., of Old Machar. 7s. 6d. Dr. Jamieson is no novice in theological discussion, but has given a lifetime to the study of the problems which lie on the border line between theology and philosophy. In his latest book he is largely critical, reviewing, not by any means favourably, the theories of Descartes, Spinoza, Leibnitz, Kant, and Hegel. A considerable part of the work is occupied with an examination of the philosophy of Hume as expounded by the late Professor Huxley. This section is as incisive and trenchant as the most eager lover of philosophical warfare could desire. The part of the book, however, which will be read with the greatest zest is that which is devoted to an examination of Mr. Balfour's "Foundations of Belief." Dr. Jamieson, as a disciple of Reid and the philosophy of common-sense, has little difficulty in disposing of Mr. Balfour's most daring and dangerous positions. The Leader of the House of Commons is a philosophical sceptic, and distrusts all systems of philosophy—his own, probably, among the rest. Dr. Jamieson insists not only that we must have a philosophy, but that its authority must rest ultimately upon reason. He finds in Ether the universal fountain of all phenomenal Substance, the infinite and

eternal Substance, in which all things are involved, and holds that it alone affords the true explanation of mind and matter and their inter-relations, of causality, and of God Himself as Personal, Absolute, and Omnipresent. The successive chapters of the volume are somewhat detached, and the writing at times bears traces of haste and is less concise than it might be; but all who are interested in such studies will enjoy the author's vigorous exposure of the weakness of neo-Hegelianism and of other forms of Idealism, as well as of the bolder and more offensive Naturalism, which he so effectively refutes. In an appendix Dr. Jamieson reviews the utterances of Prof. Salmond on Conditional Immortality in his recently-published "Cunningham Lectures," and advocates a modified form of the "Life in Christ" theory.—**SOME SCRIPTURE PROBLEMS, and Their Solutions.** By T. H. Archer-Hind, M.A. In this little volume Mr. Archer-Hind discusses some of those problems which, arising from the *ipsissima verba* of Scripture, have produced false and erroneous ideas among both Christians and the opponents of Christianity. There are many useful suggestions in the book. In a discussion on "Baptism for the Dead," the author suggests as an interpretation of 1 Cor. xv. 29, "Since, otherwise, what shall they do who are baptized for the sake of their *dead bodies*, if the *dead* rise not at all? Why are they yet baptized for the sake of their *dead bodies*?—*i.e.*, in expectation of a bodily resurrection; vile corpses, unworthy of the care bestowed upon them, if they rise not again?" Again, with reference to the statement of Mark xiv. 71, that Peter began to curse and to swear: "It is, rather, he began to attest and affirm on oath, imprecating vengeance on his own head if he spoke not the truth, and supporting his affirmation by an oath." The essays have the merits of originality and force.—**THE ROMANCE OF RAHERE, and Other Poems.** By Edward Hardingham. The longer poem, from which the volume takes its title, is a romance of the Civil War, teaching the lessons of purity and forgiveness. Several of the shorter efforts are good, and, though the work is somewhat unequal, the whole will be read with pleasure.

MESSRS. NISBET'S BOOKS.

THE POWER OF THE SPIRIT. With Additional Extracts from the Writings of William Law. By the Rev. Andrew Murray. 2s. 6d. This is the second series of extracts from the works of William Law which Mr. Murray has published. The contents consist mainly of the well-known "Address to the Clergy," selections from the "Spirit of Prayer," the "Answer to Dr. Trapp," &c. Law's writings are happily becoming better known, and we agree with the editor of this volume that there are phases of truth nowhere so clearly expressed as in his pages.—**GLEANINGS ABOUT CHRIST AND EARLY CHRISTIANITY.** By J. H. Alexander. 2s. 6d. This work is the outcome of a determination on the part of the author to satisfy himself by the most rigid scientific methods as to the historical truth of Christianity. He has examined with care the testimony of the most ancient writings, and advanced indisputable proofs of the actual existence of Jesus Christ, and of the trust-

worthiness of the Gospel portrait of Him, showing that there is absolutely no ground for the mythical theory, as advocated by Strauss, Baur, and writers of that school. The book is small, but weighty, logical, and conclusive, a valuable aid to "minds perplexed."—HYMNS OF THE EARLY CHURCH. Being Translations from the Poetry of the Latin Church, arranged in the Order of the Christian Year. With Hymns for Sundays and Week-days. By the Rev. John Brownlie. With Historical Introduction and Biographical Notes by the Rev. C. G. M'Crie, D.D. Price, 2s. 6d. net. Mr. Brownlie, who is already favourably known as a hymn writer, has, in these translations, laid the Christian Church under further obligations. The hymnody of the Early Latin Church is a rich storehouse, with whose treasures we are too little acquainted. Hymns "Ancient" have, in many respects, advantages over Hymns "Modern." They are, if rugged, simple, direct, and healthily realistic, unveiling with peculiar power the heart of the Gospel. Mr. Brownlie's Translations, upwards of sixty in number, are not always so graceful and poetically beautiful as some others, but they are rigidly faithful, and give us the true spirit of the originals. Dr. M'Crie's contribution enhances the value of the book. We append one specimen, and having given another, "An Easter Hymn," on page 168, in our issue for April:—

To Thee, O Christ, our prayers shall rise,
 With tears of sorrow blending;
 Come for our help, Thou Holy One,
 On our dark night descending.
 Our hearts shall find their rest in Thee,
 And e'en in dreams shall praise Thee.
 And, with each rising of the sun,
 Anew their songs shall raise Thee.
 Impart a noble life, and may
 Our spirit's life be heightened.
 Bid night depart, and with Thy love
 O may our lives be brightened.
 In hymns we pay our vows to Thee;
 At vesper hour we pray,
 Erase the writing we have made,
 Thine own let stand for aye.—*Ennodius*.

MESSRS. MACMILLAN & CO.'S BOOKS.

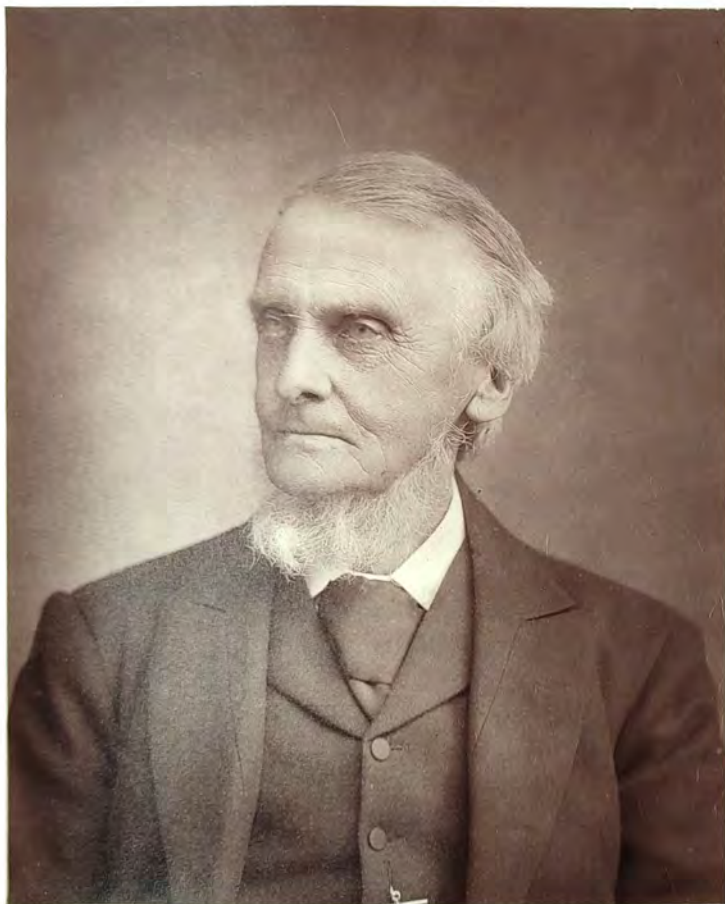
To their Illustrated Standard Novels (3s. 6d. each), Messrs. Macmillan and Co. (Limited) have added (1) *LAVENGRO*, the Scholar, the Gipsy, the Priest. By George Borrow. Illustrated by E. J. Sullivan. With Introduction by Augustine Birrell, Q.C., M.P. Though this strange and powerful story cannot rank with "The Bible in Spain," it is brimful of genius and learning, and takes us, not only into the heart of town and country, but into the region which is so much more difficult to reach—the heart of the mystery of human life on its darker

and its brighter sides, in its frolic and mirth, its kindness and love, its sin and misery and despair. A strange, weird book, indisputably clever. Mr. Birrell's sympathetic appreciation and Mr. Sullivan's spirited illustrations render this the most welcome of all editions. (2) *GRYLL GRANGE*. By Thomas Love Peacock. Illustrated by J. H. Townsend. With Introduction by George Saintsbury, who aptly describes the book as "the last and mellowest fruit from Peacock's tree." It is a witty, and to a large extent a satirical, portraiture of the literary, social, political, and ecclesiastical life of the writer's own times, vigorous and amusing, and the amusement is decidedly increased by Mr. Townsend's clever sketches.—In the Golden Treasury Series, we have received Sir Thomas Browne's *HYDRIOTAPHIA* (Urn Burial) and *THE GARDEN OF CYRUS*. Edited by the late W. A. Greenhill, M.D. (2s. 6d.). The former treatise is, like "The Religio Medici," a recognised English classic; solemn and stately in style; majestic and sombre in its harmonies; quaint, and full of far-away suggestions in thought; a book to be read again and again. "The Garden of Cyrus" is on a different theme, but is equally worthy of fame.—In the People's Edition of the Poetical Works of Lord Tennyson, Messrs. Macmillan have issued, since our last notice, *IN MEMORIAM* (1 vol.), *MAUD* (1 vol.), *THE BROOK and Other Poems* (1 vol.), and Volume I. of *THE IDYLLS OF THE KING*. We need only repeat the commendation before given to this edition on account of its convenience and the excellence of its type and binding. It is the choicest of pocket editions.

ROBERT BURNS IN OTHER TONGUES. By William Jacks. Glasgow: James Maclehose & Sons. 7s. 6d.

THIS volume is a critical review of the translations of the songs and poems of Burns into other languages. While the wide range from which Mr. Jacks has made his selection testifies to the truth of the saying that Burns' poetry appeals to "the essential passions" of human nature, there is a sense in which he must always be the "Ayrshire Bard," and it is not surprising to find many of his translators missing, as Mr. Jacks shows, the finer points of his verse. Perhaps the book will be none the less welcome to students of Burns on this account, for the critical portion will be of value even to those whose knowledge of foreign tongues is limited. The volume is enriched with photogravure portraits of the chief translators. In its way it is unique.

MR. GEORGE ALLEN is sending out a cheap edition of *FORS CLAVIGERA*: Letters to the Workmen and Labourers of Great Britain. By John Ruskin, D.C.L., LL.D. Vol. I. 6s. We must reserve for a subsequent number further notice of these Letters, and of their peculiar value in the present day, merely expressing now our welcome of a reissue at about one-fourth of the original cost, in a form at once tasteful and convenient, of writings we appreciate so highly. The illustrations are all reproduced, and in point of appearance and general get up no better edition could be desired. The Letters will be completed in four volumes.



London Stereoscopic Company.

(Permanent Photo.)

Faithfully Yours

Alex. W. Farren

THE
BAPTIST MAGAZINE

JUNE, 1896.

THE REV. ALEXANDER MACLAREN, D.D.*

DURING our recent Spring Meetings in London there was one gathering of a peculiar and unique character, to which those ministers of the denomination who were fortunate enough to be present had looked forward as *the* meeting of the week, and the memory of which they will cherish with more than ordinary gratification. The "Complimentary Breakfast" to Dr. Maclaren, in celebration of the jubilee of his ministry, has been described as "a very remarkable assembly," and so indeed it was—whether we have regard to its purpose, its constituents, or the spirit and tone which from first to last pervaded it. Its purpose was to do honour to one to whom honour is everywhere felt to be due. It consisted mainly of Dr. Maclaren's "brother ministers," who gratefully acknowledged their indebtedness to him; and along with them were representatives of other branches of the Christian Church: Congregational, Wesleyan, and Presbyterian. The meeting was not, of course, public; the attendance at a breakfast must be limited. Had it been possible to accommodate twice or thrice the number present, and had the meeting been open to other than ministers and members of our principal denominational committees, the tickets would have been eagerly purchased. Some four hundred assembled, so that the audience, though fit, was not few. The meeting was conspicuously free from everything like fulsome eulogy. Dr. Maclaren was honoured not simply for gifts conferred upon him by the "Master of Assemblies,"

* Our readers will be glad to possess the latest photographic portrait of Dr. Maclaren, for which he was kind enough, at considerable inconvenience, to give a special sitting during his recent visit to London.—(EDITOR.)

but for the conscientious fidelity with which he had used them, for his noble work, and for "the illustrious services he has rendered to the cause of preaching the Gospel." It was impossible not to think and speak of Dr. Maclaren; but they must have been few indeed who did not think far more of Dr. Maclaren's Saviour and Lord.

Dr. Maclaren, as our readers are aware, was born in Glasgow, a little over seventy years ago. His father was one of the pastors of the John Street Baptist Church. In introducing his successor to the chair of the Baptist Union, in 1875, the late Rev. Charles Stovel spoke of Mr. Maclaren's revered father, and of his great and noble mother. He entered Stepney College in 1842 (Dr. Angus says, "with turned down collar and a short jacket"); and after taking his B.A. degree at London University, became, in 1846, pastor of Portland Chapel, Southampton, remaining there until 1858, when he removed to Manchester, where, in a few weeks, he will have completed thirty-eight years of his distinguished ministry. The chapel in which Dr. Maclaren began his ministry in Manchester soon became too small, and a larger one, which has been not inaptly described as the Nonconformist Cathedral of Lancashire, was built. He was, we believe, the first Nonconformist, non-Presbyterian minister (certainly in England) who received the degree of Doctor of Divinity from the Edinburgh University. In the autumn and winter of 1888-9, he went on a tour, of several months' duration, to Australia, visiting the Baptist churches in connection with their Jubilee celebration, preaching to large audiences and meeting ministers of all denominations. There was a strong desire on the part of the Australian churches to retain for the colony the services of so distinguished a preacher, and had he been ready to fall in with the suggestions made to him, he would by this time have had an honourable record as the Baptist Archbishop of Australasia. He has remained in "dear, grimy, old Lancashire," in which he finds "the noblest field of work in England," not because he could not, but because he would not remove from it; and both Lancashire and he have had their reward in the ever deepening affection they cherish one for the other. To enumerate the invitations which Dr. Maclaren has received to premier positions

in England and Scotland, in America and the Colonies, would require more space than we have at command. For ourselves, we are thankful that he has remained in the post to which he was so evidently "called of God," and that in this, as in other ways, he has rebuked the restlessness of the age. Since 1882, Dr. Maclaren, whose health has never been robust, has been unable to bear the entire strain of his pastorate, and has had as his assistant-pastors the Rev. J. G. Raws, now of Adelaide, and the Rev. J. E. Roberts, M.A., of whom it would not be fitting to say more than that they are men in every way worthy of their association with the great preacher, and that no one more heartily appreciates the value of their work than he.

The ground of Dr. Maclaren's unique popularity among his ministerial brethren was clearly expressed by Dr. Angus, "the Nestor of our denomination," who presided at the Breakfast:—

"I have known no man who makes his ministry more completely an exposition of the Bible, and I know no man who has a firmer grasp of the great central truth of the Bible, the Cross of Christ as the foundation of our peace, the model of our life, and the mightiest motive of our consecration. Of course, he has other qualities, upon which I need not insist—a fine imagination, appropriate, striking language, a genial and devoted personality. Take him all in all, we hold that Dr. Maclaren is one of the best specimens of the Nonconformist ministry, and we thank God on his behalf.

The address was drawn up by the Rev. Charles Williams, to whom the inception of the Breakfast and the thanks of the denomination are equally due. The presentation was made by Dr. Maclaren's fellow-student at Stepney, the Rev. S. G. Green, D.D. The sentences which follow will be universally endorsed:—

"Your sermons, whether heard or read, have refreshed, instructed, and inspired us. Southampton and Manchester have known you as a pastor. We emphasise the fact that you have been, and still are (and, we pray, may long continue to be) a widely influential and singularly helpful preacher to preachers. Ministers of all denominations honour and love you. Not only in this country, but also, and scarcely less, on the American continent, and in Australia and other British colonies you are gratefully appreciated. All English-speaking peoples accord you a prominent place among the great preachers of the nineteenth century, such as Robert Hall and Thomas Chalmers, Thomas Binney and Canon Liddon, Charles Haddon Spurgeon, and Robert William Dale."

Dr. Maclaren's reply to this address was characterised by Dr. Parker as "overwhelmingly pathetic." It was simple and unaffected—the utterance of a man who, while grateful for the esteem of his brethren, evidently lives ever "as in his great Taskmaster's eye." Those who heard them will never forget the incisive force with which the following words were spoken, nor the profoundly solemn impression they made on the assembly:—

"Your praise wakes conscience. Things look so different seen from the inside from what they do from the outside, and there rise up so many spectres of mingled motives and perfunctory work and opportunities let slip, that it is hard to believe that anybody can look at the work which I know to be so poor, and find such words as my friends have used this morning by which to characterise it. I remember, when I was a young student once talking to Thomas Binney—the man that taught me to preach—for he came at the time when the last rolling thunders of Johnsonian eloquence were just dying out of the Dissenting pulpit, and he taught us, as I remember himself once saying to me, 'to stand on our hind legs and talk.' I remember, when once with the enthusiasm of a student I went to thank him for all that I had learned from him, he said to me, with tears in his eyes, 'Do not speak about it; it is all such a poor thing; it is all such a poor thing,' and I understand his point of view now. I remember Thomas à Kempis' great words: 'Thou art none the holier because thou art praised, and none the worse because thou art censured. What thou art that thou art, and it avails thee nought to be called any better than thou art in the sight of God.' So I only say, whilst thanking you for all your love and appreciation,

" 'Nothing in my hand I bring,
Simply to Thy Cross I cling.' "

Dr. Maclaren's words to young ministers, uttered with quiet humour, are worthy of being laid to heart by all who would make full proof of their ministry, and we gladly give them a place in our pages:—

"I thank God that I was stuck down in a quiet, little, obscure place to begin my ministry. For that is what spoils half of you young fellows; you get pitchforked into prominent positions at once, and then fritter yourselves away in all manner of little engagements that you call duties, going to this tea-meeting, and that anniversary, and the other breakfast celebration, instead of stopping at home and reading your Bibles and getting near to God. I thank God for the early days of struggle and obscurity. I dare not speak about attainments. I may venture to speak about aims, especially because I think that I have a number of my younger brethren here this morning, and I would like to give a last dying speech and confession to them. I began my ministry, and, thank God, I have been able to keep to that

as my aim—I say nothing about attainments—with the determination of concentration of all my available strength on the work, the proper work of the Christian ministry, the pulpit; and I believe that the secret of success for all our ministers lies very largely in the simple charm of concentrating their intellectual force on the one work of preaching. I have tried, and I am thankful to Dr. Angus for his words on that matter, to make my ministry a ministry of exposition of Scripture. I know that it has failed in many respects; but I will say that I have endeavoured from the beginning to the end to make that a characteristic of my public work. And I have tried to preach Jesus Christ, and the Jesus Christ not of the Gospels only, but the Christ of the Gospels and the Epistles. He is the same. Dear young brethren, I believe that the one thing that the world wants is the redemption, the power of that Gospel on the individual soul; and that men know they want it. Dr. Johnson once said in his wise way, ‘Nothing odd lasts,’ and I believe that too. ‘Nothing odd lasts’; but Christ lasts, and man’s sin lasts, and man’s need lasts, and we have got to preach Christ and Him crucified, the Saviour of mankind. And I have tried to preach Christ as if I believed in Him, not as if I had hesitations and peradventures and limitations. And I have tried to preach Him as if I lived on Him; and that is the bottom of it all, that we shall ourselves feed on the truth that we proclaim to others. So if my words can reach any of my dear younger brethren this morning I do want to say: Concentrate yourselves on the work of your ministry, preach the Bible and its truth, preach Christ the Redeemer, preach Him with all your heart, lift up your voice, lift it up with strength, be not afraid. We know that the Son of God has come; and He has given us an understanding that we may know Him that is true, even in His Son Jesus Christ. Brethren, depend on it that if these be the themes and that be the spirit of our ministry, whether they will bear, or whether they will forbear, they will know that there has been a prophet among them.”

Dr. Maclaren’s reference to the late Thomas Binney as the man who taught him to preach is deeply interesting from the fact that Mr. Binney was an ardent admirer of his pupil’s preaching, and regarded it as pre-eminently adapted to the needs of our age. We have it on good authority that he was so deeply affected by Dr. Maclaren’s great missionary sermon on “The Secret of Power”—preached in Surrey Chapel—that when a friend spoke to him at its close, he was unable, through the sheer strength of his emotion, to reply. On the following day he told this friend that he went home and wept and humbled himself before God, for not only had he not reached the ideal which had been held up, but he feared he had scarcely tried to reach it. How many more of us could with infinitely more justice make the same confession!

Dr. Maclaren's sermons were first "printed for private circulation" only. A volume now in our possession appeared in 1859 with the following characteristic preface, which those who have not seen will be glad to read:—

"These sermons have no pretensions to accuracy and completeness, either of matter or of manner. Some attempt has been made to prune roughness and repetitions, which, though of little moment in spoken address, are grave blemishes when in print. But these and other faults are too deeply ingrained to be got rid of by any process short of recasting the whole. . . .

"Such as they are, these sermons are offered to the church and congregation of Union Chapel as a memorial of a year which to the preacher has been made bright by their affection. It was their kindly over-estimate of them when preached that led to their being, somewhat reluctantly, issued from the press. The same kindness will be needed even more *in reading*—and to it this little book is confidently entrusted. Perhaps God will make His strength known through its weakness. To His blessing it is commended."

Dr. Maclaren's next publication was his "Spring Holiday in Italy" (1863), which grew out of a lecture to the young men of his congregation. Then came the three series of his "Sermons Preached in Manchester," a volume of "Week Evening Addresses" (1877); "The Life of David as Reflected in the Psalms" (1880); "The Secret of Power, and other Sermons" (1882); "A Year's Ministry" (1884); "Christ in the Heart" (1886); "Colossians and Philemon" (1888); "The Unchanging Christ, and other Sermons" (1889); "The Holy of Holies: A Series of Sermons on the 14th, 15th, and 16th Chapters of the Gospel by John" (1890); "The Conquering Christ" and "The God of the Amen, and other Sermons" (1891); "Paul's Prayers, and other Sermons" (1892); "The Wearied Christ, and other Sermons" (1893); three volumes on the Psalms in "The Expositor's Bible" (1893-4); "Christ's 'Musts,' and other Sermons" (1894); and "The Beatitudes, and other Sermons" (1895). There are also six volumes of "Bible-class Expositions"—Notes on the International Lessons, covering the Four Gospels and the Acts of the Apostles. All Dr. Maclaren's works have had a wide circulation, and exhibit the qualities which, in the recent words of Mr. Hugh Price Hughes, have made Dr. Maclaren's name "supreme as the highest modern exponent from the pulpit of the spoken Word—the lucid and searching exposition of the truth, the earnest and faithful application of the truth to the present needs and state of God's Church, and the homely and powerful similes and metaphors that illuminate and clinch the truth."

JAMES STUART.

ON ILLUSTRATION IN PREACHING.

ONE of the most clearly marked distinctions between popular and unpopular preaching, and, we might almost add, between useful and useless preaching, is found in the employment of illustrations. Two sermons may be equal in spirit and instruction, and also in manner of delivery, but if the one is lit up with illustrations and the other is not, there is no question as to which will be the more forcible. Some preachers are singularly gifted in this respect. It is a grace worthy of the most careful cultivation. All the great teachers whose work is recorded in the Bible possessed this power. The Lord Jesus Christ Himself was the greatest illustrative preacher the world has ever known.

The word illustration conveys its own idea. It is casting light, illuminating. It is not so much teaching as making teaching clear. An opened book lies in a dark room; it contains the information needed, but it cannot be read in the dark. A light is brought, it may be a common candle, or a handsome oil lamp, or a wonderful electric glow, but it enables the page to be clearly read: it illustrates. Illustrations are of varied kinds; they may be anecdotes, legends, parables, similes, or even skilfully used words. But their use is to make clear the argument. There is a kind of preaching in which the argument is but the thread of a necklace, on which little stories, like beads, are hung. That is not illustrative. Few things are more tiresome to an intelligent hearer than to find a story or a metaphor brought in for its own sake. It is childish work to sit and listen to anecdotes. But when an abstract truth comes in a concrete form it is understood with greater ease, and received with more pleasure. Paul stated the mystery of the resurrection, and then threw a beam of light upon the doctrine by directing attention to the sowing of a grain of corn, and the process of nature in its uprising.

One of the greatest values of illustrative preaching lies in its hold upon the memory. There is a form of instruction in which the truth and the figure seem entwined together, and are not easily forgotten. Thus, Dr. South, in his sermon on "Concealment of Sin,"

says, "Justice, we know, used to be pictured blind, and, therefore, finds out the sinner not with its eyes, but with its hands; not by seeing, but by striking." Having noticed this, the solemn truth will be recalled by any conventional statue of Justice we see in the streets. And this marks one great value of illustration. It fills all nature with suggestion. He who has read the words of our Lord is continually reminded of them. He made the most obvious things vocal with His wisdom. Even a servant with a broom seeking a lost coin darts a holy thought in our minds. Children and childish minds carry away the story, and then, upon recalling it, catch a gleam of the truth with which it was associated.

Care must be taken as to the character of the illustrations. Good sermons have been spoilt by some objectionable anecdote. The hearer has been annoyed, and, in consequence, has rejected the whole, as a fine basket of strawberries has been sent from table because a worm has been seen creeping amongst them. We hate repulsive pictures; and, although it may be impossible to paint sin in the lurid colours it deserves, it is wiser not to shock our hearers by coarse descriptions. An illustration, to be of service, should be fresh. There are some anecdotes told in pulpits and on platforms which were exhausted years ago, and ought before now to have been decently buried. The production of these irritate rather than illustrate. For the purpose of the speaker anecdotes live a while, and then die, and ought not to be revived. An exhausted story detracts rather than attracts, and the orator loses by its employment.

Illustrations may be gathered in many directions. David, whose great book was the volume of nature, draws his pictures from that source. Paul, on the other hand, always takes his similes from cultivated life—when referring to seed he selects corn. Our Lord took a wide range, but chiefly employed common occurrences of everyday life. The ore of illustrative preaching may be dug in any soil. Science yields many valuable metaphors, but the employment of these calls for care. A mistaken, or an exploded, scientific allusion may expose the preacher to ridicule; and the difficulty is this, that scientific facts, as they are termed, are so continually being exploded; the strong asseverations of one year are counted absurd the next. Nevertheless, when employed

on correct information, these form the most attractive and helpful in elucidating spiritual truth.

The book and the lamp may represent the two extremes. Some preachers hold up the book, but throw no light upon it. Some throw floods of light upon nothing. No doubt the discovery of some capital illustration brings to the preacher a great temptation to use it for its own sake. Sermons have been made for the sake of exhibiting a new anecdote. It is rather too much living from hand to mouth. A teacher should keep a good store at hand both of truths and methods of stating those truths. As it is a cultivation to obtain truth, so is it also to reveal truth. Both need study. The effective preacher has both eyes continually open, one for truth and the other for representation. Nature and providence, the facts and incidents of science, proceed from the Author of the Bible. Like the parallel wires laid for electric illumination, when they are brought together as in the lamp, the light shines out. The true illustration is a contact of the Divine in the material with the Divine in the spiritual. Then the lamp glows, and the whole house is full of light.

J. HUNT COOKE.

LITTLE MR. BY-AND-BY.

(FOR THE CHILDREN).

LITTLE Mr. By-and-By,
You will mark him by his cry,
And the way he loiters when
Called again and yet again.
Glum if he must leave his play
Though all time be holiday.

Little Mr. By-and-By,
Eyes cast down and mouth awry !
In the mountains of the moon
He is known as Pretty Soon ;
And he's cousin to Don't Care,
As no doubt you're well aware.

Little Mr. By-and-By
Always has a fretful " Why ? "
When he's asked to come or go ;
Like his sister—Susan Slow.
Hope we'll never—you nor I—
Be like Mr. By-and-By.

—*Clinton Scollard, in St. Nicholas.*

MISS ROSSETTI'S "NEW POEMS."*

WHEN Christina Rossetti passed into the unseen amid the closing days of 1894, it was felt universally that we had lost our greatest living poetess—one who, with Elizabeth Barrett Browning and Adelaide Anne Proctor, will hold a permanently unique place among the women of England. There were not a few who held that, after the death of Lord Tennyson in 1892, she, if anyone, should have received the Laureate's crown, and it may be remembered that a vigorous and brilliantly-written article from the pen of a Baptist minister in South Africa, advocating her claims to the honour, appeared in this magazine. Miss Rossetti was far more than "the Queen of the Præ-Raphaelites." In many respects she outgrew her Præ-Raphaelite stage, and revered ideals which that distinguished brotherhood of art would not have cared to pursue. Her poetry is indeed, to quote Milton's tests, "simple, sensuous, and passionate." Its artistic and æsthetic qualities are obvious. No one can overlook its exquisitely finished workmanship—its minute pictures of trees and flowers, of birds and animals, its delight in children; its deep rich vein of mysticism, its brooding sadness, its sense of overshadowing mystery, and its wistful yearning amid the painful and perplexing contrasts of the present for "the life indeed." That there is a profoundly religious tone in Miss Rossetti's poetry goes without saying. That tone is, moreover, emphatically Christian. Her sense of incompleteness is closely allied with the sense of sin, and springs from the same root. Her humility and self-abasement, though at times somewhat overstrained, never shut out the hope of redemption or prevent a passionate aspiration after the highest things. She is introspective—possibly too introspective—and dwells continually on the ideas of death and decay. Her virtues were in some directions cloistral, and, with a fuller Evangelicalism, her verse would have reached a higher and more triumphant note. Her range is therefore limited, and her limitations are obvious. We fully agree with her brother's

* *New Poems.* By Christina Rossetti. Hitherto unpublished or uncollected. Edited by William Michael Rossetti. London: Macmillan & Co. 8vo, pp. xxiv.—397. 7s. 6d.

idea that some of the compositions here collected are up to the level of her best work, and that the majority of them are well up to her average. The volume neither adds to nor detracts from her reputation. Its quality, speaking generally, is what we should have expected it to be, though there are here and there verses which fall decidedly below her average, and which we believe she would not have consented to publish. They are of interest only because they show us "a poet in the making." The quality of the greater part of the volume forces on the mind a question which the editor had to face, and the answer to which he thus supplies:—

"But, if such is the case (it may be asked), why did she not publish these verses herself? As to most of the items, I see no special reason, unless it be this—that in point of subject or sentiment they often resemble, more or less, some of those examples which she did print, and she may have thought that the public, while willing to have one such specimen, would be quite contented to lack a second. . . . Now that she is gone, leaving behind her a literary reputation not a little covetable, it seems reasonable to apply a different rule to the question. If readers like these additional evidences of her powers, if they entertain much the same opinion of them that I do, well and good; if not, let the book be regarded as a superfluity, and let her name as a poetess continue to rest on what she herself elected to give to the world."

The biographical value of the volume is, of course, so great that it is on that ground sure of a welcome, while there are many gems of thought and expression which will be prized for their own sake, and for the charm with which they invest the old and familiar themes. Even among the *Juvenilia* there are poems which possess the note of distinction. In "Summer," *e.g.*, written in Miss Rossetti's sixteenth year, we find running throughout the poem a fine and sympathetic insight into the manifold life of nature, exquisitely musical lines, and many choice poetical conceits. The idea of detaining the spirit of Summer, which is so fleeting and evanescent, is beautifully expressed in the lines which follow:—

"Let us bind her as she lies,
 Ere the fleeting moment flies,
 Hand and foot, and arm and bosom,
 With a chain of bud and blossom.
 Twine red roses round her hands;
 Round her feet twine myrtle bands.
 Heap up flowers, higher, higher—
 Tulips like a glowing fire,

Clematis of milky whiteness,
 Sweet geraniums' varied brightness,
 Honeysuckle, commeline,
 Roses, myrtle, jessamine ;
 Heap them higher, bloom on bloom,
 Bury her as in a tomb.
 But, alas ! they are withered all,
 And how can dead flowers bind her ?"

"A Pause" shows that Miss Rossetti was no stranger to the influence of "the gentle passion" or unable to describe its subtle working and its transfiguring power:—

"They made the chamber sweet with flowers and leaves,
 And the bed sweet with flowers on which I lay ;
 While my soul, love-bound, loitered on its way.
 I did not hear the birds above the eaves,
 Nor hear the reapers talk among the sheaves ;
 Only my soul kept watch from day to day,
 My thirsty soul kept watch for one away :—
 Perhaps he loves, I thought, remembers, grieves.
 At length there came the step upon the stair,
 Upon the lock the old familiar hand :
 Then first my spirit seemed to scent the air
 Of Paradise : then first the tardy sand
 Of time ran golden : and I felt my hair
 Put on a glory, and my soul expand."

"In an Artist's Studio" tells in choice language the story of Dante Gabriel Rossetti's devotion to the lady who became his wife, and whose early death overwhelmed him in sorrow. "The idea of her life did sweetly creep into his study of imagination":—

"One face looks out from all his canvases,
 One self-same figure sits or walks or leans.
 We found her hidden just behind these screens,
 That mirror gave back all her loveliness.
 A queen in opal or in ruby dress,
 A nameless girl in freshest summer-greens,
 A saint, an angel—every canvas means
 The same one meaning, neither more nor less.
 He feeds upon her face by day and night,
 And she with true kind eyes looks back on him,
 Fair as the morn and joyful as the light :
 Not worn with waiting, nor with sorrow dim ;
 Not as she is, but was when hope shone bright ;
 Not as she is, but as she fills his dreams."

How terse and epigrammatic are the lines entitled "Buried":—

"Thou sleepest where the lilies fade,
 Thou dwellest where the lilies fade not ;
 Sweet, when thine earthly part decayed,
 Thy heavenly part decayed not.
 "Thou dwellest where the roses blow,
 The crimson roses bud and blossom :
 While on thine eyes is heaped the snow—
 The snow upon thy bosom."

Among the tributes paid to the memory of Cardinal Newman at the time of his death, few were more memorable than the following, which appeared in the *Athenæum*:—

"O weary Champion of the Cross, lie still :
 Sleep thou at length the all-embracing sleep :
 Long was thy sowing day, rest now and reap :
 Thy fast was long, feast now thy spirit's fill.
 Yea, take thy fill of love, because thy will
 Chose love not in the shallows, but the deep :
 Thy tides were spring-tides, set against the neap
 Of calmer souls : thy flood rebuked their rill.
 Now night has come to thee—please God, of rest :
 So some time must it come to every man ;
 To first and last, where many last are first,
 Now fixed and finished thine eternal plan,
 Thy best has done its best, thy worst its worst :
 Thy best its best, please God, thy best its best."

These, also, on "The Rest that Remaineth," are in their own way well-nigh perfect, both as to form and style:—

I.

"Come, blessed sleep, most full, most perfect, come ;
 Come, sleep, if so I may forget the whole ;
 Forget my body and forget my soul,
 Forget how long life is and troublesome.
 Come, happy sleep, to soothe my heart or numb,
 Arrest my weary spirit or control :
 Till light be dark to me from pole to pole,
 And winds and echoes and low songs be dumb.
 Come, sleep, and lap me into perfect calm,
 Lap me from all the world and weariness :
 Come, secret sleep, with thine unuttered psalm,
 Safe sheltering in a hidden, cool recess :
 Come, heavy dreamless sleep, and close and press
 Upon mine eyes thy fingers dropping balm.

II.

"Art thou so weary then, poor thirsty soul?
Have patience, in due season thou shalt sleep.
Mount yet a little while, the path is steep:
Strain yet a little while to reach the goal:
Do battle with thyself, achieve, control:
Till night come down, with blessed slumber deep
As love, and seal thine eyes no more to weep
Through long tired vigils while the planets roll.
Have patience, for thou, too, shalt sleep at length,
Lapt in the pleasant shade of Paradise.
My Hands that bled for thee shall close thine eyes,
My Heart that bled for thee shall be thy rest:
I will sustain with everlasting strength,
And thou with John shalt lie upon My breast."

In the same key is the sonnet entitled "Who Have a Form of Godliness":—

"When I am sick and tired it is God's will:
Also God's will alone is sure and best:—
So in my weariness I find my rest,
And so in poverty I take my fill.
Therefore I see my good in midst of ill,
Therefore in loneliness I build my nest,
And through hot noon pant toward the shady west,
And hope in sickening disappointment still.
So when the times of restitution come,
The sweet times of refreshing come at last,
My God shall fill my longings to the brim:
Therefore I wait and look and long for Him:
Not wearied, though the work is wearisome,
Nor fainting, though the time be almost past."

"Heaven Overarches," dated about 1893, were almost the last lines produced by Miss Rossetti. They were found roughly written in a little memorandum book; their trustful and cheerful tone will commend them to many:—

"Heaven overarches earth and sea,
Earth-sadness and sea-bitterness.
Heaven overarches you and me:
A little while and we shall be—
Please God—where there is no more sea
Nor barren wilderness.

"Heaven overarches you and me,
And all earth's gardens and her graves.
Look up with me, until we see
The daybreak and the shadows flee.
What though to-night wrecks you and me
If so to-morrow saves!"

We transcribe, in concluding our account of this interesting volume, the very last verses that Christina Rossetti wrote, forming, as her brother says, "a very fitting close to her poetic performance." Mr. Rossetti found the lines after his sister's death, and has presented the MS. to the British Museum:—

"Sleeping at last, the trouble and tumult over,
Sleeping at last, the struggle and horror past,
Cold and white, out of sight of friend and of lover,
Sleeping at last.

"No more a tired heart downcast or overcast,
No more pangs that wring or shifting fears that hover,
Sleeping at last in a dreamless sleep locked fast.
Fast asleep. Singing birds in their leafy cover
Cannot wake her, nor shake her the gusty blast,
Under the purple thyme and the purple clover
Sleeping at last."

Mr. W. M. Rossetti has rendered to the admirers of his sister's genius, and to all lovers of poetry, an invaluable service by the publication of these hitherto unpublished and uncollected poems. His bibliographical and explanatory notes are written, as we should expect, with intelligence and good taste. But we can see no valid reason for the dedication to Mr. Swinburne and many against it.

A. C. M.

THE WAY OF THE CROSS: a Contribution to the Doctrine of Christian Sanctity. By J. G. Mantle. London: Marshall Brothers. 2s. 6d. net.—The author of this volume is evidently a wide reader, and has the power of fixing on the best that has been thought and said on the subject of his discussion. He calls our attention to aspects of the Christian life which have been too often overlooked, and which, when treated at all, have been treated in a one-sided and superficial fashion. Mr. Mantle's pages are direct and winted, free from exaggeration, and are of a class which cannot fail to be read with great profit.

OUR SPRING ANNIVERSARIES.

THE Spring Meetings of the Baptist Union and the annual meetings and services of the Missionary Society, during the last week in April, were alike memorable for the fine, hearty spirit and intensely practical tone which characterised all the gatherings. In the Assembly of the Union there were some notable utterances in explanation and defence of Free Church principles, and the different meetings of the Missionary Society were pervaded by a spirit of devout thankfulness for blessings received and work done, with the expression of an earnest resolve to continue the work with renewed consecration in the expectation of larger blessing.

At the Introductory Prayer-meeting, in the Library of the Mission House, Furnival Street, on Thursday morning, April 23rd, which was not quite so largely attended as in some previous years, the Rev. T. M. Morris, of Ipswich, struck a good key-note in directing attention to the true source of strength for all work on behalf of the Gospel both at home and abroad. There are two things, he remarked, that are intimately blended in Christian work, "Impotence and Omnipotence—the inability to do anything, and the ability to do everything." "We are nothing, but God is all in all. Our arm is feeble, our courage faint, our resources are small, but we are being led on to certain victory by the Lord of Hosts." The Annual Members' Meetings of the Baptist Building Fund, the Zenana Missionary Society, and the Young Men's Missionary Association were all of them practical and business-like, and each of them could present a record of good work done in the past year. The appointment of the Rev. W. J. Price as the new Secretary of the Young Men's Association is full of promise for the extension of its work and the deepening of missionary enthusiasm among the young people of the churches.

The principal engagements began, of course, on Monday, April 27th, when the Baptist Union held its first Session. After a short devotional service, the retiring President, the Rev. J. G. Greenhough, M.A., in a few graceful sentences introduced his successor, the Rev. T. Vincent Tymms, who, in the course of a short speech expressing his sense of the honour put upon him, remarked, ar

approving signs from the assembly, that he had no intention of trying to signalise his year of office by starting any new fund ; to strengthen the things that remain would be the one object of his solicitude. In presenting the report of the Council—a somewhat lengthy document of eighty-four pages—Dr. Booth had to announce that while the contributions from various sources toward the working expenses of the Union had been sufficient to meet the year's expenditure, there were considerable adverse balances on both the Literature Fund and the Home Mission Fund, and that the position of the Annuity Fund would demand the careful attention of the Assembly. The election of the vice-president by ballot was accomplished very smoothly, and evidently the new method of election has come to stay. The choice of the Rev. E. G. Gange was felt to be in many respects a very happy one. As Mr. Tymms remarked, Mr. Gange has a record of long and eminently successful service behind him at Portsmouth, Bristol, and Regent's Park. He has given to his brethren the example of a ministry of robust, manly strength, of effective popular power, and, apart from personal considerations, the fact that he was a student of the Metropolitan College makes his election a well merited tribute to a section of the body which has rendered great service to the churches and the Union, and will, it may be hoped, be the means of drawing both ministers and churches into closer fellowship. On Monday evening there was a crowded gathering in the Memorial Hall on behalf of the Home Missionary Society and the Church Extension Movement, presided over by Mr. H. P. Gould, of Norwich. There was obviously a good deal of disappointment at the announcement that Dr. Maclaren, who had been advertised to speak, was too unwell to be present, but the meeting was well sustained. The addresses of the two mission pastors, describing the fields in which they are working, and the vigorous, racy speech of Dr. Glover maintained a high degree of interest to the close.

The Members' Meeting of the Missionary Society, on Tuesday morning, at which the chair was taken by Mr. Alfred Barran, J.P., of Leeds, was quite jubilant in tone, for the Treasurer was able to announce that there was no debt. The general contributions, which had shown a gratifying increase over last year, together with some large legacies, which were considerably over the

average of preceding years, supplemented by the transfer of an unappropriated balance from the Centenary Fund of £15,000, had covered the whole expenditure, so that the financial year had closed with a clean balance-sheet. Mr. Rickett pointed out, however, that there was need for caution in spending and generosity in giving, for "though out of debt, we were not out of danger"; an increase of £6,000 is needed in the income to meet the expected outgoings for the coming year, apart from any increase in the missionary staff. The usual votes re-appointing the Treasurer and the Secretaries gave an opportunity for expressing the high appreciation of the churches in regard to the valuable and effective services of Mr. Rickett, Mr. Baynes, and Mr. Myers. The sentiment that God had greatly blessed the Society by giving it highly-qualified officers to carry on its work was heartily endorsed by the whole meeting.

In the afternoon there was a Session of the Union, at which, after a short devotional service, the President read the annual address from the chair. Mr. Tymms was fully equal to the opportunity, and gave an address on "Authority: True and False"—which held the close and sustained attention of the large audience. In the opening sentences he mentioned that, according to some modern prophets, one of the portentous signs of the times is "an alleged weakening of the principle of authority." After showing the directions in which this decay may be seen, he affirmed "that the so-called decay of authority is simply the shaking and testing of sundry powers, the rightfulness of which is questioned." It is really a good sign, for it springs from a fuller recognition of the fact of personal responsibility, for which our churches have always witnessed. "The very fount and spring of our church polity lies, not in lawlessness, but in the consciousness of individual authority to live each of us his own life of thought and action without any feudal superior between his soul and God." In the evening there was a Missionary *Soirée* in Cannon Street Hotel, when Mr. Edward Robinson, J.P., of Bristol, presided. This was a magnificent gathering, and all the speeches were thoroughly interesting and effective.

Wednesday was a busy day, which was well begun with a Zenana Breakfast, in the Holborn Restaurant, under the pre-

sidency of Sir John Barran. The Treasurer of the Zenana Society was able to report that, like that of the larger Society, the year's income had been the largest ever received, and this fact gave a cheerful, inspiring tone to the whole meeting. At twelve o'clock there was a service of public worship in Bloomsbury Chapel, and the Rev. J. G. Greenhough preached the annual missionary sermon from the text, "Freely ye have received, freely give." It was a noble and impressive discourse, which was listened to with the most profound attention. In earnest, penetrating tones, and in clear, strong sentences the preacher expounded and enforced the great fundamental truth of Christian obligation, that the disciples of Christ "have received for the very purpose of giving." The freshness, beauty, and earnest persuasiveness of this sermon will not soon be forgotten by those who were privileged to hear it. In the evening there was a very full congregation of young people and others, in Regent's Park Chapel, to hear a missionary sermon from the Rev. J. Thomas, M.A., of Liverpool. Mr. Thomas chose for his subject "The Apocalypse of the Sons of God," and preached a most masterly and inspiring sermon in which there were many passages of surpassing beauty and elevation on the relation of the sons of God to the whole creation. The following sentences may be taken as furnishing the key-note of the whole sermon: "Know, then, that all worlds are created for the sons of moral glory, and for the day of their apocalypse. And know, also, that the highest summit of grandeur is found in the redemption of the cross."

The Third Session of the Baptist Union was held on Wednesday afternoon, sandwiched, as it were, between the two great missionary sermons. The first business was the reading of an important "Message from the Council" in relation to the condition and the needs of the Annuity Fund, which was followed by a resolution declaring, among other things, "That an effort be made at the earliest practicable moment to increase the voluntary fund to £100,000." After this came a special report of the Council in regard to the "Ministry and the Churches," which was unanimously adopted by the Assembly. The way was now cleared for the resolution on "Primary National Education," earnestly protesting against the Government Education Bill introduced into the House

of Commons by Sir John Gorst. The resolution was proposed by Dr. Clifford in a speech which was alive from beginning to end. The provisions of the Bill were discussed with keen, trenchant incisiveness, and its reactionary, sacerdotal tendency was exposed and denounced in sentences that were fused in the white heat of passionate earnestness. The speech had an immense effect on the Assembly, and in the issue the resolution was carried with enthusiastic acclamation. The principal remaining business was a resolution denouncing the Armenian Atrocities, proposed by Dr. Glover, which was also unanimously adopted.

On Thursday morning the Assembly met for its fourth and closing session. The President introduced the Rev. A. Grant, of Winnipeg, who attended as the representative of the Baptist Convention of Manitoba and the North-West, and gave an account of the mission work carried on by the Churches of North-West Canada in a bright, racy speech, which was greatly enjoyed by the audience. There was also a fraternal deputation from the Synod of the Presbyterian Church of England, consisting of Dr. McEwan, Dr. Kennedy Moore, and Dr. Morison, who each gave short addresses expressive of sympathy with the aims and work of the Baptist Churches. After the deputations had retired, the Assembly settled to work according to the programme, and held an interesting, but too brief, conference on "The Children in the Sanctuary." The subject was introduced by two short papers, by Mr. G. A. Hutchison, of Leytonstone, and the Rev. F. A. Jones, president of the London Baptist Association. The session closed with a discussion on the condition and needs of the Home Mission Fund, introduced by Dr. Booth, who pleaded for an increase of income for the mission. This was supported by Dr. Clifford, who declared himself to be "a village lad" who owed his conversion to the services in a village chapel, and who therefore could speak with sympathy, if not with the fullest knowledge of the work. There was no vote taken on the matter, and the remaining minutes of the session were spent in prayer.

There was an immense gathering in the evening at Exeter Hall, when the annual public meeting of the Missionary Society was held, under the presidency of Mr. J. Compton Rickett, M.P. Mr. Baynes struck an inspiring note by the announcement that he

had received two promises of £500 each, and another of £100 towards a Thanksgiving Fund. The Chairman, in a suggestive address, expressed the conviction that the Baptists had lost the sense of proportion in regard to their foreign mission. "You are," said he, "comparatively neither a large nor a wealthy body, and yet you raised last year £75,000 for missions. It is prodigious!" The first missionary address was given by the Rev. E. C. Smyth, who greatly interested the large audience by describing both the humorous and the pathetic side of medical mission work in China. He was followed by Dr. Barrett, who cited some striking testimonies from Robert Louis Stevenson, Professor Drummond, and others as to the value and efficiency of foreign missions, and told a pathetic story of a Chinaman, who said, when he first heard the story of the love of Christ: "O sir, this is what we have been waiting to hear so long; we have been only like blind men groping about, and we cannot find the door." This most interesting meeting was brought to a close by an address from the Rev. T. Evans, of India, who urged the claims of India upon the people of England.

On Friday morning there was a Missionary Breakfast, at Exeter Hall, when the attendance was exceptionally large, and a thoroughly practical, business-like conference was held on the best means of obtaining the support of the Churches for the work of foreign missions. The conference was introduced by an exceedingly interesting paper by the Rev. T. H. Martin, of Glasgow, which is printed in full in this month's number of the *Missionary Herald*. The series of meetings was closed by a large and enthusiastic gathering of young people, in Exeter Hall, on Friday evening. The chair was taken by Dr. Percy Lush, of Hampstead, and addresses were given by three missionaries on China, Congo, and India.

This sketch of the engagements of a very full week is necessarily brief and hurried, and no mention has been made of the annual meetings of the Bible Translation Society, the Tract and Book Society, or of the Baptist Total Abstinence Association. The reports at each of these spoke of good work done and of larger plans for increased work in the future. On the whole, the impression left upon the mind by these spring gatherings is that all the societies are full of hope and vigour, and that our Churches are maintaining an unswerving loyalty to the great principles that centre in the Cross of Jesus Christ.

W. H. KING.

WITNESS OF HISTORY TO BAPTIST PRINCIPLES.

BY THE REV. W. T. WHITLEY, M.A., LL.M.

WHAT are Baptist principles? There are superficial ideas afloat that Baptists are chiefly concerned with the quantity of water used in baptism, and refuse this to infants. But many who do not agree with Baptists nevertheless see more clearly, and recognise that the root principles are far other. They may be thus expressed:—

“All authority is given unto Christ,” and His will, expressed through the evangelists, apostles, and prophets whose writings are collected in the New Testament, is the only rule of faith and practice for Christians in this age.

“We received the Spirit which is of God that we might know the things that are freely given unto us by God.” Or, the will of Christ is to be interpreted by every spiritual man, and by him used to regulate his own life.

Logically, these two propositions cover all the ground; but there are certain corollaries which may be specified. Baptists agree, as under the guidance of the Holy Spirit, in finding the following expression of Christ's will recorded in the New Testament:—

A local church is a congregation of believers on the Lord Jesus Christ, banded together for worship and for the spreading of the Gospel.

Every believer is a priest to God, and holds spiritual communion with Him through Jesus Christ, the only Mediator.

Admission to the Church Universal is by the baptism of believers.

It may be well to add another point, which cannot be dignified with the name of principle—

Baptism is immersion.

Now probably no one will deny explicitly any of these six propositions. Baptists, however, maintain that in effect they have been, and are still, implicitly denied and nullified by other doctrines and practices. Therefore, in a sketch of the history

of the witness borne to Baptist principles since the beginning of Christianity, the subject may be viewed as a history of the protests raised against the practical ignoring of the foregoing principles, by permitting the following perversions :—

- I. Pouring and sprinkling are baptism.
- II. Baptism may be administered to others than believers, such as their infant children.
- III. Grace is imparted by God specially through rites and ceremonies, performed by special Christians separated from others as priests and mediators.
- IV. Churches may include others than believers, such as their children, inquirers, people of decent moral life, or even the inhabitants of a given district, who have been baptized.
- V. Rules of faith and practice have been laid down by duly qualified priests, and need not be approved by others, whose sole duty in this matter is to keep them.
- VI. There are other sources of authority than the will of Jesus Christ as declared in the New Testament; the unwritten tradition of the apostles, the written law of the Jews, and the inner light given to each man.

All these propositions modern Baptists deny, and throughout the Christian centuries there have been some who denied them. A separate account will be given of the fluctuation of opinion on each of the six points.*

SACERDOTALISM AND SACRAMENTALISM.

These great twin errors were speedily manifested in the Christian churches, and it is interesting to note that both were derived partly from heathen sources. It is indeed true that under the Old Covenant there were special priests who were God's appointed mediators between Himself and the Jews, nation of priests though they were; but there were at all times Nazarites who could dispense with these priests so long as they kept their vows, and there were psalmists and prophets who needed no mediation to

* For the present we omit Mr. Whitley's articles on baptism in order to find space for subjects not so commonly discussed on the lines he has followed.—ED.

have *direct and immediate communion with God*. It is also true that there was a round of elaborate ritual ordained, which the priests performed for the benefit of other worshippers; but the sternest words of the prophets are those that denounce men who exalted sacrifice above mercy and thought that correct ritual would replace heart religion; and the regeneration of the nation actually took place in exile when all the temple ritual was suspended. It is in heathenism that these errors were and are full-blown; in India to-day the Hindus are enslaved by a Brahmin caste, and fettered with a wearisome ceremonial whose due performance will secure eternal benefits.

The language of Christ and His apostles is clear on these points: Paul told Timothy that there was One Mediator between God and men, Christ Jesus; the argument to the Hebrews was exactly this, that the old priesthood was disannulled, superseded, replaced by the Mediator of the better Covenant. Similarly such things as gifts, sacrifices, meats, drinks, and divers bathings are stigmatised as mere carnal ordinances imposed until the time when Christ reformed all. And Paul lamented over the Galatians that, having received the Spirit by the hearing of faith, they were turning back again to weak and beggarly elements to which they desired to be in bondage—observance of days, months, times, and years.

The error of sacramentalism, then, came over into the churches from Jewish and heathen sources, and men were led to believe that the correct accomplishment of certain external acts could please God and induce Him to favour them—this even in apostolic times. The error of sacerdotalism appeared later, and changed the presiding, teaching, organising, and administrative officers into a special caste entitled to intervene between the people and God, and to usurp all leading functions of worship. The two principles strengthened one another.

Ignatius, bishop of the church at Antioch early in the second century, shows the germ of these errors when he writes to the Ephesians: "One bread is the medicine of immortality, and the antidote that we should not die, but live for ever in Jesus Christ"; and to the Smyrnæans: "Some abstain from eucharist and prayer, because they allow not that the eucharist is the

flesh of our Saviour Jesus Christ; they, therefore, that gainsay the good gift of God perish by their questionings. Let that be held a valid eucharist which is under the bishop; it is not lawful apart from the bishop either to baptize or to hold a love feast."

The Gnostics were the first to systematise the vague sacramental doctrines.* They held that baptism enabled "the spiritual," by the Spirit communicated thereby, to attain a consciousness of their nature and a development of a higher life. They, therefore, performed the ceremony with great pomp. Justin, a Christianised philosopher, applied the same conception to the other outward ordinance instituted by Christ, and wrote in his first apology †: "We do not call this common bread or common drink, but the food blessed by the word of prayer is the flesh and blood of Jesus made flesh." The bath of baptism ‡ "is called *enlightening*, because it enlightens the mind of the Christian." On the sacerdotal side, however, in his Dialogue against Trypho, he is very explicit: "God received sacrifices from no one unless through His priests; but all Christians when purified from their sins are the true priestly generation."

Clement of Alexandria tried by Gnostic arguments to establish Christianity and oppose Gnostic errors. Referring to Christ's baptism, he said § that perfection came then by the descent of the Spirit; he expounded the appropriation of salvation by faith, a free personal act; he declared the impartation of the Spirit to be the effectual element, and baptism to be rational or spiritual, not magical. With relation to the Supper, he wrote that it is by knowledge that men eat and drink the divine Word. He repeatedly opposed the notion of any spiritual caste, nullifying the priesthood of all believers.

His successor, Origen, trod in his footsteps, and commented on Leviticus ||: "The disciples of Christ are true priests. If a man say he is a priest of God, but have not the heart of a priest, he is none." "Christ is the rock; all who imitate Christ become the rock." "He who receives the water does not receive the

° Neander: "Christian Dogma," 229. † *Ibid.*, 239. ‡ *Ibid.*, 233.
§ Pressensé, III. 294. || *Ibid.*, III. 347.

Holy Spirit; the laver of water is a symbol of the cleansing of the soul." "Sacrifices can be offered spiritually, but not carnally: the one Lamb could take away the sin of the world, therefore other sacrifices have ceased, and we offer spiritual sacrifices." "He did not say that the visible bread He was holding in His hands was His body, nor that the visible cup was His blood; He meant the Word. That which benefits us is not the material bread, but the prayer offered over it; the ordinance benefits only those who eat worthily."

In Gaul, opinion ran the other way, according to Irenæus. He laid it down*: "As the earthly bread after consecration is no longer common bread, but consists of earthly and heavenly bread, so also the bodies which partake of the eucharist are no longer transitory, but are nourished by the body and blood of the Lord." Similarly he held that baptism rendered immortal by incorporating into the body of Christ.

In North Africa, the sacramental notions made much headway about 200. Tertullian asks indignantly if a re-married widower dare baptize and offer; as though it needed someone specially holy for this. A party called Cajanites† rejected all outward baptism, saying that Christ Himself never baptized, no apostle but Paul was baptized, Paul himself says he was sent not to baptize but to evangelise, also that a man is justified not by baptism but by faith. Replying to a lady of this party, called Quintilla, he wrote‡: "A man going down into the water without expense, and, whilst a few words are uttered, being washed with so much simplicity, without pomp, without any new preparation, rises again, not much if at all cleaner—on which account his gaining eternity is thought incredible! O wretched unbelief!" He taught that baptism freed a man from the corruption of nature, and restored him to his original purity and likeness to God. He held that ceremonies were only valid within the one visible church; but while saying that baptism ought to be administered by the "chief priest," the bishop, he yet allowed "Baptism may be administered by all"—from whom he presently excludes women. And while attributing the remission of sins

* Neander, "Dogma," 237. † *Ibid.*, 229. ‡ *Ibid.*: "Antignostikus, 328."

to baptism, he yet grants* that if a man die first, faith is sufficient for salvation. In another treatise on Repentance,† he expresses somewhat truer views thus: "The blotting out of sins is entirely secured to those who are about to enter the water; but to obtain that, men must labour for it. Some make God's free bounty a bounden service; but if He does it being compelled against His will, He gives us a sign of death instead of a sign of life. That laver is the seal of faith which begins with the faithfulness of repentance and is commended by it."

Cyprian, his disciple,‡ bishop of Carthage in the next generation, expanded these sacramental views, and in his letter to Fidus, on behalf of sixty-eight bishops, implied that baptism saved infants from damnation. He said explicitly in letter seventy-three: "The Holy Spirit is received through baptism." He also logically upheld infant communion, and said that to be excluded from the Lord's Supper was to be far from the sanctifying influence of Christ and His body. His tales about the alarming consequences of partaking unworthily betray sad superstition, though still he requires that faith be attested by works. The sacramental views developed sacerdotalism rapidly, and he viewed the bishop as replacing the Old Covenant priesthood, though others still had and exercised some rights.

Augustine was next to handle these doctrines, and fortunately the extravagance of the Easterns led him to sounder conclusions. The Donatists § were asserting that sacraments were only valid within the Catholic Church, and he wrote against Petilian: "The sacraments are everywhere valid wherever Christ's institutions are administered; it does not signify what man is, but what Christ is—everything proceeds from Him." "Sacraments are visible signs of divine things, but in them the invisible things themselves are honoured." "The Lord did not hesitate to say, 'This is My body,' when He was giving a sign of His body."

Eusebius of Cæsarea and Gregory of Nazianzen were careful to speak of the Supper bread and wine as symbols—images. But Cyril, of Jerusalem,|| assured his hearers that the wine was not

* Neander: "Dogma," 232.

† *Ibid.*: "Antig.," 341.

‡ *Ibid.*: "Dogma," 233, 242.

§ *Ibid.*: "Dogma," 400.

|| *Ibid.*: "Dogma," 408.

wine; it was Christ's blood. Gregory of Nyssa welded together the two errors in a discourse on the baptism of Christ: "As the bread is common until it has become and is the body of Christ, so the priest by his newly received consecration is separated from the common multitude." Theodoret held to the same double view, that the bread and wine were in substance the same, but to the soul were body and blood, and were to be revered. Chrysostom followed on the same lines. All these writers agree with Gregory of Nyssa in his doctrine: "The child is by baptism placed in the paradise whence Adam was expelled"; or with Chrysostom*: "They who approach the baptismal font are not only made clean from all wickedness, but holy also, and righteous." True that Chrysostom himself was a great evangelical preacher, but the ritual element was ever striving for mastery, and even in his homilies on repentance we find him exalting merely external acts: "The fourth road of repentance! What may that be? Almsgiving, the queen of the virtues, and the readiest of all ways of getting to heaven, and the best advocate there. †Hast thou not understood from the instance of the ten virgins in the gospel, how that those who, although they were proficient in virginity, yet not possessing the virtue of almsgiving, were excluded from the banquet? Hast thou a penny? Buy heaven. Alms are the redemption of the soul. So great is virginity that none of the ancients could hold to it; learn of what magnitude it is, think what the labour is which the course of life exacts; see how great a virtue is virginity since she has for her sister, Almsgiving." ‡ "Look well to the monastic tribe, blest and admirable as it is; fasting makes angels of them, men though they be." On the other hand, while thus praising Charity, Celibacy, and Abstinence as meritorious in themselves, he yet commented on the Hebrews concerning the Lord's Supper§: "In and for itself, neither those who only take it once a year, nor those who take it more frequently, nor those who take it more seldom, are right; but those who come with pure consciences, pure hearts, and pure lives."

(To be continued.)

* Taylor: "Ancient Christianity," I. 237. † *Ibid.*, I. 218.

‡ *Ibid.*, I. 257. § Neander: "Memorials," 285.

CHRIST THE SAVIOUR OF THE WORLD.*

THIS is Christ's own statement of His purpose in coming into the world. He who began His earthly course under the angelic announcement, "He shall save His people from their sins," who began His brief public career with the declaration, "God sent not His Son into the world to condemn the world, but *that the world through Him might be saved,*" virtually ended that course and career with this the supremest of His claims—"I came to save the world." Glad and grateful faith has in all ages had but one response to give to this solemn and gracious declaration, sometimes voiced by the Apostle: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners;" sometimes by the simple soul exulting in its individual experience of the Divine mercy: "My spirit hath rejoiced in God my Saviour;" and sometimes by the Spirit-moved multitude: "This is indeed the Christ, the Saviour of the world." Faith has but one way of receiving this unique utterance; unbelief has many ways. One of its ways is to assent to it as a statement of fact, but to ignore the fact itself; to allow that Christ did come to save the world, but to refuse or neglect to accept Him as a personal Saviour. Another of its ways is flatly to deny the claim of Jesus, to deny that the world has any need that He should so have come, to deny that His coming, as described in the Gospel, ever took place.

Between these two extremes unbelief works variously, so much so that it would be difficult to describe all the ways in which it approaches the truth so explicitly stated by Jesus. We will mention only two—the two which are, perhaps, most frequently met with among those who read this paper. One is to say: "Yes, He is a Saviour—one of many"—and then to quote the names of others whom men are at liberty to choose to the utter rejection of God's Son. The other is confidently to put forward an arbitrary and quite inadequate interpretation of Christ's words, and say:

* From the *Evangelist*, published at the Baptist Mission House, Dacca, and inserted by request. The article is as applicable to England as it is to India.

“He represents what salvation is ; He shows men how they may be saved.”

It is not our intention to discuss the two theories thus stated. Our purpose is simply to bring them into view alongside Christ's own words, “I came to save the world,” and to invite all reasonable minds to consider what the substitution of such theories for the candid acknowledgment of the truth declared by Christ involves.

As we have said, the meaning of Christ's words cannot be mistaken. Unhappily, the habit of using words relating to spiritual things in other than their natural and recognised sense so prevails in India to-day, that it has become necessary for it to be constantly pointed out that the Lord Jesus means what He says, and that He uses words in their ordinarily accepted signification, so that His meaning is to be sought in the words themselves, and not in some gloss of man's conceiving.

Since this is so, the two theories referred to involve a direct denial of the claim of Christ, and this, again, involves—awful as it is to think it—an impeachment of His trustworthiness, if not of His truthfulness. “I came to save the world” at once declares the nature of Christ's work and its extent. If He came TO SAVE, reason, and the right use of terms, demand that He be designated and honoured as Saviour; if He came to save THE WORLD, it is inconceivable that there can be any Saviour but He. If the term “save” represents the perfect meeting of the need, here and hereafter, of the whole being of the individual man, the other term, “world,” represents the whole number of those in whom such need exists; so that Christ claims, in this brief fragment of a sentence which we are considering, a relationship to the human race as a whole, and to every human being severally, which no other can, in any sense, share. He claims to be the only, because He is the sufficient, Saviour of men.

Will not our readers bring their delusive theories to the test of Christ's witness to Himself, and let the word of Him who is The Truth determine their thought concerning Him, and prompt that faith which makes the saving power of the Son of God matter of blessed experience ?

NOTES ON NATURE : JUNE.

JUNE enters to the swaying of the bells of the lilac, wreathed in rose, while the laburnum stoops to lift her train. Her path lies through the tall grasses of the meadows which bend their heads and do obeisance, or stand on guard in their head-gear of busbies, the grenadiers of the floral world. On goes the Queen of the year, up avenues of trees in liveries of green, to her Palace of Charms, where pansies of all hues open wide their eyes at her beauty, and many a bloom presents its perfume as an offering.

Roses of divers colours and conditions will be out in their beauty ere the month ends. Some sorts, in sheltered situations, venture forth in May, and under the eaves of a sunny porch we have seen the *Gloire de Dijon* adorning the spring days; but for a lavish display and the deeper tints one must wait for Midsummer. Then the fronts of old houses will blush with delight as all the crannies and wrinkles of age are hidden by the pink petals of the mouthly rose, and covered by the long flesh-coloured shoots which overreach the eaves. It seems a pity that more people do not take the trouble to beautify the outside of their dwellings with flowers. One would suppose that the unsettled state in which most folk live accounts for the paucity of display in this direction. Yet there is a great deal more talk than go, and tenants stay longer in one place than their restlessness would lead you to think possible. We knew a lady well who thought it prudent to give her landlord notice every year. This she did for ten years. Sir Walter Scott gave good advice in "The Heart of Midlothian":—"Ye may be aye sticking in a tree; it will be growing, Jock, when ye're sleeping." And we may add, if he who plants does not see its beauty, he will have sown joy and gladness for the days to come that others may reap. Tree culture is one of the few unselfish operations in which men can take part. We are glad, too, that the moral use of the care of plants has penetrated to our prisons. The presence of flowers in hospitals has long been recognised as desirable. Have you ever watched the weak wake to smile at the sight of some choice bloom? Then you will seek again in like manner to light up the wan face with pleasure. We remember that it was our wont years ago to place on the pillow of a dying friend bunches of fresh-gathered *Niphetos* roses. It was not much to do, but her appreciation remains as one of the memories which we guard against the rasping hand of other days. The *Niphetos* rose is, to our way of thinking, one of the most exquisite of all blossoms. Its snowy petals may well stand among the emblems of purity. The half-opened buds remind us of furled white banners, and when you see them carried on a trailing stem, set with glossy green leaves, you can, without much effort, get the picture of a cluster of virgins bearing the signs of the white cross.

What cruel hands florists have laid on the Queen of Flowers! The names given to roses call up strange associations. Very arbitrary, and sometimes

even vulgar, are the marked appellations of our favourites. To call a strain after the successful producer can be tolerated, even though as far from the idyllic as "John Hopper," but to hand it to us labelled with the name of some moth of fashion is sacrilege indeed.

The forget-me-not, *par excellence*, begins to flower in June. You will find it by clear running water, with eyes as blue as the azure of the sky above. The odours of the honey-suckle, dog-rose, red clover, and sweet-scented vernal grass are now borne upon the soft breeze from fragrant hedges, and from meadows deep and cool, laved by brooks which ripple in rhythm with the rustle of summer leaves, far, far away from the hot pavement, the stuffy office, the littered garbage of the spent market, the slum and frowsy garret where the worn-out rake in his delirium "babbles o' green fields."

Nor does the "garish day" monopolise the tints and scents. Through the sunlight of the June night the white campion gives its offering to the still hours, and the catch-fly spreads its scented snares. Later on the evening stock bathes the very air with perfume, which continues through the time when the tall-stemmed primrose hangs the garden ways with saffron lamps. Neither are the fertile tracts alone made glad, for now the wilderness rejoices and the desert blossoms. There is a flower of the campion order, coming out in June, whose home is by the stormy, sandy shore, where the trail of drift-wood marks the track of the tide. Here, tossed by wild winds, on tiny stems, the type of much in life braves out its day. Its white flowers bend to the gales, but yet it flourishes, drinking

"From arid sand and salt sea dewdrops strength."

So have we seen some frail woman, dwelling amid the rude elements of a hoisterous world, show forth the modest blossoms of holy trust and love. And thus, too, as we ruralise we learn

"To look on Nature, not as in an hour
Of thoughtless faith, but hearing oftentimes
The still, sad music of humanity."

H. T. S.

SUNDAY MORNINGS WITH THE CHILDREN.

VI.—A LEAD PENCIL.

THE text from which I am going to talk to you this morning is the lead pencil which I hold in my hand. It is a small round piece of wood which has encased within it a thin, slender stick of black lead. Its value is great, but you can purchase it, or one like it, for a penny.

I. The first thing I want you to notice concerning it is that it was made, and did not grow. Trees, plants, fruits, and flowers grow, by the force of the life within them, but clothes, knives, chairs and tables, organs and harmonium, pens and pencils are made. They are the product of man's thought and labour, and without that thought and labour they could not be.

God makes us dependent for many useful and even necessary things on our own efforts. The materials out of which we make them are His. He creates them and supplies them to us, but we have ourselves to turn them to their various uses, and so be co-workers with Him. Such pencils as we now have did not always exist. For a long time men used small square pieces of lead—plumbago or graphite, supplied direct from the mines and cut into the proper size and shape. From these there were left over smaller bits, cuttings, and dust which used to be wasted, until a man of ingenious mind hit upon the plan of collecting them, grinding them to powder, and then subjecting the powder to great pressure in dies. There is, as the result of this pressure, produced a cake as solid and compact as the natural graphite, and equally suitable for cutting into thin square rods, and in this way pencils are made. Or, in other cases, lead is mixed with clay and carefully purified. It is then made into a sort of dough, placed in a strong metal cylinder, which is perforated with holes of various sizes, and the black lead mixture is squeezed out through the apertures and dried; the strips are cut into the proper lengths for pencils, and after being hardened they are ready for use. The wood used for pencils is the Virginian or Florida cedar, which is straight grained and easily cut. The cedar is cut up into rectangular pieces of the proper size, the one which contains the groove for the lead being thicker than the other. When the lead is inserted the two pieces are glued together and then cut round by machinery. It is stated that at Nuremberg there are more than a score of factories, employing in all nearly 6,000 hands and producing annually some 250 million pencils worth about £420,000.*

II. A lead pencil is made for a purpose. It is not intended to be an ornament or a plaything. You do not use it for lighting a fire, but write with it. Whatever other qualities it possesses, it is useless unless it marks or writes. It is intended to express thought and feeling, to convey messages, to preserve a record for memory, or it is used in drawing to make lines, squares, circles, and triangles, to reproduce the form of a house or a tree, a coach or an engine. The pencil is made for a purpose, and so we are created for a purpose. The chief end of man is to glorify God and enjoy Him for ever. We have to copy the things which God shows us, to imitate the example of our Lord, to interpret truths, principles, and precepts He has revealed to us. We glorify God by writing purely and faithfully the story of life. We are writing by our actions every day things good or bad—expressing thoughts, feelings, and desires—recording for after reference, throughout all time, who and what manner of beings we are—proving whether we are good or bad.

III. A pencil writes what the hand which holds it determines, and the hand writes what the mind and heart determine. A pencil does not work spontaneously, of its own will, or automatically by its own power. Everything depends on another power behind it. You will write your life story as

* For the facts stated in this division I am indebted to the article on Lead Pencils in *Chambers' Encyclopædia*.

your mind and heart direct. "Out of the heart are the issues of life." If it be pure and good, the story which you write cannot be evil. Hence you should pray "Create in me a clean heart, O God, and renew within me a right spirit." Ask Him to take your heart into His keeping, that it may love that which is true and good. Let your times, your lives altogether be in His hands, and then the story you write will be made up of pure thoughts, high resolves, and noble deeds, and not a blurred and blotted record of weakness, sin, and shame. It is said of a certain great poet that at times Nature herself seemed to take the pen out of his hand and to write for him with her own bare, sheer, penetrating power. His poetry was then at its best, not weak, commonplace, and prolix, but full of life and spirit, simple and graceful in form, fine and elevated in feeling, beautiful in imagination and lifting up the mind to higher things. Let God direct your hand, and your writing will always be good.

IV. A lead pencil needs constant sharpening. When you buy it in a stationer's shop or receive it at school it will not write. You must first of all make a point at one or other end of it—a fine, sharp point. Then you will find that as you use the pencil the point loses its sharpness and wears away. It becomes in course of time so thick and dull that you can do nothing with it. It makes no clear, bold lines. You do not, however, throw the pencil away, but take out a knife and sharpen it. Now, as it is with a lead pencil so very much is it with ourselves. We have to undergo a process of sharpening, so that all our powers may be concentrated on a single point. We frequently speak of the sharpening of our wits and judgment and feelings. We sharpen our minds by knowledge and experience, by contact with our fellow-men, and by work. You children sharpen your minds by attention to your lessons and doing your class-work thoroughly, by preparing for examinations, by conversation and discussion, and also by a healthy ambition, striving not unkindly to be the first and do the best. We sharpen our moral and spiritual powers by the study of the Bible and prayer, by communion with God and friendship with men, by manly and generous exercise. We must seek new supplies of wisdom, grace and strength, and take care that we are not dulled by use. Sometimes God sharpens us by affliction, by sorrows, disappointments, and rebukes. We are made to suffer loss, endure pain, bear heavy burdens, and the experience brings us nearer to God and quickens our love to Him, so that we become better, truer, and more faithful.

V. The last point about which I shall speak is that a lead pencil wears away. It becomes shorter and shorter until at last there is so little of it left that we throw it away as useless, and we have to buy a new one. It is the same with our lives—certainly with our physical, earthly lives, the life of the body which perishes. Our powers become exhausted, the body itself decays and is laid in the grave. We none of us live on earth for ever. Our time extends it may be to twenty, forty, fifty, sixty, or eighty years; aye, and many are called away in their teens. How soon we must be called away we know not. Let us be thankful that the body is not ourselves. There is within

us a spiritual part, immortal and imperishable. The Apostle Paul said of himself that while the outward man perished the inward man was renewed, made young again day by day, and when at length he put off this tabernacle he knew that he had a building of God—a house not made with hands, eternal in the heavens.

JAMES STUART.

DR. MACLAREN'S MESSAGE TO THE YOUNG.—Our young readers, equally with their seniors, will be pleased to see the portrait of Dr. Maclaren in the present number of this magazine. They will also be pleased to read the message he recently wrote to the children in his Sunday-school, who sent him their congratulations on his seventieth birthday. In acknowledging their kind message he said, "I heartily thank them for it," and added: "The best return I can make is to wish that they may, in their young days, give their hearts to Jesus Christ, and then, if ever they come to be as old as I am, they will be able to say as I can that He is a good Master to serve, and has nothing but good to give His servants. I was baptized when I was eleven years old. I am now seventy, and for all these years Jesus Christ has given me far more than I deserved. He will do the same to every young heart that will love and serve Him."

NOTES AND COMMENTS.

THE EX-PRESIDENT OF THE BAPTIST UNION.—We cannot allow our friend, the Rev. J. G. Greenhough, M.A., "to lay aside the robes of office" without offering to him our sincere congratulations on the efficiency with which he has discharged his presidential duties, and an expression of our gratitude for the generous manner in which he has met the innumerable calls upon his time and labour. He has not only attended to the formal and routine duties of his office in Furnival Street, but has visited churches in all parts of the country, spoken at Association meetings, attended ordination services, opened new chapels, preached at anniversaries, and been in a sense ubiquitous. How he has been able to get through so vast an amount of exhausting labour, and to be always at his best, we cannot imagine. He has certainly been a model President. It is fortunate for the reputation of the chair that Mr. Greenhough is followed by so strong and popular a man as Mr. Tymms, who, we feel sure, will do the utmost in his power to serve our churches. In fairness to Mr. Tymms, it should be remembered, as he himself suggested, that his duties as Principal and Professor make it simply impossible for him to be frequently from home. The claims of his students demand his presence at Rawdon, and brethren will no doubt considerably bear this fact in mind. One other word of congratulation must be accorded to Mr. Greenhough. He has, to use the modern phrase, broken the record in another direction. Never before has it fallen to the lot of one man to preach four of the "annual" sermons during the May meetings. Mr. Greenhough preached for the Baptist, the Wesleyan, and the London

Missionary societies, as well as for the Liberation Society ; and as to the excellence and power of these sermons, as to their intellectual force and incisiveness, their clear spiritual vision, their passionate love for Christ, and their practical power, we have heard but one opinion. No better sermons could have been delivered ; their diversity in form was as striking as the unity of their spirit. They lifted their audience to the highest level, and will all of them be long and gratefully remembered. May God spare our friend for many years to come, and enable him to continue his invaluable service to our churches !

THE CONGREGATIONALIST TRIBUTE TO DR. MACLAREN.—At the Complimentary Breakfast Dr. Guinness Rogers said that it had occurred to Dr. Mackennal and himself that the Congregational ministers of England should have some share in the celebration of Dr. Maclaren's Jubilee, and that an address was in course of signature, which would be engrossed in an album and forwarded to the Doctor. We understand that the address has been signed by almost all the leading Congregationalists. It reads as follows :—
 “DEAR FRIEND,—We, the undersigned Congregational ministers, your brethren in the service of Jesus Christ, desire to tender our most hearty congratulations on the completion of the Jubilee of your pastoral service. We do not yield even to those who are more intimately associated with you in your branch of the great Congregational family in strong personal regard or in admiration of the great work which God has enabled you to do. We thank God on your behalf for the high ideal of the Christian ministry which He has enabled you to maintain throughout your long and distinguished career. In common with multitudes of others of all churches, we have felt the inspiration of the sermons which have given you so high a position in the Christian pulpit of our country. We gladly recognise and reciprocate the catholic spirit which you have always shown, and which has contributed so largely to create the friendly relations which at present exist, not only between the two sections of Congregationalists, but also among Free Churches in general. We earnestly pray that your quickening spiritual influence may be strengthened and widened, and that your closing years may be brightened and cheered by the consolations of that Gospel wherewith you have so often comforted and strengthened others.”

“WANTING IS WHAT?”—Our space does not allow us to refer at length to the meetings of the Congregational Union, which, like our own, were decidedly above the average. The action taken in regard to the Education Bill has our hearty approval, and we rejoice in the many evidences given of revived spiritual life and more resolute aggressive work. The address of the Chairman, the Rev. J. Morlais Jones, with the above title, was eloquent and timely. Some of its statements were too unguarded, and are open to misapprehension. We have not all accepted either Darwinism or the Higher Criticism so fully as Mr. Jones's words imply, nor are we prepared, without considerable reservation, to follow

such masters in theology as Wendt and Beyschlag. The tribute to Dr. Martineau was neither relevant nor timely, and, for ourselves, we are glad that the Free Church Congress is a congress of Evangelical, and therefore not of Unitarian churches. We endorse Mr. Jones's plea for a restatement of Christian truth, for the setting right of the relations between different churches, and a restatement of Congregationalism ; but the most important matter of all is the renewal of the purely religious life of the churches, on which he dwelt with pathetic eloquence and force, and we trust that his remarks on this supremely momentous point will receive the attention they deserve.

"IAN MACLAREN" ON BAPTISM AND THE LORD'S SUPPER.—In his new work on "The Mind of the Master," the Rev. John Watson makes a significant reference to the two Christian sacraments. Speaking of the fact that Jesus fused His disciples into one body, and united them to each other by binding them to Himself, he says: "Loyalty to Jesus was to be the spinal cord to the new body, and the sacraments were to be the signs of the new spirit. Each was perfect in its simplicity—a beautiful poem. One was baptism, where the candidate for God's Kingdom disappeared into the water, and appeared again with another name. This meant that he had died to self and had risen a new creature, the child of the Divine Will. The other was the Lord's Supper, where Jesus' disciple eats bread and drinks wine in remembrance of His death. This meant that he had entered into the spirit of his Master, and given himself to the service of the world. Those are the only rites of Jesus, those His bonds ; and with this lowly equipment, two pledges of sacrifice, began the Kingdom of God." Whether this is the teaching of the Westminster Confession or not, it is at anyrate good Baptist doctrine.

THE MEANING OF THE LORD'S SUPPER.—At a conference of Baptist ministers, held a few weeks ago in New York, the Rev. J. M. Whiton read, by special invitation, a paper on "The Meaning of the Communion," which a writer in the *Standard* characterises as beautifully written and full of the sweetest spirit. Dr. Whiton took the position that the view of Zwingli was not adequate. The ordinance was a memorial, but it was more. The Calvinist view, represented in the Westminster Confession, he thought nearer to the truth. The Supper emblems the fact that the believer is a partaker of the very life of Christ. Every Christian is thus to become a sharer in Christ's work. Our lives are to be given for the world as His was. The truth after which the Romanist aims, but misses, is that there is to be a perpetual giving of the life of Christ to the world, and for the world, through the life of His disciples. They are "to fill up that which is behind in the afflictions of Christ." The paper was discussed the following week. Dr. D. C. Hughes took the position that the ordinance is "nothing more nor less than a memorial." Dr. E. E. Chivers thought that the ordinance, in accordance with New Testament teaching, is more than a memorial. It has in it a

present fellowship, and also contains a prophetic element. It was explained that the paper of Dr. Whiton was not designed to advocate sacramentarianism, but to propose a more proper view than that of the theory of a simple memorial, in order to meet the sacerdotal idea which is creeping into theological thought. The brethren, it is added, were not all of one mind, so that there was quite a good discussion. The subject needs discussion in England also. Even Baptists are not entirely of one mind about it.

THE LATE MR. EDWARD ALEXANDER GIBSON, J.P., of New Barnet, was one of those business men who, through the consistency of their character and the devotedness of their lives, prove the strength of our Nonconformist Churches. Mr. Gibson was the son of the Rev. J. Gibson, of North Curry, Somerset. On his removal to London he was brought into association with the Rev. W. G. Lewis, of Westbourne Grove (for many years Editor of the BAPTIST MAGAZINE), and was a deacon and an active worker in his church. He subsequently occupied a similar position in the church at Ladbroke Grove, under the pastorate of the Rev. R. H. Roberts, B.A. For the last eight years Mr. Gibson was connected with the church at New Barnet, where he served as deacon and treasurer. His pastor, the Rev. A. E. Jones, writes: "In the hope of getting rest and recruiting his strength, he removed to the bracing northern suburb. There his noble character soon manifested itself, and the burdens of work grew and multiplied until they literally bore him down to his grave. Never had pastor a truer friend, church a nobler worker, or district a more disinterested public servant. He has gone, lamented and loved by all who knew him." Mr. Gibson was a member of the Committee of the Herts Union of Baptist Churches, and took a deep interest in its work. He was a true friend to our village churches and their pastors. For many years past he not only subscribed to the BAPTIST MAGAZINE for himself, but sent copies of it to various evangelists and pastors. He frequently expressed to the Editor the pleasure he had in thus serving Christ and the Churches.

PUBLIC AFFAIRS.—*The Education Bill* passed its second reading in the House of Commons by a majority of 267, the Irish vote being almost entirely given to the Government. The greater part of those who voted for the second reading are, however, dissatisfied with the Bill, and it is to them and not to members on the other side that Mr. Balfour's cynical remark applies: "They spoke one way and voted another." It is certain that the Bill has not yet assumed anything like its final shape. Notice has been given of more than a thousand amendments. We do not agree with those who advise Nonconformist members to abstain from all part in the discussions in Committee. They should rather seek to improve the Bill; to make it as harmless as possible to our Nonconformist interests, especially in the villages, letting it, of course, be understood that when the opportunity for it comes, as come in a few years it will, they will reverse the obnoxious provisions of the Bill, and insist on a system of education which shall be in the truest sense national, unsectarian, and efficient. The Clerical party are by no means agreed as to the merits and

the probable results of the measure. Many clergymen dread the 27th clause as likely to sap the foundations of their supremacy, and some of them avow that they will not, under any circumstances, admit Dissenting ministers or teachers into their schools. It is more and more evident that the Bill settles nothing and unsettles everything.—*The Outlook in South Africa* is in some respects more cheerful. The rising in Matabeleland is practically suppressed, and it is hoped that quietness will soon be fully restored. For good or for evil the British have taken, and will keep, possession of the land, and the churches should see to it that while the Chartered Company, under whatever conditions, carries on its operations there shall be no dearth of missionary labourers. We shall as a nation be deeply culpable if we regard the land which has been seized simply as a source of material gain. We are under obligations to the native races to seek their enlightenment and salvation, and these obligations are intensified tenfold by the course of recent events.—Of the *Transvaal* it is difficult to speak with confidence. We had hoped that in the interests of all parties alike the sentences on the chief prisoners would before now have been greatly modified and reduced to a reasonable minimum. They are apparently to be commuted piecemeal, and it is but too evident that Mr. Krüger—probably because of pressure put upon him by men less generous than himself—is holding the prisoners as hostages. Mr. Chamberlain has before him one of the most difficult tasks which has ever fallen to the lot of a British statesman, and has to fight his way through keenly conflicting interests. The delay of the inquiry into the responsibility of the Chartered Company seems to us unwise and injurious, but in the main the Colonial Secretary has followed a patriotic and statesman-like course. His aim is, in his own words, “to fulfil all our legal obligations and to maintain all our legal rights.” We trust his efforts in this direction will be successful, and that he will throughout pursue a policy which will eventually reconcile the interests of the two chief races concerned.—Of *Armenia* we can only repeat the same weary, disheartening, and, to our British nation, disgraceful tale. Forced conversions, persecution, and slaughter are still doing their deadly work, and there is apparently no one with courage and authority enough to bid the Sultan and his myrmidons stay their hand. Lord Salisbury’s recent utterances, especially when compared with the brave words and solemn warnings of a few months ago, are humiliating in the last degree—humiliating to himself and his Government and to the nation which, in view of our treaty obligations, suffers such things to be. This is no political question, but a question of humanity and religion.

MR. ELLIOT STOCK has sent out *THE GLORIOUS PERSON AND WORK OF THE HOLY SPIRIT*, being Six Addresses delivered in Devonshire Square Church, by Revs. Archibald G. Brown, W. Fuller Gooch, E. G. Gange, William Cuff, F. B. Meyer, B.A., and Geo. P. McKay. Admirable and timely addresses they are. Our pastors and teachers would do well to master them.

REVIEWS.

THE QUOTATIONS OF THE NEW TESTAMENT FROM THE OLD. Considered in the Light of General Literature. By Franklin Johnson, D.D. Baptist Tract and Book Society, 16, Gray's Inn Road, Holborn. 7s. 6d.

ALTHOUGH the Bible is much more than literature, and has mainly to be interpreted in view of its revelation of religious or spiritual truth, it is, of course, undeniable that it has come to us in the form of literature, and that its writers have on this account to—partly at least—be interpreted by literary laws. "They have produced all the chief forms of literature, as history, biography, anecdote, proverb, oratory, allegory, poetry, and fiction. They have needed, therefore, all the resources of human speech—its sobriety and scientific precision on one page, its rainbow hues of fancy and imagination on another, its fires of passion on yet another. They could not have moved and guided men in the best manner had they denied themselves the utmost force and freedom of language; had they refused to employ its wide range of expressions, whether exact or poetic; had they not borrowed without stint its many forms of reason, of terror, of rapture, of hope, of joy, of peace. So, also, they have needed the usual freedom of literary allusion and citation, in order to commend the Gospel to the judgment, the tastes, and the feelings of the readers." On the subject of quotations, by the writers of the New Testament from the Old, various difficulties have been felt—as to whether, for instance, they quoted directly from the Hebrew or from the Septuagint. Occasionally their quotations are inexact, and apparently of set purpose altered, sentences and phrases are grouped together in a composite fashion, as if they formed one quotation; the writers attach to seemingly plain passages an allegorical import; and apply to Christ statements and predictions which originally referred to others. These and other difficulties are frankly considered by Dr. Johnson in a volume which has probably grown out of college lectures. Ministerial and other students will find in the perusal of this work not only a valued mental discipline, but a mine of suggestion. It is a brilliant example of a method of study—rigid, minute, and thorough-going, which should be more generally followed, never shirking a difficulty or trying to get over it by invoking the aid of a principle which forecloses discussion. The illustrations, drawn both from ancient and modern literature, especially from our great English classics, indicate a wide range of reading, a retentive memory, and a fine power of discrimination, and are really of great value in disposing of difficulties which might otherwise have been deemed insuperable. We strongly commend the book as one which all intelligent Christian men should master.

HISTORY OF CHRISTIAN DOCTRINE. By George Park Fisher, D.D., LL.D., Professor of Ecclesiastical History in Yale University. Edinburgh: T. & T. Clark. 12s.

IF the volumes of the International Theological Library do not appear so rapidly as was expected, they are certainly worth waiting for, and, as one after

another falls into our hands, we feel that we have the very best of its kind which is to be had. Prof. Fisher is himself an expert theologian, and has for many years past filled with honour the Chair of Ecclesiastical History at Yale. His subject is so comprehensive, and in some respects intricate, that several volumes could profitably be devoted to it. But he has the advantage of being thoroughly master of it, and writes with the ease of one who is conversant with every inch of his ground. He has a happy art of condensation, and in a few crystalline, compact sentences enshrines thoughts for which many men would require pages. His mind is calmly judicial. Rigid impartiality is one of the prominent notes of his work, and he also observes a just law of proportion. Neander and Hagenbach have made us all their debtors by their valuable histories, while for special subjects we are indebted to Dorner, Müller, Ritschl. Prof. Fisher's history, however, fills a distinct place of its own and brings down the review of doctrine to our own times, pointing out the characteristics, not only of ancient and mediæval theology, but of nineteenth century movements as well. Origen, Augustine, Scotus, Wessel, Wycliffe, Luther, Calvin, the Jesuits, the Wesleys, Jonathan Edwards, Hodge, the Tractarian School, Thomas Erskine, McLeod Campbell, Matthew Arnold, and Huxley, all find an appropriate place in these pages. The Ritschlian system is succinctly described, as are its modifications in writers like Kaftan and Herrman. English students will note with special interest the section dealing with theology as affected by modern materialism and scientific researches. There is no point of moment on which we shall consult Dr. Fisher's learned and luminous pages without profit. To make a special study of the work for three or four months consecutively would be at once fascinating and instructive.

DOCUMENTS ILLUSTRATIVE OF CHURCH HISTORY. Compiled from Original Sources by Henry Gee, B.D., F.S.A., and William John Hardy, F.S.A. London: Macmillan & Co. 7s. 6d.

To the student of Church history few recent works are more indispensable than this. As an aid to the study of the religious and ecclesiastical life of England these documents, not hitherto generally accessible, are of first importance. They all relate to a time when the State exercised a more direct and stringent supervision over ecclesiastical life than it does to-day, and when every departure from the worship of the State Church was treated as a civil crime. They date from the Council of Arles, A.D. 314, to the Act of Settlement, A.D. 1700. There are various Canons and Charters, the Constitutions of Clarendon, John's Surrender of the Kingdom to the Pope, the Church Clauses of Magna Charta, the Lollard Conclusions, the Supremacy Acts, the Treasons Act, the Acts for the Dissolution of the Monasteries (Smaller and Greater), the Acts of Uniformity, the Root and Branch Petition, the Solemn League and Covenant, the Corporation Act, the Five Mile Act, the Test Act. The view that we here obtain of the relation of the clergy of different orders to the State is very significant. We naturally perhaps look with special

interest to the documents associated with the Reformation. Many of them relate to the suppression of Puritanism and Dissent. In the ecclesiastical history of England the tale of persecution is "writ large." In view of the story here unfolded, the marvel is that Nonconformity has survived at all. The world progresses after all. The editors, we should add, have gone to the original sources, and have translated the documents that were written in Latin and Norman-French. They also prefix to the documents brief notes explaining their origin, the purpose for which they were written, &c. The work is certainly a boon to all students of history.

THE BOOK OF THE TWELVE PROPHETS (commonly called the Minor). By George Adam Smith, D.D., LL.D. In Two Vols. Vol. I. : Amos, Hosea, and Micah. Hodder & Stoughton, 7s. 6d.

THE welcome announcement was made some months ago that Dr. George Adam Smith had undertaken to write on the Minor Prophets in *The Expositor's Bible*. His brilliant volumes on Isaiah were an ample guarantee that his work would be masterly and interesting. He is an accomplished Semitic scholar, a fearless and reverent critic, and a skilful literary artist. He has visited the Holy Land, and studied with minute care the geographical and social surroundings of the prophets. His lively and picturesque style imparts to his pages a charm to which few can be insensible, while his minute knowledge of history enables him to suggest illustrative parallels which, for the most part, are as luminous as they are ingenious. Dr. Smith is, on many important questions, a follower of the higher critics, and adopts throughout a distinctively modern standpoint. In his interesting Introduction he compares the prophet in early Israel to the Semitic soothsayer. "In consulting the Divine will he employs the same external means, he offers the people for their evidence the same signs as do the seers or soothsayers of other Semitic tribes. He gains influence by the miracles, the wonderful things which he does. Moses himself is represented after this fashion." The differentia were ethical. The religion of Jehovah evinced an ethical force shared by no other creed. It was, therefore, an authentic revelation of a real Being. Push this thought and it means that there was a Power and a Personality behind the Hebrew *Man of God* not revealed unto others. The studies on the Eighth Century in Israel and on the Influence of Assyria upon Prophecy, are masterpieces of compact thought and concentrated research. The exposition of the three prophets, with which the volume specially deals, proceeds on broad general lines—not discussing each verse with the minuteness of Dr. Pusey's great Commentary, but elucidating and applying the principles for which the prophets contended. We have virtually, however, a new translation of the whole text embodied in the exposition which is itself a suggestive commentary. We note that Dr. Smith accepts literally the story of "The Prodigal Wife" in Hosea, and treats the record as that of an actual personal experience. The point has always been regarded in diverse lights, and we do not think that Dr. Smith's pages settle the controversy. The generalisation that Amos was the prophet of conscience

and Hosea the prophet of repentance, that the one enforced the majesty of the Law, and the other the greater power of Love, is, for the most part, fully borne out. Whatever may be our judgment on minor points we cannot but be grateful for a work which discloses in these prophets a wealth of thought and language, of profound ethical and spiritual truth, which nine readers out of ten have failed to discern. There is no fear of the Bible becoming antiquated while it can inspire such a volume as this.

THE BIBLE AND THE EAST. By C. R. Conder, Lieut.-Col. Royal Engineers, LL.D., &c. William Blackwood & Sons. 5s.

THE services which Lieut.-Col. Conder has rendered to Biblical students as an explorer under the Palestine Exploration Fund will secure for him a ready and respectful hearing in a work which is the direct outcome of personal observation and experience. He aims to show the bearing of exploration and monumental study on the understanding of the Bible. He admits our indebtedness to the critics, but contends that purely internal study has often led to conclusions which have been falsified by the recovery of a single monumental text. It has become increasingly evident that the Bible has nothing to fear from the most searching investigation. Geology, natural history, and astronomy have been supposed to create difficulties which subsequent research has removed, and science has aided faith. Our own age is emphatically an age of criticism—literary criticism—and the difficulties which press most sorely upon us are such as are incident to a period of excessive analysis and reconstruction. The evidence adduced in these pages more than proves the substantial accuracy of the Bible in every important point, and ought to enforce on the critical school a caution which some of its members egregiously fail to display. The theory which is now maintained as to the origin and structure of the Pentateuch is that an editor gathered together during the Captivity “documents which he somewhat clumsily strung together, taking extracts at will and connecting them with a thread of his own writing, and even adding important chapters. The manifest unity of design in the Pentateuch is thus explained as artificial, and the whole work becomes a series of cuttings from various sources, so ill assimilated as to be indivisible, and supposed to contain contradictions which the editor failed to see.” Concerning this theory that the Pentateuch is a series of fragments, themselves composite and loosely strung together, the author pertinently asks: “On what basis does such a theory rest? Not on language; not on the evidence of versions; not on historic statements; not on manuscripts. The whole language of the Torah is ancient; the variations of the versions of the Law are comparatively so few and so small as to prove the careful preservation of the text from an early age; the historic statements of the Pentateuch point also to an early age and not to that of Ezra; the oldest Hebrew manuscripts hardly differ at all in any important features from the received text. The only appeal that remains is to literary style—to the critical taste of the scholar, which has differed so much in a generation that what was once regarded as oldest is now supposed to be the most recent

addition. There is surely nothing which eludes the critic more than literary style. It rises and falls with its subject, and differs within the lifetime of any author. After the dry laws in Leviticus, the last chapter rises in an eloquent strain similar to that maintained throughout Deuteronomy. The Assyrian scribe in like manner will insert, in a single inscription, a poetic notice of the army's advance over rugged mountains, and a mere list of conquered tribes. A vision of a prophet of Itsar interrupts the history of an Assyrian war. In all ancient Semitic writings this sudden change of subject and tendency to repetition is observable, and most of all in the Koran. But repetition is not regarded by critics as a sign of dual authorship, for they refer to one writer the most remarkable repetition in the whole Pentateuch—namely, the account of the Tabernacle and its furniture in Exodus (xxv.-xxx. and xxxv.-xl.), first as commanded and then as made." Again: "The tree must be judged by its fruits, and the cardinal assumptions of the theory have produced a result which has no known parallel in actual literature. We know quite well what was the Jewish practice of later times. They were zealous to preserve the text of the Law, in obedience to the commands in Deuteronomy. They wrote Targums or paraphrases in Aramaic, and separate treatises on the observance of various laws forming the Mishna. When this last in turn was rendered sacred by increasing antiquity, they wrote commentaries in Aramaic on its text. But we have no knowledge of a Jewish scholar mutilating the writings of his ancestors, or of his composing a book of fragments from unacknowledged sources, linked together by a few words of his own writing. That kind of book-making is characteristic rather of our own times; and no editor who so presented to us as the Law written by Moses a composite later forgery could escape the charge of literary dishonesty." "The general conclusion from such study seems to be that, while we have distinct statements which refer to certain laws—including the Ten Commandments—to the hand of Moses himself, the Law, as transcribed in a later age from its original tables, cannot be wholly ascribed to the first Hebrew age. Additions were no doubt made, but internal evidence does not help us to say exactly when. Samuel is recorded to have written in a book the 'manner of the kingdom' (1 Sam. x. 25); and the duties of a king as laid down in Deuteronomy (xvii. 16) might well have been so described in Samuel's time. Even if we accept all the indications which have been mentioned, no historic statement carries us down later than David's time."

THE THEOLOGY OF THE OLD TESTAMENT. By the Rev. W. H. Bennett, M.A.
Hodder & Stoughton. 2s. 6d.

THE critics of the Old Testament have of late been more prominent than either exegetes or theologians, and there is, indeed, some danger of critical questions obscuring the importance of the Old Testament, as itself a revelation of God, and the preparation of the still higher revelation given in Christ. We are, therefore, thankful to receive this work from one who, while fully alive to the claims of criticism, and on some points yielding to them more than in

our judgment he should, is equally at home in discussing the ethical and spiritual value of the contents of the Old Testament and their place in the Divine economy. The manual is brief, but clear, and orderly in its arrangement, as should be the case with a work which belongs to the series of the "Theological Educator."

THE CHARTER OF THE CHURCH. Six Lectures on the Spiritual Principle of Nonconformity. By P. T. Forsyth, M.A., D.D. London: Alexander & Shephard. 1s. 6d.

DR. FORSYTH'S Lectures appeared originally in the columns of the *Independent*, and there attracted considerable notice. We are glad that he has republished them in so popular and convenient a form, and earnestly commend them to the attention of our readers. They state succinctly and clearly the principles which underlie the existence, the constitution, aims, and methods of our Free Churches, and show how those principles have worked out in history. An abler defence of our Nonconformist position, or a more powerful summons to fidelity, we could not desire than we find here. The work is, in every sense, timely. If our young people were indoctrinated in the principles here expounded, there would be little risk of their drifting away from us, either for social or—still less—religious reasons.

JOHN STUART BLACKIE. A Biography. By Anna M. Stoddart. New Edition, with Portrait. Wm. Blackwood & Son. 6s.

It is not surprising that a popular edition of this book should have been called for. It is the biography of a man who was loved by Scots in all parts of the world. To his fellow-countrymen even a casual sight of him in Edinburgh or the Highlands became an imperishable memory. Professor Blackie, the gay old Grecian Gael, was in some of his moods frolicsome and eccentric, but beneath all his gaiety there was solid, substantial worth, both intellectual and moral and spiritual. The book is bright and breezy, and we recommend those who have not yet read it to purchase it, and take it with them on their summer holiday, especially if—as so many do—they intend to spend it in the Scottish Highlands, almost every inch of which Blackie knew, and whose glories he has celebrated in inspiring song.

RULING IDEAS OF THE PRESENT AGE. By Washington Gladden. James Clarke & Co. 4s. 6d.

THIS volume is an exposition of the truths which have become dominant ideas in the religious thought and life of our day. They are the springs of the most important intellectual and spiritual movements going on around us, the forces which are at work producing a new reformation in our religious and social life. Dr. Gladden treats of the questions of the relation of man to God, of man to his fellows. He shows how wide is the sphere of religion, and how urgent the need of ethical renewal. His book is strong and thoughtful, and will prove most suggestive to Christian workers as to the lines on which they may seek successfully and safely to guide the thought of those under

their influence. Every minister anxious to understand his age should study the book ; for, despite a few Americanisms, it is as well adapted to British as to American needs.

THE IMAGE OF GOD, and Other Sermons. By Rev. J. M. Gibbon. London : Elliot Stock, 62, Paternoster Row, E.C. 4s. 6d.

MR. GIBBON has an established reputation as one of the foremost preachers in the Metropolis, and this volume will amply maintain it. His clear vision, his intense feeling, his aptness of illustration, and his power of practical application are conspicuous throughout. The book is divided into three sections, the first of which contains six topical sermons. There are four expositions of the Book of Amos, and seven choice sermons for children. Mr. Gibbon's power is many-sided, and his ministry, while ever keeping in view the "one thing," has the interest of diversity.

TYNE FOLK : Masks, Faces, and Shadows. By Rev. Joseph Parker, D.D. H. R. Ailenson. 3s. 6d.

DR. PARKER has given us in this collection of short stories a pleasing picture of the Tyneside folk, with their pawky humour, their quiet strength, and their deep, if unostentatious, piety. The sketches are all good, though they are not perhaps uniformly successful. Dr. Parker has not the ease and grace of "Ian Maclaren," nor has he so rare a command of pathos. But his raciness, his humour and his brilliance are as conspicuous as his fine exposition of principle.

THE POETICAL WORKS OF WILLIAM WORDSWORTH. With Introduction and Notes. Edited by Thomas Hutchinson, M.A. London : Henry Frowde.

The Oxford Edition of the Poets cannot fail to present us with choice workmanship in respect to type, printing, paper, and binding. The 976 pages of this volume would, a few years ago, have been considered a marvel, and no other edition so complete can be purchased for 3s. 6d.

THE RELIGIOUS TRACT SOCIETY'S BOOKS.

THE PAPAL ATTEMPT TO RE-CONVERT ENGLAND. By One Born and Nurtured in Roman Catholicism. That an aggressive movement has of late years been set on foot, which has for its aim the re-conversion of England to Romanism, no one can reasonably doubt. The Pope's Encyclical, the publication of Cardinal Manning's Life, the alliance between the Cardinal of Westminster and the Sacerdotal party in the Church of England on the question of our elementary schools, are all parts of the scheme, and show plainly at once its drift and the variety of the methods employed. That its success would be an evil thing for our country, and for Protestantism throughout the world, is undoubted, and it is the duty of all Evangelical Christians to combat the movement by all the means in their power. This little volume is an excellent discussion in brief of the claims set up by the Roman Catholic Church, showing her doctrines in their true light and the mischievousness of her claims and practices. The author is able most successfully to refute her position in every

point from her own declarations. The book is one of especial value in so grave a crisis, and should do much good by calling attention to the seriousness of the movement and the ultimate weakness of its basis.—EAST LONDON: Sketches of Christian Work and Workers. By Henry Walker. This book contains a series of pictures of the ordinary everyday life of East London, with a description of the philanthropic, educational, and religious work which is going on there. The facts it sets forth as to the state of poverty and semi-barbarism in which thousands of our fellow-citizens are living are indeed appalling. There remains much to be done, although we rejoice that so much is being done by the agencies already established, whose work is here reviewed. All branches of the Church are vigorously at work to lighten this darkness. Our readers will turn with special interest to the accounts of the efforts directed by the Rev. Wm. Cuff and the Rev. Archibald Brown.—A PRIMER OF MODERN MISSIONS. By Richard Lovett, M.A. (Present Day Primers.) We have here, in small space, a survey of the different mission-fields of the world, with an account of the work now going on, and the difficulties which had to be faced at the outset. The book gives a concise account of both earlier and more modern missions, and must prove useful as well as interesting.—A CLUSTER OF QUIET THOUGHTS. By Frederick Langbridge. A little volume of thoughts in verse, which cannot but afford a stimulus to the Christian life of an earnest reader.—STRENGTH IN QUIETNESS, and Other Talks. By the late Rev. Edward Hoare, M.A. In the brief compass of these twelve Talks there may be found a mine of help and profit. They are the work of one who was gifted with deep insight and a beautiful spirit of trust, and we feel sure that they will be to many a source of comfort and strengthening.

MESSRS. LONGMANS & Co. have published a new and cheaper edition of the late Canon Mozley's LECTURES ON THE OLD TESTAMENT, the full title of which is "Ruling Ideas in Early Ages and their Relation to Old Testament Faith." 6s. The volume has always been regarded as one of the ablest of its author's works, a really valuable contribution to the solution of the ethical and spiritual difficulties raised—the imperfect morality, or the outrages on morality, supposed to be embodied in various incidents of Old Testament history, such as the Sacrifice of Isaac, the Wars against the Canaanites, the Action of Jael, the Law of Retaliation, &c. By the principle of a "progressive revelation" these things are shown to offer no insuperable obstacle to faith. The lectures teem with wise suggestions.

WE have received from Mr. David MacBrayne, of 119, Hope Street, Glasgow, SUMMER TOURS IN SCOTLAND, Glasgow to the Highlands, &c. It is a guide-book to "The Royal Route" followed by Mr. MacBrayne's celebrated steamers, the *Columba*, the *Iona*, the *Clansman*, the *Flowerdale*, the *Grenadier*, &c., the route being from Glasgow to Ardrishaig, and thence, *via* the Crinan Canal, to Oban—"The Charing Cross of the Highlands." From Oban steamers proceed to Ballachulish (for Glencoe), Fort William (for Ben Nevis), and by the Caledonian Canal to Inverness; to Staffa, that miracle of natural beauty

and grandeur, and Iona, that ground of unique historic interest ; to Tobermory, Portree, in Skye and Gairloch ; to Stornoway in the far North-West ; to Eigg and Rum and Canna, sailing along the marvellous west coast of Skye—the most rugged and picturesque in Great Britain—to Dunvegan and Loch Maddy. The scenery along these routes is unparalleled. It furnishes to the artist more material and more inspiration than any other district, as may be seen from the paintings in this year's exhibition at the Royal Academy ; while the fine sea breezes and the invigorating mountain air are healthful alike for body and mind.

MESSRS. T. & T. CLARK have added to their Bible Class Primers, edited by Prof. Salmond, of Aberdeen, two new manuals—CHRISTIAN CHARACTER : a Study in New Testament Morality, by the Rev. T. B. Kilpatrick, B.D. ; and THE FREE CHURCH OF SCOTLAND : Her Ancestry, Claims, and Conflicts, by the Rev. C. G. McCrie, D.D. Mr. Kilpatrick has produced a really able and compact ethical treatise, a philosophical essay of the highest value. Dr. McCrie's narrative and exposition of principles will be welcomed by all who are interested in spirituality of religion and in ecclesiastical progress.

WE have received from Messrs. Morgan & Scott, RECOLLECTIONS OF REGINALD RATCLIFFE. By his Wife. 4s. 6d. Mr. Ratcliffe will be remembered as one of the laymen who conducted the great religious revival of 1859-60. He was not only a man of devout character and fervid evangelical zeal, but one who possessed indisputable oratorical power. The main secret of his success was his firm hold of the Gospel of Christ, and his proclamation of the doctrine of immediate conversion. His labours were most abundant both in Great Britain and Ireland, as well as on the Continent. The record of his life cannot fail to stir up others to like consecration, and also help them to attain success.—PLEASURE AND PROFIT IN BIBLE STUDY. By D. L. Moody. 2s. 6d. Mr. Moody's power as an evangelist is largely explained by the contents of this able and deeply interesting book. He is a man "mighty in the Scriptures," and the study which he has found so vital and fruitful to himself he strongly urges upon others. The analyses of the Gospels, the suggestions as to methods of Bible study, topical, chronological, and word study, the marking of the Bible, the questions which Bible readers should ask themselves, &c., are all of great value. The book is one which all young Christians especially, but by no means young Christians alone, would do well to read.—MR. H. R. ALLENSON sends out THE LIFE THAT IS EASY. By C. Silvester Horne, M.A. 2s. Mr. Silvester Horne, though for a time laid aside from active ministerial work, has adopted in this volume a means of influence which few can exercise more effectively than he. He has presented in vivid colours the Christian ideal of life, shown its harmony with all that is truest and best in our nature and the sure means of its attainment. His style, which combines intellectual and spiritual culture, is simple, judicious, and manly, and his words have all the force of a trumpet-call.



London Stereoscopic Company.

(Permanent Photo.)

Yours truly
D. J. Wiley

THE
BAPTIST MAGAZINE

JULY, 1896.

REV. D. J. HILEY.

“OLD BROADMEAD” is a famous name, not only in Bristol, but wherever Baptists are found over England. The church was gathered in 1640, in the troublous days of Charles I., and shared the harassments and sufferings of that and subsequent reigns. For a time they met in “public places”—in other words, in parish churches—viz., St. Nicholas and Christ Church, as they had a legal right to do.* But in 1660, being turned out of these places, “we met every Lord’s Day, at our pastor’s house in the Castle, and there we continued a long time.” Being at length straitened for room, they took a large place, or hall, in Broadmead, which had formerly been a chapel, belonging to the Franciscan Friars, and there they continued to assemble till a proper meeting-house was erected. That meeting-house has been several times repaired and enlarged, till now it is one of the largest and most commodious places of worship in Bristol, capable of accommodating a congregation of 1,500 persons. During the two centuries and a half of its existence, the church has been favoured with a succession of able and godly ministers, who have made their mark on the religious life of England.

The present pastor, David John Hiley, is worthy of the line which he continues. Born in the village of Pontyminster, near Newport, Mon., on August 27th, 1860, he is in the full vigour of

* See Barclay’s “Inner Life of the Religious Societies of the Commonwealth.”

his manhood. The home into which he was born was that of a working man. His father was a refiner in the local tinsplate works. His mother, by her tender solicitude, her wise and motherly watchfulness and patience, and her holy Christian influence, wisely moulded the early years of her first-born son. The boy regularly attended the Bethany Baptist Chapel (under the pastoral care of the Rev. Thomas Thomas, a man of sterling worth), where he was converted at the age of fifteen. At an early age he left school, and found employment in the same works as his father, and there learned some of those lessons which neither school nor college can teach. While there employed, the desire to preach the Gospel was powerfully excited, and he endeavoured to prepare for entering college. With this view, he attended Caerau College, Newport, walking from his home in Pontyminster every morning and back in the evening, twelve miles going and returning, and laying a solid foundation for future study. The way for a time seemed to be blocked. This, however, only stimulated his earnestness in preaching the Gospel, as opportunity presented itself. Visiting Lydbrook, on the borders of the Forest of Dean, his preaching produced an impression so deep that he was requested to visit the small neighbouring church at Ruardean Hill. There he was cordially invited to the pastorate, and accepted the invitation. The chapel soon became crowded and his influence spread over the whole region round about. His experience of church work soon caused him to feel the need of fuller equipment for the pastoral office, and hence he applied for admission into the Metropolitan Tabernacle College, strongly recommended by the Rev. John Bloomfield, of Gloucester. During his first college year he retained his pastorate at Ruardean, visiting it twice a month; but the strain of double work was too much, and he felt that either study or pastoral duty must suffer, so he resigned office. He was highly esteemed as a student by his tutors in college, especially by Mr. Gracey, the Principal, where he remained till 1887. Early in that year, he received a unanimous and hearty call to become the pastor of the High Street Church, Merthyr Tydfil, which he accepted. The same thing happened at Merthyr that had happened at Ruardean. The church at once began to increase, and the young minister's influence to widen. His fame reached London, and in 1891, he removed to Dalston Junction

Church, which had recently been deprived by death of its pastor, the much-loved W. H. Burton. It is probable that Mr. Hiley would have continued there for many years, had it not been that his health was seriously threatened by a throat affection, due to the London fogs. He was obliged to place himself under the treatment of a specialist, who assured him that continuance in his work there meant ultimately the loss of his voice, and "a parson without voice," Mr. Hiley felt, "is a very poor tool." Hence, when in the autumn of 1893 an invitation reached him from Broadmead, Bristol, he judged it his duty to accept it.

On the removal of Mr. Gange to London, fears were freely expressed outside that Broadmead would not find a successor able to hold together the splendid congregation that filled the building. All such fears were speedily disappointed by Mr. Hiley's acceptance of the invitation. The passing away of the first curiosity has left the congregation undiminished. The first impression made on a stranger who listens to him, whether as a preacher or a lecturer, is that of force and almost passionate earnestness. He is a strong man, both physically and as a thinker and speaker. There is a notable absence of everything like clap-trap and sensationalism about him. As a preacher of the Gospel he never descends to trivialities, but presents Divine truth in its majesty and in its varied bearings on men's life and character. With a manly disregard of clerical garb, and of all conventional phrases and intonations, he is the last man to be mistaken for a "priest." While devoutly loyal to Jesus Christ, Mr. Hiley keeps abreast of the thinking of the age, and is evidently a reader, a student, and a man of independent mind and true culture. As a lecturer, with his somewhat rugged features lighted up from within by combined tenderness, pathos, humour, keen penetration, imagination dominated by common-sense, and the fresh simplicity of a boy, he wins and charms his audience. He is a man who can see visions and dream dreams, but who subordinates them to a high and sacred purpose. He is a distinct acquisition to a city already renowned for able and faithful preachers of the Word. There is every reason to anticipate for Mr. Hiley a career of large usefulness and honour.

JAMES CULROSS.

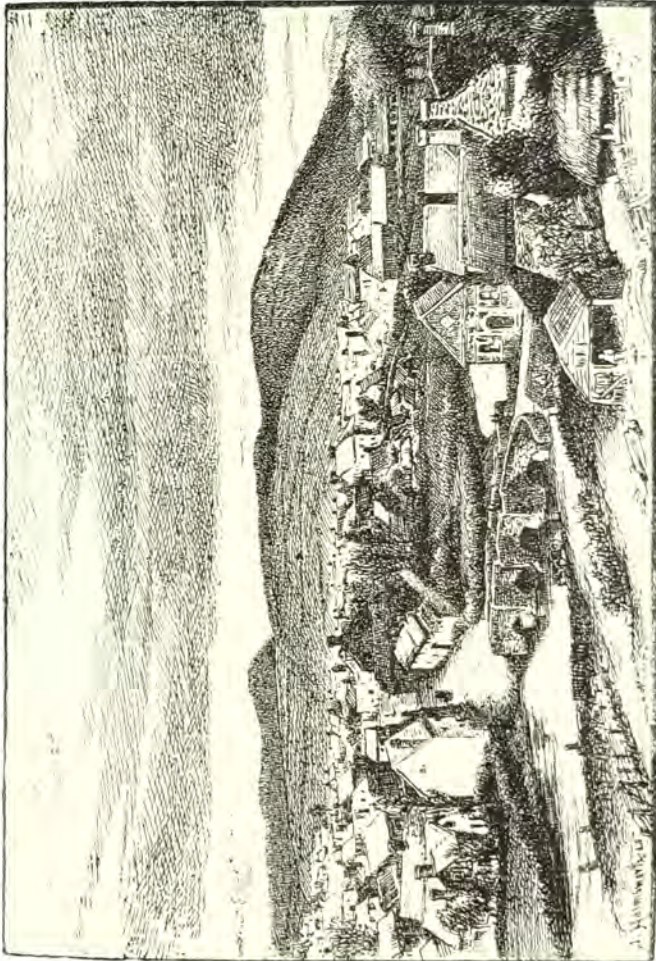
VAVASOR POWELL.*

A VOLUME from the pen of the Rev. David Davies is always welcome, whether it be a volume of "Echoes" or of "Talks," a biographical study or an exposition of "famous paintings." The present volume ought to be doubly welcome, not only because it contains some of Mr. Davies's best work, but because it has been undertaken "by command" in the interests of the denomination he loves so well and serves so faithfully. "Vavasor Powell, the Welsh Evangelist of the Seventeenth Century," is the third of the Baptist Manuals edited by Professor Gould for the Council of the Baptist Union. We have previously received "Anabaptism," by Richard Heath, and "Hanserd Knollys," by Dr. Culross—volumes of small bulk but great value, and admirably adapted to convey an intelligent knowledge of our denominational history and of the principles which that history illustrates and enforces. "Vavasor Powell" thus finds himself in worthy company, and we have no doubt that in England, as in Wales, Mr. Davies will be rewarded by the sincere gratitude of all who can appreciate loyalty to the truth, fidelity to conscience, zeal for the salvation of souls, heroic constancy in suffering, and the other high qualities which have ensured to the evangelist, whose career he graphically depicts, the honour of everlasting remembrance.

Although Mr. Davies undertook this task at the request of Professor Gould, his book is by no means of the class which is "made to order." He has an enthusiastic interest in the theme. Long before the Baptist Manuals were projected we have heard him speak with glowing admiration of "Vavasor," of his heroic labours and prolonged sufferings for Christ's sake, and have known of his pilgrimages hither and thither to the places made sacred by his hero's association with them. We have a shrewd suspicion that Mr. Gould's request simply furnished Mr. Davies with an occasion for which he had been waiting, and that the "Life" was bound sooner or later to come. With quite unusual pleasure, therefore,

* "VAVASOR POWELL, the Baptist Evangelist of Wales in the Seventeenth Century." By David Davies, Author of "Echoes from the Welsh Hills," &c. London: Alexander & Shephard.

we can in this case accept the inevitable. "Every effort," writes Mr. Davies, "has been made to obtain information concerning Vavasor Powell. Government records, contemporaneous history, and local traditions have been carefully consulted, and I venture



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to think that, as the result, Powell's life and character can now be more fully known and better appreciated." This is indisputably so. The illustrations which adorn the pages of the volume are in many instances copied from photographs taken by

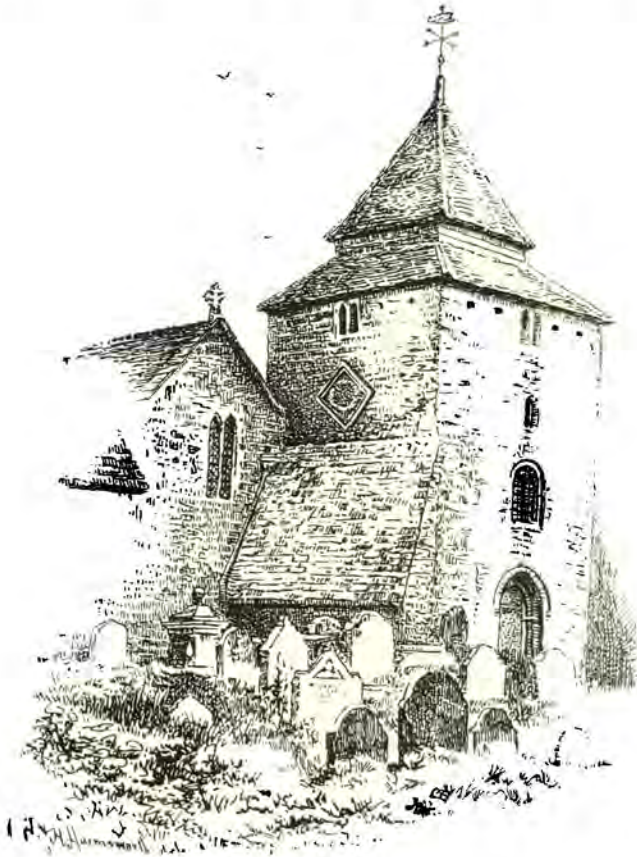
Mr. Davies himself, and give us a more vivid and accurate idea of the localities in which Powell lived and the conditions under which he laboured. We shall here attempt little more than a bare outline of the story, largely in Mr. Davies's own words.

Powell lived in an age of heroes. To say nothing of Oliver Cromwell, John Milton, John Owen, and John Howe, he was a contemporary of such Baptist worthies as John Bunyan, Benjamin Keach, William Kiffin, and Hanserd Knollys. Knollys, who was born nearly twenty years earlier than Powell, and died twenty years later, and whose life we have already reviewed in our pages, was greatly attached to him, for, notwithstanding marked differences in character and talent, they were men of kindred spirit, and pursued, each in his own way, a common end. Knollys was, we imagine, a more scholarly man than Powell—better versed in the original languages of the Old and New Testaments, a more extensive reader, and a closer thinker. Intellectually, Knollys impresses us as the stronger man of the two, but as an evangelist carrying the Gospel to places which had hitherto been practically unreached by it, Powell must be awarded the palm.

He was born in 1617 at Knucklas, Radnorshire, "descended on his father's side from a very ancient and well-known Welsh family, and on his mother's from the Vavasors—a family which came originally from Yorkshire and settled in Wales. The blood of the Cymric Celt and of the northern Saxon alike coursed in his veins; and from both races he derived their best qualities—the dash and brilliancy of the Celt, and the fine reserve and indomitable persistency of the Saxon.

"He appears to have been educated early in life by his uncle, the Rev. Erasmus Powell, at Clun, and subsequently to have entered Jesus College, Oxford. At the close of his University course he settled at Clun, and once more became associated with his uncle, Erasmus Powell, the clergyman of the parish, probably in the dual capacity of reader—or curate, if not too young—and village schoolmaster. The village of Clun has undergone many changes since the days of Vavasor Powell; yet its chief features remain the same. The old bridge with its sharp angular recesses is as quaint as ever; while the ancient church and its broad tower and imposing lych gate appear very much as they did when Powell flourished there.

The church, notwithstanding recent renovations, presents practically the same appearance externally as it did in Powell's day; but the interior has undergone great changes and improvements. Still a large portion of the old roof remains. The pulpit is



CLUN CHURCH.

venerable in appearance. The belfry is also ancient, and the old clock exceedingly quaint."

Until his twentieth year Vavasor Powell appears, according to his own account, to have been a recognised leader in mischief among his companions, and although he read the Lessons in the

church at Clun, he had little or no esteem for the Scriptures, and as little knowledge of their contents. In his own brief autobiography, referring to this period, he adds:—

“The Sabbath I much profaned by all sports, though God was pleased to magnify His grace so much as to make that the occasion of my conversion. For being one Lord’s-day a stander-by and beholder of those that broke the Sabbath by divers games, being then myself a reader of Common Prayers, and in the habit of a foolish shepherd, I was ashamed to play with them, yet took as much pleasure therein as if I had; whereupon a godly, grave professor of religion (one of those then called Puritans) seeing me there, came to me and very soberly and mildly asked me, ‘Doth it become you, Sir, being a scholar, and one that teacheth others, to break the Lord’s-day thus?’ To whom I answered as those scoffers in Malachy, ‘Wherein do I break it? You see me only stand by; but I do not play at all.’ To which he replied, ‘But you find your own pleasure herein by looking on, and this God forbids in His Holy Word’; so he opened his Bible and read these words: Esai. lviii. 13, and particularly that expression—‘Not finding thine own pleasure’ upon the Sabbath-day. Such was the pertinency of the place and the power that came with the word, I was for the present silent, and took it so far into consideration as to resolve never to transgress in the like kind again, which resolution God enabled me to perform, though as yet I was not at all convinced of my lost estate by nature, nor of the want of Christ.

“But about a year after I had a call to hear a godly excellent preacher, who in his uses showed that they who would go to heaven must do four sorts of services—namely, hard service, costly service, derided service, and forlorn service. Upon the last he did (as I thought) begin to put me to question, which began to disquiet me much and made me go into private, where in darkness I struggled, not knowing what to do, and was ashamed to inquire, having never yet read seriously any part of the Holy Scripture, nor any other godly book, nor never prayed privately, except by book and forms, and that formally without understanding, sense, faith, or the spirit of supplication.”

His experiences were very chequered, and it was not until four years had passed that he really found rest in Christ.

After the meeting of the Long Parliament in 1640, parishioners were allowed to set up a lecture and maintain an orthodox minister at their own charge, but the said preachers were subjected to severe persecutions. Mr. Davies says :

“From the year 1640 to the breaking out of the Civil War in 1642, and prior, therefore, to the terrible condition of things already described, Vavasor Powell travelled and preached much in the counties of Radnor-

shire and Breconshire. During this period he suffered great persecution; but was instant in season and out of season. On one occasion, while he and fifty others were engaged in worship, they were arrested under the pretence of a warrant, and were led in the direction of the house of a certain Justice Williams; but as night came on they were locked in a church. This supplied a glorious opportunity for Vavasor Powell. He seems to have soon felt quite at home there, and about midnight, the time when Paul and Silas of old were most wakeful in prison, Powell engaged in prayer, and gave out a psalm or hymn to be sung; next he preached from the words 'Fear not them that can kill the body,' with such power that one of the ringleaders among those who had arrested him shed bitter tears.

"The following morning Powell and his friends were taken to the Justice's house. Finding that he was not at home, Powell forthwith opened his Bible and preached to all who were present. The Justice on returning was greatly enraged at finding his house converted into a conventicle in his absence; but his daughters, who had been much impressed by what they had heard, besought him to do the preacher no harm—not the first time that a woman has stepped in between a judge and an innocent prisoner. He, however, without the compunction even of a Pilate, remanded Powell and his companions till next day, when, having called to his aid other justices, clerical and lay, and conferred with them, he dismissed the prisoners with many threats."

Powell had to flee from Wales, and from 1644 to 1646 preached at Dartford, in Kent, when, the Civil War being over, he returned to Wales, with a certificate of authority from the Presbyterian Synod, and entered upon the great task of evangelising the Welsh nation.

"After Powell's return to Wales he laboured incessantly, travelling throughout the country, but chiefly in Radnorshire, Montgomeryshire, and Cardiganshire. He preached three, and often four, times a day, for at least five days a week throughout the year. He thus not infrequently preached twenty times a week. There was hardly a church, chapel, or town-hall in all Wales where he did not at some time or other preach. He also constantly visited fairs and markets. Even obscure hamlets and villages, amid the valleys and on the mountain slopes of Wales, were the scenes of his earnest and untiring ministry during the ensuing fourteen years."

Many striking interpositions of Providence on his behalf are recorded—hairbreadth escapes from death, deliverances from enemies, enemies turned to friends. "On December 2nd (or 10th),

1649, we find him preaching on 'God the Father Glorified,' before the Lord Mayor, Sheriffs, Aldermen, and Recorder of the City of London; and on the last day of the following February, being a fast day, he preached before the Parliament a sermon on 'Christ Exalted above all Creatures by God the Father.' These sermons were printed. Powell's presence in London on these occasions was due to the same love for his people and country as that which prompted his unceasing labours during the preceding three years. The Act for 'the better Propagating of the Preaching of the Gospel in Wales,' and for ejecting scandalous ministers and schoolmasters, and for redress of some grievances, bears the date of February 22nd,



RHUAL PARK BAPTISTERY, EXTERIOR.

1649-50—namely, about a week preceding his sermon before Parliament. In the preparation of the details of this Act, Vavasor Powell was frequently consulted, and it is probable that for the twelve weeks or so between the sermon preached before the Lord Mayor, and his sermon before Parliament on the last day of February, he was actively engaged in promoting this Act, and thus rendering invaluable service to his people and country."

For twelve years—1648-1660—Powell lived at Goitre, in the parish of Kerry, Newtown, Montgomeryshire, labouring with unwearrying energy and self-sacrifice. "During all this time Vavasor Powell was the subject of much hatred and vituperation. Promi-

nent among the wilful misrepresentations of his motives and conduct published at this period was a pamphlet, entitled 'Strena Vavasoriensis: A New Year's Gift to the Welsh Itinerants; or, A Hue and Cry after Mr. Vavasor Powell,' published in 1652. This was written by one Alexander Griffiths, A.M., a man possessed of exceptional gifts, but who had, for immorality, been deposed by his bishop from two livings before the Civil Wars. His third living was Glasbury, in Breconsire, which had been given him in 1639, and of this he had been deprived by the Commissioners, June 7th, 1650, for drunkenness and lasciviousness. To these unenviable attainments he was destined to add yet another—namely, that of being the most unscrupulous slanderer of his generation.



RHUAL PARK BAPTISTERY, INTERIOR.

He maligned Vavasor Powell with a recklessness and audacity which only a man who had nothing to lose, but everything to gain, could venture to adopt. And yet everything that this man of broken character and shattered reputation chose to state or suggest in traducing Powell found very ready hearing on the part of many country squires and clergy, especially in Montgomeryshire."

The appearance of Griffiths' pamphlet was followed by a determined and bitter persecution of Powell in South and Mid Wales. It was then that he proceeded to North Wales and became the guest of Thomas Edwards, a Baptist of great learning and high social position, who owned Rhual Park, near Mold.

"During this memorable visit Powell, according to tradition, had a discussion with Edwards on baptism, and as the result was baptized by immersion at Rhual Park, in the baptistery which Edwards had

constructed there many years before. This baptistery has since then, by reason of this and other important events in connection with the growth and progress of our denomination, become one of the most historic spots in North Wales. The accompanying illustrations represent different views of the baptistery, one exterior and the other interior. The former shows the surrounding wall, almost oval in shape, but having one end narrower than the other. Upon the narrower end rests a cupola, covering a comfortable bath-room. The entrance is over a stile. The trees, originally four in number—one at each corner—are only three in number now; but the artist has added a fourth, so as to restore to the spot, as far as possible, its ancient appearance. From the second illustration, taken from the bath-room end, it will be seen that the baptistery is descended by steps at the left corner, and near the stile. Around the basin considerable space is provided for spectators. The pool, which has an overflow at the opposite end, is filled by a continuous stream running in under the bath-room, and supplied from a spring a few yards distant. Its picturesque surroundings added greatly to the attractiveness and suitability of the spot, while the solitariness of the situation provided the peaceful secrecy for the observance of the ordinance which was specially welcome in those troublous times."

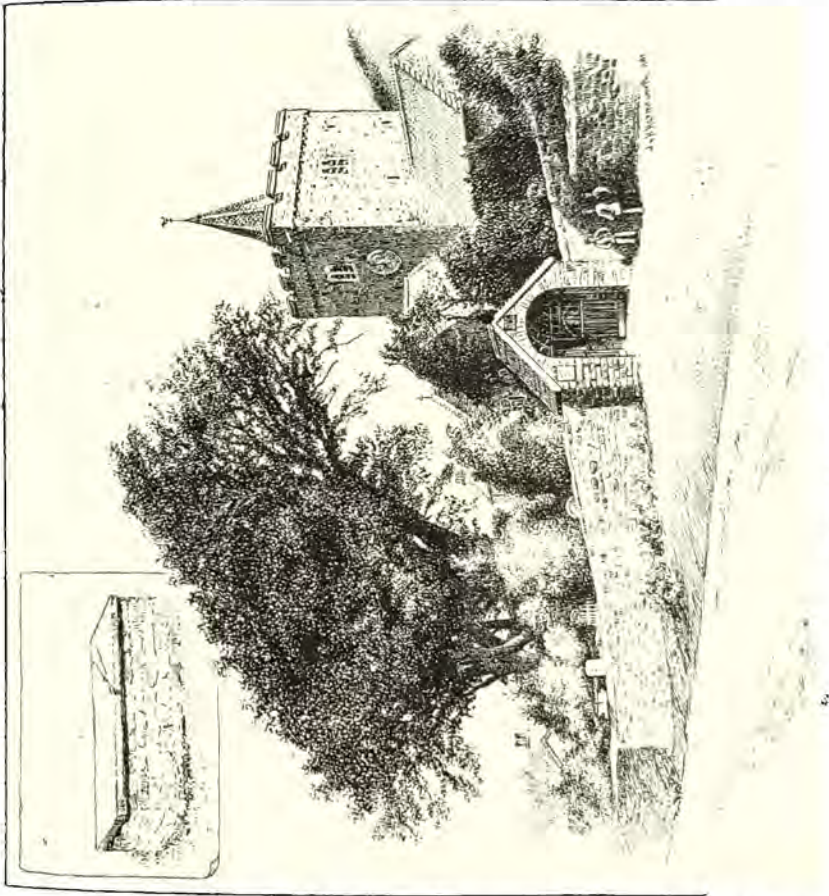
His acceptance of Baptist principles naturally won for them many adherents. But almost as inevitably in those days he was persecuted more relentlessly than ever, and among Cromwell's officials he became a marked man. In 1656, while on a preaching tour through South Wales, he was apprehended at Llanbadarn Fawr, near Aberystwith. Many hundreds of people came to hear, and this led to the proceedings against him.

The accompanying illustration supplies a view of Llanbadarn Church, as well as of the stone structure upon which, according to local tradition, Vavasor Powell stood and spoke when he was subsequently arrested by the order of Mr. Price, Gogerthan, who had received instructions from Whitelocke.

In 1660, the year of the Restoration, Powell was again apprehended, and, after a cruel mock trial, was committed to the Fleet Prison, where he was detained almost two years, and for above twelve months of that time in so close a confinement that he was

not suffered to go out of his chamber door, "which, together with the offensive smell of a dunghill, which was just before his window, did so much impair his health that he never after perfectly recovered it."

At the close of two years he was removed to Southsea Castle,



LLANBADARN CHURCH.

and imprisoned within it for five years. After his release he was continually worried by godless clergymen, apprehended on the most flimsy pretexts and committed illegally to prison. He was again removed to London and committed a second time to the Fleet Prison.

Powell now entered upon the last stage of his earthly life. This was the fourteenth prison to which he was committed; "within one year and four days of the time of his committal on this occasion, his spirit snapped every bond and ascended to God." His earliest biographer tells us:—

"The doctor ordered he should be kept from speaking much, but so zealously was he affected for the glory of God, and with the love of Christ, that neither his pains, bodily weakness, tender advice of friends could possibly restrain him; but he would, notwithstanding all, break forth into high and heavenly praises, sometimes by prayer, sometimes by singing. . . . He enjoyed his understanding to the last, which he said he had begged of God. His remembrance of God's people and prayers for them were very frequent, and particularly his Christian friends in Wales, earnestly desiring the Saints to be of one mind. Some that were frequent with him in his sickness say that such an earnest of glory their eyes and ears never heard nor saw before. He kept his bed a month within one day, and so finished his course, service, and suffering at four of the clock in the afternoon upon the 27th of the 8 month, called October, 1670, at *Karroone* house, the then Fleet Prison in *Lambeth*."

The whole narrative amply justifies the question of the closing paragraph, which we earnestly commend—as, indeed, we commend the whole book—to the attention of our readers. "We talk patronisingly about our Puritan forefathers as being, with all their excellences, unnecessarily rigid in doctrine and morals, and often very visionary and fanciful in their expositions. They were, doubtless, fallible, and, in some respects, mistaken; but before we patronise, it would be well for us to ask what we have substituted for their supposed excesses, and whether, taken through and through, we compare favourably with those heroes. Which, think we, would the Master most delight to acknowledge as His own in the presence of men and angels—their teaching or our teaching: their lives, or ours?"

EDITOR.

THE VICTORY OF DEFEAT, and Other Poems, chiefly on Hebrew Themes. By William Hall, M.A. Swan Sonnenschein, & Co. 4s. 6d.—These verses are mainly, but not exclusively, paraphrases and expansions of Scripture themes. There are in the poems many good and impressive lines, but we doubt whether the book, as a whole, will achieve any great popularity.

WITNESS OF HISTORY TO BAPTIST PRINCIPLES.

BY THE REV. W. T. WHITLEY, M.A., L.L.M.

SACERDOTALISM AND SACRAMENTALISM—(*continued*).

AN Egyptian hermit, called Macarius, had similar truer views, and left many apothegms like this * : “ Unless humility, simplicity, love cleave to us, our prayers (or rather, I should say, the semblance and pretence of prayer) will avail us nothing. What is true of prayer is true of other exercises of piety, even the most painful and laborious, such as virginity, vigils, fastings, psalmody, ministrations, and such like offices of a specious godliness.”

Amrose, the great Bishop of Milan, shows, in his funeral oration over his brother, the depth of the attachment to external rites and acts, rather than to the inward attitude of the heart. Satyrus † had unfortunately not asked the dead saint, Laurence, for long life, only for a safe voyage; this had been granted, for though the vessel was wrecked, he had the consecrated wafer in a stole round his neck, and so came safe ashore. He was obedient to church authority, simple in disposition, modest, pure, and celibate, frugal, temperate, and just. So Ambrose commended his “innocent soul” to God, and rejoiced in having another intercessor in heaven.

Within the established churches ‡ this sacramental sacerdotalism won its way rapidly. The next opposition was about 844, when Paschasius formulated very bluntly the doctrine that through the consecration by a priest, God creates the true body and blood of Christ out of the substance of bread and wine. At the wish of Charles the Great, Ratramnus argued for a merely spiritual participation, and said that the bread and wine were only memorials. John Scotus also denied transubstantiation, and upheld a purely spiritual communion. Several clergy upheld against Odo, of Canterbury, in 950, the view that bread and wine were only images of the body and blood. A century later, Berengarius was condemned for the same views, and this era

* Taylor, I. 226.

† *Ibid.*, I. 214.

‡ Neander: “Dogma,” 488.

marks the final triumph of the doctrine of transubstantiation in the west.

Hugh of Saint Victor set himself to formulate these dogmas, and summed them up in the definition *: "A sacrament is a material element, representing by its likeness, signifying by Christ's institution, containing by its consecration some invisible and spiritual grace." He said that salvation depends on baptism and the Lord's Supper; yet granted that they were only means, not causes, and allowed that the desire for a sacrament could be equally useful. Robert Pulleyn put it that faith blots out sins—baptism indicates this. The Catharists caused perplexity by challenging these doctrines with special reference to infant baptism, and the matter was much debated; Anselm, too, had to meet an abbot's difficulties on transubstantiation. The doctrine of priestly absolution was ridiculed by Abelard, who asked why they did not absolve for love rather than money?

The schoolmen † did a great deal to restore sanity on these points, but were hampered by the church decision that sacraments worked effectively by the outward operation. Alexander of Hales emphasised that God was the efficient cause, sacraments only means, and priests only organs. Aquinas flatly denied this, and Duns Scotus agreed. But in 1264, Clement IV. expressed the opinion that in the University of Paris many held the body of Christ to be present only symbolically in the Supper. John of Paris was condemned for this in 1304.

The doctrines of penance and indulgences, hardened about this time into the dogmas that priests could exempt from severer punishments in purgatory and accelerate the passage into heaven. The schoolmen, however, enforced the necessity of contrition, that true anguish for sin arising from love.

In the fourteenth century Durand ‡ expressly taught that the sacraments were not necessary nor sufficient in themselves for salvation, but only conditions; he argued it was impossible that material things could convey spiritual benefits. Yet this sentence has a curious ring §: "Matrimony is not properly a sacrament like

* Neander: "Dogma," 527.

‡ *Ibid.*, "Dogma," 613.

† *Ibid.*, "Dogma," 590.

§ Jenkins: "Romanism," 91.

the other sacraments of the new law ; for it neither confers grace on him who has it not, nor increases it to him who has it ; so it is not a sacrament in a strict and proper sense." Peter D'Ailly also opposed sacramentalism, and Wiclif said that every visible created thing could be a sacrament. Huss, without denying the sacramental view, insisted vigorously on the spiritual.

The fifteenth century was a time of ripening these opposed views, and they came to sharp expression in the great movements of the sixteenth. The decisions of the Roman Catholic Council of Trent were summarised by Pope Pius IV. in a creed whose articles run : " I profess that there are seven sacraments necessary for the salvation of mankind, and that they confer grace : that the power of indulgences has been left in the church by Christ, and that their use by Christians is highly salutary." Luther shook himself free from these extremes and said* : " In every sacrament we must distinguish between the word of divine promise, and the outward sign ordained by God to represent the word and the promise to sensuous men." But his attachment to infant baptism drove him back to the position of the Augsburg Confession : " Baptism is necessary to salvation ; by it the grace of God is offered. The true body and blood of Christ are really present under the form of bread and wine." The Formula of Concord in 1576 ratified these sacramental views still held in the Lutheran Church, expressly and minutely condemning the Zwinglian views set forth in the Heidelberg Catechism hereafter quoted.

Zwingli was far more radical, and went to the core of the matter by flatly denying both errors. In his sixty-seven articles publicly discussed at Zurich in 1523, he defended these positions : " The mass is not a sacrifice, but a memorial of the sacrifice offered once for all on the cross. We need no intercessor except Christ. All Christians are brothers of Christ and one another, so should call no one on earth Father. Whosoever offers forgiveness of sins, robs God. Scripture knows no presbyters or priests except those who preach the Word of God."

In 1528 Haller Kolb and Zwingli upheld at Bern ten propositions, including : " It cannot be shown from Holy Writ that the

* Neander : " Dogma," 688.

body and blood of Christ is to be perceived essentially and bodily in the eucharistic bread. The mass as practiced to-day is contrary to Scripture. Christ is the only Mediator and Advocate, so to suggest adoring other mediators beyond this life is to war with the Word."

In 1536 several Swiss divines met at Basel and drew up the First Helvetic Confession, whose XXI. article runs: "There are two signs also called Sacraments, Baptism and the Eucharist. These symbols of mysterious facts are not bare signs, but both signs and facts. For in baptism the sign is water, but the fact itself is regeneration and adoption with God's people. In the eucharist the signs are bread and wine; but the fact is the communication of the Lord's body, the impartation of salvation and the remission of sins. And as these are signs to the bodily mouth, so are they to be perceived by spiritual faith. For in the facts themselves lies all the benefit of the sacraments." Several articles treat of the ministry, and the duties are summed up as preaching, praying, watching, guarding, rebuking, and disciplining. Christ is said to be the only Mediator, Victim, and Priest, and all encroachments on these functions repudiated. Bullinger of Zurich wrote in 1566 a theological treatise, highly approved by the reformed churches both on the Continent and in Britain, known as the Second Helvetic Confession. Sacerdotalism is repudiated, and XVIII. 21, says: "Sacraments are hallowed by the institution and word of Christ, and are effective for the pious, even though offered by unworthy ministers." XIX. is a long chapter on the sacraments, defining them as "mystic symbols, hallowed rights, or sacred actions, instituted by God Himself, consisting by His Word, of signs, and facts signified." They are explained thus: "In baptism the grace of God inwardly and invisibly cleanses the soul." "Through the bread and wine the Lord offers and presents the true communion of the body and blood of Christ, to feed and nourish the eternal and spiritual life."

In 1563 the Elector Palatine ordered the preparation of the Heidelberg Catechism, which has been endorsed by the reformed churches of Holland, Hungary, Transylvania, Poland, and the United States. Teaching on the sacraments is unusually clear. "The sacraments are visible holy signs and seals appointed of God, that by the use thereof He may the more fully declare and seal to

us the promises of the Gospel. Christ has appointed this outward bath of water, and has thereby promised that I am as surely washed from the uncleanness of my soul with His blood and Spirit —*i.e.*, from all my sins, as I am outwardly washed with water. *Is, then, the outward washing of water itself the washing away of sins?* No; for only the blood of Jesus Christ and the Holy Spirit cleanse us from all sin." "The water in baptism is not changed into the blood of Christ, nor becomes the washing away of sins itself, being only the divine token and assurance thereof; so also in the Lord's Supper, the sacred bread does not become the body of Christ itself. Like as bread and wine sustain this temporal life, so also his crucified body and shed blood are the true meat and drink of our souls unto life eternal. We are as really partakers of His true body and blood through the working of the Holy Ghost, as we receive by the mouth of the body these holy tokens in remembrance of Him." Elsewhere it is said that Christ is the only Mediator and only Sacrifice offered once for all, so that sacerdotalism is implicitly negated.

In 1569 Calvin prepared a document now known as the French Confession because revised and approved by a French Synod, adopted formally at another, and solemnly sanctioned by Henri IV. On these points it testifies: "Sacraments are added to the Word for more ample confirmation, that they may be to us pledges and seals of the grace of God; they are outward signs through which God operates by His Spirit. Yet we hold that their substance and truth is in Jesus Christ, and that of themselves they are only smoke and shadow. The efficacy of baptism "does not depend on the person who administers it. All who bring a pure faith to the sacred table of Christ, receive truly that whereof it is a sign."

In 1561 Guy de Brès prepared a confession, adopted by the Netherland reformed churches in 1576, and amended and ratified in 1619, known as the Belgic Confession. It rejects all advocates but Christ, and says that sacraments "are visible signs and seals of an inward and invisible thing, by means whereof God worketh in us by the power of the Holy Ghost. Jesus Christ is the true object presented by them, without Whom they would be of no moment." (Cleansing and regeneration are) not effected by

the external water, but by the sprinkling of the precious blood of the Son of God.

The Scotch Confession of 1560, ratified by the Parliament and Assemblies, steers a middle course again: "We utterlie damne the vanitie of thay that affirme Sacramentes to be nathing ellis bot naked and baire signes. Not that we imagine anie transubstantiation of bread into Christes body and of wine into His natural blude. (Sacramentis must) be ministrat be lauchful Ministers, We utterly abhorre detest and renounce that (Preistes) as Mediatoris betwixt Christ and His Kirk, do offer unto God the Father a sacrifice propitiatorie for the sinnes of the quick and the dead."

The National Covenant subscribed in 1580, 1590, and 1638 by all good Scots protests against transubstantiation, necessity of baptism, and mediators with a host of other doctrines of papistic, *opus operatum* being specified.

In the Articles of the Church of England, to which the clergy were bidden subscribe in 1571, it was said: "Sacramentes be not onely badges or tokens of Christian men's profession: but rather they be certaine sure witnesses and effectuall signes of gr̄ace and God's good wyll towardes vs, by the which He doth worke invisiblie in vs. In such only as worthyly receaue the same, they haue a wholesome effect or operation. They be effectuall because of Christes institution and promise, although they be ministered by euyll men. Transubstantiation is repugnaunt to the playne wordes of Scripture."

In 1604 the following explanation was inserted by the Convocation of Canterbury into the Anglican catechism. Two sacraments are generally necessary to salvation; a sacrament is "an outward and visible sign of an inward and spiritual gr̄ace given unto us, ordained by Christ Himself as a means whereby we receive the same, and a pledge to assure us thereof."

In 1611 Helwisse drew up a declaration for the English people remaining at Amsterdam. They declare that Christ "is the only Priest; that every one of a congregation ought to pray, prophesy, break bread and administer in all the holy ordinances, although as yet they have no officers. The baptism is the outward manifestation of dying unto sin and walking in newness of life. That the Lord's Supper is the outward manifestation of the spiritual communion

between Christ and the faithful, mutually to declare His death till He come."

In 1615 Archbishop Ussher drafted, and the Church of Ireland adopted XV. Articles, defining sacraments as "not only badges and tokens of Christian men's profession, but rather certain sure witnesses and effectual or powerful signs of grace and God's good will towards us, by which He doth work invisibly in us." "The sacrifice of the mass is most injurious to the all-sufficient sacrifice of our Saviour Christ."

In 1646 seven Baptist churches in London put out a confession averring that Christ "makes His people a holy priesthood," expounding the full priesthood of all believers, even to the admission of baptism. The articles on baptism and the Lord's Supper have no hint of any benefits whatever accruing therefrom, whether viewed physically or spiritually. An appendix adds: "Where this obedience is in faith performed there Christ makes this His ordinance a means of unspeakable benefit to the believing soul."

The confession of faith adopted by the English Parliament and the Scotch Assembly on the advice of the divines at Westminster in 1647 says that "The grace which is exhibited in or by the sacraments rightly used, is not conferred by any power in them; neither doth the efficacy of the sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit and the word of institution, which contains, together with a precept authorising the use thereof, a promise of benefit to worthy receivers. Grace and salvation are not inseparably annexed unto" (baptism).

The Waldenses of Piedmont in 1655 put out a confession, saying that it was "needless to have recourse to any other intercessor besides" Jesus Christ; that God had "ordained certain sacraments to be joined with the Word as means to unite us to Jesus Christ, and to make us partakers of His benefits. In baptism we are cleansed from our sins by the blood of Jesus Christ. The Holy Supper is for the nourishment of our souls."

They held as heretical and damnable the articles "That baptism is not necessary, that in the sacrament of the eucharist we have no communion with Christ in fact, but in a figure only."

(To be continued.)

MYSTERY IN REVELATION.

MYSTERY has ever been the reproach of philosophy, and the bugbear of religion. An ungoverned appetite for marvels has perpetually subjected man to superstition and imaginary fears; and a dominance of reason over imagination has led him to question everything for which he has not "the evidence of the senses." Thus both on positive and negative grounds—as a barrier to belief and a provocative of credulity—mystery has a bad name. Not only is it discredited by rationalists like John Stuart Mill, who, in his "Essay on Revelation," urges that "if a supernatural fact really occurs, the evidence of our senses could prove this, as it can prove other things"; by Unitarians, who, while admitting the mysteries of nature, reject those of revealed religion; but even by some Evangelical teachers, who treat it apologetically, as a sort of necessary evil, as a trial and stumbling-block to faith. Dr. Munger thinks mystery "an alien element, a condition foreign to our nature." Even apart from religion, the tendency of philosophical writers is to regard mystery as a hindrance to rational belief. Mr. St. George Mivart reminds us (and quotes Herbert Spencer to the same effect) that we can only affirm our own existence "in spite of the mystery" attending the acceptance of the testimony of memory. The causes of this "offence" of mystery may be regarded as three-fold—its tendency to hinder faith, to excite curiosity, and to weaken practical effort. Our object will be to show that the *mystery* in Revelation is not necessarily offensive on either of these grounds; that it is not an unwelcome intruder into the sphere of religion, but one of its essential elements. We accept Christianity all the more readily on account of its mysteries; without any sacrifice of intelligence, or any danger of credulity; the spiritual discipline of its truly mysterious elements operating, not as a chilling blast, but as a bracing atmosphere to faith.

This view of mystery may be supported by considering briefly (1) that it is a universal characteristic of Revelation; (2) that it is the special religious element in Divine truth; and (3) that it is a potent agency in Christian experience.

1. *Mystery is a universal characteristic of Revelation.*—The substance of *all* revelation is a mystery. In every sphere of knowledge

there is that which is not only undiscoverable by ordinary observation, but which altogether surpasses human comprehension. The ultimate substratum of things—their origin, essence, relation, and issue—is a mystery, which, as Herbert Spencer admits, it is impossible to get rid of. It is not the phenomena of nature, apparent to the senses, which constitute the peculiar revelation of science, but the discovery of an inscrutable vitality, power, and order underlying them. We do not receive this revelation by merely admitting the existence of phenomena, but by recognising the incomprehensible facts lying behind them. Mystery, too, always deepens as Revelation advances. For what goes by this term amongst primitive peoples, or in ancient records, is rather ignorance and superstition, which Revelation disperses. “Whom,” says Paul to the men of Athens, “ye ignorantly worship, Him declare I unto you.” Mystery and revelation are, indeed, common and complementary factors in all religions; the quality of the mystery corresponding to the character of the revelation. Thus while Christianity disperses the clouds of ignorance and superstition, passing under this term, whether in ancient or modern times, it opens up mysteries commensurate with its profound disclosures, of which no Egyptian, Grecian, or Roman sage could ever have dreamed. And similarly the perplexities of primitive peoples are but as children’s puzzles beside the depths of mystery which modern science has revealed. The stronger the light, if set at a proper angle, the deeper the shadow; and though the present, as contrasted with past ages, is flooded with intellectual radiance, the sense of mystery was never more real and abiding.

But the mystery of Divine Revelation, deepen as it may, never obscures real facts. Whether in the natural or spiritual world, the deeper the mystery, the broader the intelligence it demands and quickens. It is the artificial, man-made mystery of hoary mythologies, monasticism, and Romish dogma that favours a vicious obscurantism; all Divinely-communicated mystery the more strongly intensifies the reality of the facts it conveys, as it surrounds them with a sunlight insupportable to the human understanding. How manifest this is in regard to the mysteries of life, and the constitution of man. The sceptic who tries to discredit Christian truth because of its *mystery* dare not apply

this principle fairly to all truths. What a laugh he would raise, even amongst his own adherents, were he to say: "Observe, you cannot comprehend life; you cannot understand human nature; what nonsense, then, to suppose there *are* such things! How absurd to imagine there *is* anything we cannot *understand!*" But the Christian has no such difficulty. As a matter of fact, there is mystery everywhere, and the more we recognise the mystery of the universe, the more alive we are to its reality.

2. *Mystery is the special religious element in Divine truth.*—In every sphere of truth, mystery instinctively inspires a religious feeling. Is it not, in fact, the primary germ of the religious sentiment? Is not this the explanation of its ubiquitous presence in every form of religion? In the highest realms of truth this inseparableness between mystery and revelation necessarily becomes emphatic. "The very idea of a Divine revelation," it has been justly said, "implies a revelation of mysteries—*i.e.*, of truths undiscoverable and inconceivable by our natural powers." "As revelation," observes Leslie, "is a communication from an infinite mind to a finite capacity, it may be expected to mingle shadow with its splendour; for what finite comprehension can grasp infinity?" Apart from their mystery, even Divine truths would not affect us religiously. Let us imagine them free from anything incomprehensible, perfectly plain and obvious, and we feel at once that they would have little, if any, religious force. A perfectly *apparent* truth—*e.g.*, twice two equal four—can, no more than an immoral sentiment, be a *religious* truth; and a vivid perception of the mysterious verity underlying Christian doctrine constitutes a far truer religious knowledge of it than any intellectual comprehension of its theological significance. Hence, it is through the higher reason, which Coleridge calls "the power of universal and necessary conviction," rather than through the understanding, that we apprehend religious truths—apprehend them, by the Holy Spirit's teaching, "immediately, and without discursive reasoning." There is a natural receptivity of truth, of which only pure minds are capable. To such, moral and spiritual truths instinctively speak. They perceive them by intuition—"have an unction from the Holy One, and know all things."

Instead, therefore, of constituting a sort of flaw in religious

truth, mystery is essential to its influence. In the Atonement, for instance, the non-mysterious elements are not, in the highest sense, religiously impressive; it is when we get to the heart of the doctrine, to its *mystery*, that we are most touched and inspired. So of all other Bible doctrines; it is their mysterious truth which constitutes their revelation. In New Testament teaching, especially, it is "the mystery" (or secret) of God's "will, of Christ, of the Gospel, of faith, of godliness," of the resurrection life, that we need to "know, acknowledge, hold, see," in order that we may truly receive the Gospel "revelation." * Every cardinal truth of the New Testament is in fact represented as, in its essence, a mystery; Paul using this term no less than sixteen times in reference to various aspects of the Gospel. And it is always to that element, in each truth which is specially mysterious, that its religious value and saving efficacy are traced. Apart from this, as Christ's conversation with Nicodemus so pointedly shows, Divine revelation would have no spiritual meaning, and work no moral change. "A religion," says Robert Hall, "without its mysteries is a temple without a God."

3. *Mystery is a potent agency in Christian experience.*—Growth in grace is characteristically associated in the apostolic mind with a perception of Divine mystery. Paul's reasonings and arguments were designed to remove antecedent obstacles to knowledge and appreciation of Divine truth, but he never sought to quicken the religious life of believers by mere logic. "We speak wisdom," he says, "among them that are perfect; . . . the wisdom of God in a mystery." And Paul is continually warning Christians, if they want to advance, against turning to "rudiments," "using milk," being "subject to ordinances," urging them rather to "understand the mystery of Christ," to "comprehend the love of Christ which passeth knowledge" . . . "leaving the first principles of Christ" to "go on unto perfection." In Christian experience, as in Scripture, as revelation grows, mystery deepens. The mystery in

° Eph. i. 9; iii. 3-9; vi. 19. Col. i. 26, 27; ii. 2. 1 Tim. iii. 9, 16. 1 Cor. xv. 51. A mystery may be revealed, *i.e.*, "made known," without being explained or solved, as in the facts of science. When Christ came, "the calling of the Gentiles" was no longer "hidden," but it was still "a mystery"—an incredibly amazing manifestation of Divine love and power.

Revelation, unlike all other so-called mysteries, is a source of spiritual light rather than of darkness, of moral elevation rather than of degradation. Thus, in those "visions and revelations of the Lord," specially granted him, Paul was "caught up to the third heaven, and heard unspeakable words, which it is not lawful ('possible'—*marg.*) for a man to utter." This unique, distinguished mark of the Divine favour took, not the form which is crudely attached to the word "revelation," an absolute disclosure or literal explanation of Divine things, but the presentation to the mind of *deeper mysteries*, so profound that they defied human speech and eluded human thought. (*Cp. Daw. 8, 27.*)

The uniform testimony of God's saints in all ages has been that they approach God, and realise spiritual nearness to Him, not by "finding out the Almighty unto perfection," but by recognising *the mystery* surrounding Him, that He is "a God that hideth Himself," whose "judgments are unsearchable, and His ways past finding out." This is the very feature of the Divine nature which rouses prophets and apostles to enthusiasm. "O, the depth of the riches, both of the wisdom and knowledge of God!" "There is no searching of His understanding." And the "unspeakable" revelation is the crowning privilege of the saint. "Of such an one will I glory." The highest place and the richest blessing is ever promised in Scripture to those who have experienced the discipline of mystery most keenly—to those who "*have not seen, and yet have believed*"; who have been debarred, perhaps, even ordinary intellectual helps, and yet have exhibited a triumphant faith. Every Christian believer must acknowledge that his deepest religious feelings are inexplicable, unutterable, and more and more so as experience matures. Mystery is one of those "dark things" that have abundant "moral uses," by which, as in trials, storms, famines, and pestilences, God aims, as Dr. Bushnell says, through giving us "obstacles to conquer" to exercise us in what is "lofty in conception, holy in feeling, and filial in purpose towards Himself." Instead of being, as mystery often appears, an adverse element, it really tends, by "fructifying the moral man," to "make the soul great," to develop "truth, purity, strength, and all that is great and holy in character."

We close with a brief reference to three practical points:—

1. *The mystery in Revelation presents no impassable barrier to the unlettered.*—It is a characteristic of Christianity that its most profound and saving truths are marked by a grand simplicity; that, though mysterious, they have no tinge of *mysticism*; are not, like the dogmas of Romanism and of other corrupt systems, committed to a special class who have an exclusive prerogative of interpreting them, but to all Christians equally. There is nothing whatever in Christianity of the nature of a religious *cult*, no inner circle of priests or *cognoscenti*, who can claim special knowledge of its truths. Its mysteries are too deep to lack simplicity, or to be endangered by inquiry, or to confuse uncultured minds. As in the case of life and nature, the scholar and the unlettered man stand before “the secrets of God” in the Bible practically on common ground; the main source of illumination—the teaching of God’s Spirit—being equally accessible to both, and the intellectual advantages of the learned virtually at the service of the unlearned. The Gospel is in its main features “simplicity itself,” not “recondite and philosophical,” or “intended for an *élite* few,” but for all.

2. *Mystery in Revelation affords no encouragement to credulity.*—It never curbs inquiry or fosters belief in marvels for their own sake. Christianity never suggests that a truth or fact possesses any religious value or efficacy simply because it is mysterious or impenetrable, apart from its moral character; and therefore never, like Romanism, places any embargo on investigation, or demands “any sacrifice of the intellect,” but urges the fullest, though the most reverent, inquiry; its truths, while transcending the understanding, violating neither reason nor common sense. Christianity, while admitting and celebrating the mystery of its truths, never bases their claims to credibility on their incomprehensibility, but on their manifest historical reality, profound moral harmony, and unbounded blessings. The Gospel miracles and verities thus belong to a totally different category from the marvels of Rome; the infinitely greater moral harmony of the Gospel miracles—to say nothing of the superiority of the witnesses—entirely freeing the Evangelical believer from the taunt of inconsistency to which, from opposite standpoints, he is sometimes subjected by both Romanist and sceptic, for rejecting Romish miracles, though he does so in the interests of the supernatural

itself. The essential mysteries of Divine Revelation are even to be distinguished from the historical and local obscurities of Scripture, which have no direct bearing on Christian life; and the futile attempts to solve which have been a standing reproach to the Christian Church. Such points have their value, but were certainly never intended to exercise human ingenuity, and it is sometimes as important to Christian enlightenment to refrain from inquiry in false directions, as to pursue it in true ones. We should carefully distinguish between Divine mysteries and human enigmas, or accidental obscurities; between mysteries and puzzles; between incomprehensibility in essentials and insolubility of details. The most devout believer in the mysteries of Christianity may be, and ought to be, the keenest critic of mere marvels.

3. *The mystery in Revelation finds its practical solution in Jesus Christ.*—This is the supreme ultimate test of the mysteries of Christianity—evangelically interpreted—over all other so-called religious mysteries, that they all point to, centre in, and become effective through the loftiest historical personality; that they lead men to Christ, Who alone holds the key that unlocks their treasures, instead of demanding trust in what is merely human and magical. It is this embodiment of Christian mysteries in *Christ* (Himself, emphatically, the great “Mystery of godliness, God manifest in the flesh”) that makes them directly productive of the highest saintliness; that gives to “Christian doctrine” that special “power of cultivating and developing saintliness,” which even Agnostics like Cotter Morrison admit. Hence, Dr. Martineau acknowledges that “To rely on intellectual methods for the direct advance of devout thought is to mistake philosophy for religion, and to introduce into the Gospel a fatal canker.” Quoting which, Dr. Bruce adds: “There must be mystery in true religion, perfect ideas, eternal hopes, invisible realities, the inspirations of the Divine spirit, a birth from above. A religion all reason and intellect, without heart and without faith in the Supernatural, will never be a fount of eminent sanctity.”

CHARLES FORD.

WE ought sooner to have given a welcome to *LIGHT AND LEADING*, a Weekly Paper for Sunday-school Teachers and Bible Students. (Allenson, 30, Paternoster Row.) The title is apt, and is justified by the contents. We have no doubt that the paper will make for itself a place, and be appreciated by a wide constituency for its intellectual and spiritual force.

THE ORIGIN OF INFANT BAPTISM.

THE vast majority of those who practise the rite of infant baptism have a vague idea that it is a New Testament ordinance, resting for its authority on the sanction of Christ and the practice of the Apostles. It certainly is a vague idea for which those who hold it could give no intelligent reason. Very few scholars or theologians now contend that the rite is based on the explicit teaching of Scripture. No wise man would contend that "chapter and verse" can be quoted decisively or other than inferentially in its favour. It is not the result of any known command. The late Dr. Jowett has many sympathisers when he says "there are grounds enough for infant baptism; the mistake is in trying to find them in the New Testament." It has often been proved that the practice cannot have an earlier origin than the latter part of the second century, when the Church had lost much of its spirituality, and had suffered from an intermingling with its original form of worship of distinctively Pagan elements. In a recent issue of the *Academy*, Mr. Whitely Stokes devotes to this subject a letter with which all our readers should be familiar. He is an authority on folk-lore, to the influence of which he contends that infant baptism may be traced. In his view its actual origin as an ecclesiastical ordinance and the time of its adoption are not accurately known. "All that seems certain about this rite is that it was taken into the Christian system towards the end of the second century, and that, down to the fourth, it had decided adversaries, of whom Tertullian was the chief." Mr. Stokes further "suggests, with the deference becoming one who is not a professional theologian," that the source of Christian infant baptism is not only to be found in folk-lore, but "that this kind of baptism was originally a Pagan rite of purification, which at first, perhaps, included the mother as well as the child." "There is," he says, "evidence that such a rite existed among the heathen Norsemen, the heathen Celts, two unconverted West African tribes, and, lastly, the Mexicans before the arrival of the Spaniards." After giving four instances of the heathen baptism of children, taken from "that vast, but almost unexplored treasury of folk-lore, the romantic literature of the mediæval Irish," Mr. Stokes adds: "It

will have been observed that in all these Irish cases the naming of the child is associated with its ceremonial cleansing."

From the evidence of these facts, Mr. Stokes can see his way but to one conclusion:—"It is certain that the ceremonial cleansing of new-born children existed among Pagan races in many different parts of the world, and it may fairly be inferred that some such rite was found among all the Pagan races with which the early Christians came in contact. From one or more of these races (but which ?) it is probable that the Christians of the second century borrowed the practice of infant baptism, spiritualising the rite so as to adapt it to the doctrines of original sin and regeneration."

In a subsequent issue of the *Academy*, Mr. Stokes's position is endorsed by Mr. S. O. Addy, the author of "Household Tales and Traditional Remains," who affirms that:—"Doubtless Mr. Whitely Stokes is right in saying that Christian infant baptism was originally a Pagan rite of purification. That it was such a rite in England is proved by the custom, still occasionally found in the Midland counties, of taking a plate of salt into church at baptism, the belief being that a child baptized near salt will be sure to go to heaven. Among the Norsemen it was usual to put salt into the mouth at baptism, and a cross-shaped salt-cellar was used by them during the ceremony."

These are significant and important statements—made not lightly, but deliberately, and by men of scholarly standing, not by Baptists, but by Pædobaptists, in the interests, not of a church or a sect, but of simple historical research. Attempts have been made to set them aside, but hitherto without success. It is not a pleasant thought, but is it not true that infant baptism is essentially a Pagan rite? It has assuredly no claim on our observance.

W. H.

MRS. A. R. COUSINS' IMMANUEL'S LAND, and other Pieces, is sent out by Messrs. James Nisbet & Co. in a new and enlarged edition, published at 3s. 6d. The poem from which the volume takes its name is based on the last words of Samuel Rutherford, and is as well known as Mrs. Alexander's "Burial of Moses." The other poems are no less worthy of universal acceptance. We shall have more to say of this volume presently.

NOTES ON NATURE : JULY.

IN most years the sound of the sharpening of the mower's scythe falls upon the ear in early July; but there come seasons when hay-time, like other things, happens early. We said last month that June entered to the swaying of the bells of the lilac. That is usually so, but this year the mild winter and the strong sunshine of May developed things apace. The flowers bloomed quickly, but for want of rain fell to pieces soon; this was strikingly so with the lilac and honeysuckle. And the grass, too, ripened fast, with little of the juicy undergrowth so valuable in the farmer's eye. We saw fields on the hillsides fit to cut at the end of May. The crop was thin, but what there was of it was ripe. Premature ripenings in Nature are almost sure to lack body; it is slower growth, and especially moisture, which gives substance. So, also, in the spiritual realm. We may sigh over the long season of varying fortune, but we should rather rejoice if, in the end, we reap from it the fuller experience. A heavy hay-field means weeping skies, with close, moist days, when the skirts of the clouds trail slowly over the slopes; likewise, also, in a full Christian life there is the growth which is made in heavy hours of sorrow, and the reaping which is the aftermath of storm and stress.

But in writing these notes we record the normal characteristics of the months. Thus, around London, the country, with its abounding green acres, yields in late June and early July, through most years, the hay-makers' harvest. And it is a pleasant sight to see in the fields men, women, and children taking their part in the making of the hay; for if the little ones do no more than bring the food, they have their reward in the romps they get among the sweet-scented hillocks. Many of these children come from close cottage homes where fever pays unwelcome visits; and all too often is their childhood an alternation of sparse feeding and hard knocks. All hail, then, to their happy hour when they chase one another and fall on the full bosom of Mother Earth in the hay-field! But, except for the brief period of hay-time and harvest, many country-women spend most of their time within doors. In the villages of Bucks, some years ago, you might, in passing the open doorways, see four or five women within the little room plaiting for dear life, while the sunshine flooded all the fields and lanes. Plaiting is a poor occupation now, but it still remains true that women of the working class, whether in town or country, avoid fresh air, sadly to their hurt. The girls of the middle and upper classes are a fine race, and keep their bonny youth for long, but the wives of our artisan population go down greatly in a few years both in health and spirits. We are aware that their lot is hard, and full often made harder than it need be; for this reason hundreds of them get listless, and do not see the necessity of going into the sunshine to keep up their health, or into the fresh air to drive away melancholy. Both baby and mother would be all the better for an afternoon in the fields, public gardens, or parks which are happily within reach of most of us.

Now the leaves on the trees are thickest, and at their deepest green. The wealth of bloom has died away from the chestnut, and the hedges are no longer frosted over by the May; but the shade of the great elms is most refreshing, if only enjoyed for a few minutes at noon, while the rustle of the evening breeze through the leaves of the limes is reviving after the heat and burden of the day.

What can be more soothing and helpful than a walk in the twilight, especially if you have for a companion one who can see the inner meaning of things around and above, or who can follow and appreciate what you see. Such a walk fell to our share not long since on an evening of this regal summer. The neighbourhood was Hampstead. We remember pausing in one of the vales which skirt the famous Heath. The high land stood out in a ridge against a wonderful sky full of prismatic light. The ridge was crowned on the left with the buildings of a large college, whose every line of turret and gable showed black and strangely romantic, with the vast disc of light for a background. A little to the right a birch reared its head high into where the sky shone saffron, and we could see the twinkling of the leaves to the breeze, which failed to reach us in the vale beneath. As we mounted higher, there came rifts between the ridges of land through which shone the increasing lights of London. We waited and talked, and there, away through the gaps, this strange stellar world grew. Then we thought those lights which came out of the smoky mist hung above the crowded streets, with vast hordes of human beings hurrying their various ways as rapidly, and with as many intricacies of movement, as the weavings to and fro of summer flies over the sunny mere. How strange it seemed, there in the quiet, to think of all that was going on in the plain below us; and then to turn to that glorious arc of light left by the day, so silent, so grand, so God-given, so ignored by the restless throng with street lamps of their own!

H. T. S.

SIN AND SALVATION.

WAIT my voice—postpone thy praise,
 For I cannot choose but weep,
 Thinking of my former days,
 With their guilt so dark and deep.
 To the realm of black despair
 Satan tries my soul to lead:
 Fearing he will drag me there,
 All my thoughts are sad indeed.
 God has opened wide a way;
 His dear Son to us is given;
 He who died our debts to pay
 Conquers Hell, and leads to Heaven
 Thee, O Christ, I thank with tears;
 I repent, and help entreat;
 Soul and body, sins and fears,
 Leaving at my Saviour's feet.

Translated from the Chinese by MRS. COULING.

PSALM XXV.

ALPHABETICAL ACROSTIC VERSION, AS IN THE ORIGINAL.

A PSALM OF DAVID.

- A** NXIOUS to celebrate Thy praise,
 To Thee, O Lord ! my voice I raise ;
 2 **B** ecause, my God ! I trust in Thee,
 O let me ne'er ashamed be,
 Nor let my foes vaunt over me !
 3 **C** auseless transgressors put to shame,
 But none who reverence Thy name.
 4 **D** eclare to me, O Lord, Thy ways ;
 Thy paths set forth, to excite my praise !
 5 **E** xpound Thy truth, and thus me lead,
 Thou, who my Saviour art indeed—
 To whom I, all the day, give heed.
 6 **F** orget not, Lord ! Thy mercies past—
 The kindnesses, that ever last—
 Which Thou on me bestowèd hast.
 7 **G** rant pardon of my youthful sins !
 From guilt of past transgressions cleanse !
 Have mercy on me while I live,
 And, for Thy goodness sake, forgive !
 8 **I** n goodness doth the Lord abound ;
 Justice and grace in Him are found ;
 Sinners He'll teach His doctrines sound.
 9 **K** indly the meek He'll guide aright—
 The meek to teach is His delight.
 10 **L** ord ! all Thy paths are truth and grace
 To those who them, by faith, embrace.
 11 **M** y sins, O Lord, for Thy name's sake,
 Forgive !—a load of guilt they make.
 12 **N** o one who truly feareth God
 But He will teach him Wisdom's road ;
 13 **O** n earth his soul at ease shall dwell,
 His seed their land inherit shall.
 14 **P** eculiar saints God's secrets know—
 To whom His covenant He'll show.
 15 **Q** uick turn mine eyes, O Lord ! to Thee
 Who from the net my feet will free !
 16 **R** egard ! and on me mercy show !
 I'm desolate and afflicted too,
 17 **S** ore troubles in my heart increase :
 From my distresses me release !
 18 **T** o mine afflictions, Lord, give heed !
 And all my sins forgive ! I plead.
 19 **U** nnumbered foes to slay me wait,
 Who me with cruel hatred hate.
 20 **W** ilt Thou not my Deliverer be ?
 Him wilt Thou shame who trusts in Thee ?
 21 **Y** ea ! let uprightness him preserve,
 Who from Thy statutes ne'er will swerve.
 22 **Z** ion's Great Sovereign !— Hear Thy slave !
 From all his troubles Israel save !

SUNDAY MORNINGS WITH THE CHILDREN.

VII.—BEHAVIOUR IN THE HOUSE OF GOD.

ON the day when our Lord rose from the dead, in the evening, a number of His disciples were gathered together. They were in fear of persecution, so they looked round to see if any stranger was among them, and then locked the doors. As the worship went on, they found JESUS standing in their midst. We can well imagine their astonishment, and how they looked at one another with surprise. How came He there? Soon they heard His voice—the voice they knew so well—saying, “Peace be unto you.” Then He spoke to them words of love and wisdom. What a joy it must have been! Would not you, dear children, have been pleased to have been there and seen your loving Saviour and heard His wondrous words? It is certain you would have behaved yourselves properly. You would not have been restless, or have talked, or done anything you ought not to have done during the time of worship had you seen the Lord Jesus Christ in the place.

You remember His great words, “Whosoever two or three are gathered in My name, there am I in their midst.” Every Sabbath day, when the congregation meets for worship, it may be said, almost for certain, that amongst the hundreds of good men and women assembled there are two or three at the very least who are there in the name of Jesus Christ. If so, He is present. Our eyes may not see Him, but His eyes can see us; our ears may not hear Him, but He listens to all we say. He can see our quiet thoughts and can look right into our hearts. Every good child knowing this would behave properly. Only a very bad or a very careless child would behave ill if he knew Jesus Christ was looking at him. For the Saviour said, and says the same now, “Suffer the little children to come unto Me.” You would surely be unwilling to displease One so great and glorious and yet so good.

It is not always easy to behave properly in the house of God. The service seems long, and children get restless. It is a good discipline for future life to try and sit quiet. Do not shuffle about, or play, or yawn. It is giving way to such conduct that makes children restless. Whatever you do, resolve always to be in your seat before the beginning of the service. Have a Bible and a hymn-book. Learn to find out the place. When the hymns are sung, you sing too, as well as you can—not too loud, for God can hear the gentlest voice. When the chapter is read by the minister, you read it quietly too. If you are old enough, have paper and pencil and take notes of the sermon. Try and understand as much of it as you can, and do not be fidgety if there are some parts which you cannot. The time of service is not very long; keep in your thought the whole time that Jesus Christ is present and is watching you, and try to please Him.

God looks to the heart. The outward conduct is not all. There may be the best behaviour so far as other persons can see, and yet it may not be pleasing to God. Try to understand each part of the service. Think what

the hymns mean. Take interest in the reading of Scripture, make an effort to join in the prayer ; some of the petitions you can easily understand if you will. You may not be able to comprehend all that the minister says in the sermon, but you may learn something from it. It may seem dry and difficult, but so does all teaching except to those who desire to learn. You wish to grow up wise. That you can only do by making an effort. Some people go to the sanctuary because it is the custom ; they allow their thoughts to wander, and return home as they went. God is not pleased with them ; you do not wish, when you grow up, to be like them. But there are other persons who find it a great happiness to be at the worship of God. They can say truly, "A day spent in Thy courts is better than a thousand."

"How pleasant, how divinely fair,
O Lord of hosts, Thy dwellings are ;
With long desire my spirit faints
To meet the assemblies of Thy saints.

"Blest are the souls that find a place
Within the temple of Thy grace ;
There they behold Thy gentler rays,
And seek Thy face and learn Thy praise."

God is pleased with them. All people have not this happiness, for it has, like all other true enjoyment, to be cultured. You must train yourself for it when you grow up. You would like to be amongst those who really enjoy the worship of God, and so are becoming fitted for the greatest joy in all the universe—the worship of God in Heaven.

Jesus Christ once said, "True worshippers worship the Father in spirit and in truth. For the Father seeketh such to worship Him." That is a very great thought for you, dear children. God is seeking for those who worship in spirit and in truth. Have you ever tried to do so ? No one could all at once. You must begin by doing so a little and then a little more. Remember throughout the service that Jesus Christ is there. He watches your conduct, observing how you behave. If a foolish child next you wants to disturb you, Jesus Christ sees that, and is pleased if you resist temptation. Jesus Christ hears how you sing and when you pray. Above all, remember Jesus Christ wants the love of your heart. He knows whether you are seeking to love Him, trying to learn all you can about Him that you may love Him more and more. And He says, as of old, "I love them that love Me, and they that seek Me early shall find Me."

J. HUNT COOKE.

A BOX OF NAILS FOR BUSY CHRISTIAN WORKERS. Bible Readings and Outline Addresses. By C. Edwards. Allenson, 30, Paternoster Row, E.C. Ingenious and practical helps. This is one of the little books which give eyes to the blind. Considerable skill is shown in dividing texts of Scripture and in dealing with set subjects. The outlines, simple and memorable, will be of great use to lay preachers and those whose time and resources are limited.

NOTES AND COMMENTS.

OUR IRISH HOME MISSIONS.—The report of this Society for 1895 happily tells of success all along the line. The work of our brethren in the Emerald Isle is no holiday task. Their difficulties, arising mainly from their Papal environment, are great and numerous, and only a strong and buoyant faith in God could sustain them. Such a faith they evidently have, and hence their work prospers. The outlook, notwithstanding the Papal opposition, is encouraging, and our brethren are determined to “buy up their opportunity.” We agree with their Chairman in his belief that “the great industrial centres are of surpassing and supreme importance. By seizing the big towns we will most effectually and permanently aid the villages.” The income of the Society is quite inadequate to the demands which have to be met, and we should be glad if more of our churches would take part in a work which has peculiar claims on their sympathy. On patriotic, humanitarian, and religious grounds alike we should desire the evangelisation of Ireland. As British citizens and as witnesses for Christ, we must acknowledge our obligations in this matter. The Committee have set a splendid example of liberality. In 1894 there was a deficit of £500. For its removal the Committee contributed among themselves £490. They evidently believe in the work in which they are engaged, and their example ought to stimulate others.

THE BAPTIST MISSIONARIES' LITERATURE ASSOCIATION has just completed the second year of its work, and is greatly appreciated by those for whose benefit it was formed. Nine hundred and six applications have been received from 160 missionaries for 107 different periodicals. Of these 604 have been supplied. Monthly magazines and reviews are greatly needed. The BAPTIST MAGAZINE is among those asked for, and we shall be glad if some of our friends will supply it, or SUBSCRIBE FOR COPIES WHICH OUR PUBLISHERS CAN SEND DIRECT TO THE SECRETARY. Sixty-five Christian Endeavour Societies have taken up the work, and many have testified to a revived interest in missionary work, in consequence of their direct communication with our brethren and sisters in all parts of the world. The advantages of the Association are not strictly confined to Baptist missionaries. The Secretary (Mr. W. R. Dover, 5, Lorne Road, Finsbury Park, N.) would gladly arrange for any lonely worker to receive a supply of periodicals.

MINISTERS WITHOUT CHURCHES AND CHURCHES WITHOUT MINISTERS.—Our brethren in America are confronted by difficulties on this subject similar to those which have to be faced among ourselves, and apparently they find them as insoluble as we do. The New York correspondent of the *Standard* quoting the question, “Why stand ye here all the day idle?” says: “This question was addressed to men who were waiting for an opportunity to work. It was not a rebuke. They answered: ‘Because no man hath

hired us.' The same question might be put to, and the same answer would certainly be given by, many ministers who live in this part of the country who are not able to find a pastorate. A large number of these men have been finely educated, and have been successful in pastoral work, and are in every way qualified for such service. Their names could easily be given. It is a great pity that their energies and their desires to work for the Master should fail to find a sphere of occupation. On the other hand there are many churches who are saying: 'Where can we find the right man?' Every year it seems more and more difficult for pastors to find pastorates, and for churches to find pastors. Is not this because the elements in the churches are becoming more and more varied, and the demands upon a minister more and more exacting? It is becoming less possible for any man to meet the views of all the members of a given church. Cannot some way be devised of bringing these men and fields into contact, which will not humiliate the man, nor disgrace the churches, nor put a tariff on the hard-earned and usually insufficient salaries which many churches pay to their pastors? This is an old problem, but it is peculiarly pressing in some parts of our country at this time." The Baptist Union Board of Introduction, under the direction of Dr. Booth, has done much to mitigate the evils complained of, and might do more if churches would avail themselves of its help.

THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND. — The sittings of this venerable body amply refute the idea that the Free Church is losing its hold on the country. An increase in its roll of communicants to the extent of 4,020 is typical of its progress all round. Dr. Millar's address from the Moderator's chair was wise and courageous. The regeneration of the world is, he contended, a process which must be progressive, not sudden. He vindicated the work of Christian educationalists in India—a work which is quietly leavening the thought and life of the people at large. There is, he says, a reviving Hinduism, a purifying of the ancient systems, and an endeavour to read into them as much as possible of Christian truth. Negotiations are to be re-opened with the United Presbyterians for a union of the two churches—a step in which we should heartily rejoice. On the question of Disestablishment a resolution, proposed by Principal Rainy, was carried by a large majority. This resolution declared that the Assembly regarded the termination of the present connection of Church and State in Scotland as demanded by justice and the interests of religion. Dr. Rainy entirely sympathised with those who would regard it as a great deliverance to have less to do with this sort of thing. For that he was working, and he hoped they would see it some day. In the meantime they stood where they did, and must continue to advance public opinion on this question until it became finally operative. Those who desired to be done with the Disestablishment Committee and all the other obnoxious elements, would then have their desire satisfied by the Disestablishment of the Church.

THE ESTABLISHED CHURCH ASSEMBLY.—Dr. Archibald Scott, of Edinburgh, filled the Moderator's chair with great force and dignity. There were several matters which required expert handling. Of the merits of the draft Hymnal, prepared by a joint committee of the three Presbyterian Churches, with the view of bringing them into closer and more friendly relations, we can say nothing, but as it had been adopted by the Free and the United Presbyterian Assemblies, we regret its rejection by the Established Church in so flippant and unceremonious a form. Such speeches as those of Dr. John Macleod, of Govan, and Dr. Story were in the worst possible taste, narrow and uncharitable, and illustrating every fault of a blind and haughty ecclesiasticism. If this be the type of religion fostered by the "Scottish Church Society," its worst enemies will be those of its own household. In what is known as the Kilmun Heresy Case, the Rev. Alexander Robinson, author of "The Saviour in the Newer Light," was deposed for a year, required to withdraw the book from circulation, and to appear before the Assembly next year to state his then beliefs. Here, again, Dr. John Macleod spoke with bitterness, and conveniently ignored his own excesses in an opposite direction. The course recommended by Dr. Marshall Lang would have secured a sufficient condemnation of teaching of which we strongly disapprove in what seems to us a more Christian style. In his closing address Dr. Scott wisely urged that where there could not be incorporation there might be co-operation. If, he said, the Presbyterianism of Scotland continued divided against itself, Romanism, unconsciously aided by Episcopacy, would have captured before a generation had passed away their principal seats of influence, and the hope and work of the Reformation would be lost. On the other hand, Scottish Presbyterianism really united might repeat in the twentieth century some of the triumphs which, under Columba and his successors, Scottish Christianity won in the sixth. The Scottish Church had come through many changes since Columba first planted the Cross on our wild shores, but we inherit more than the fruit of his labours if we preach the same faith with his simplicity and prayerfulness and self-devotion. The times are greatly changed, and the forces under which the faith is symbolised have correspondingly altered; but the faith of the Church is eternal, and the spirit of its service never changes. He had also a word for the "Church Society." To reform the Church on the model of any age later than that of Christ's would be to travesty His ideal. We are nineteenth century, not mediæval, Christians.

MR. GLADSTONE'S APPEAL TO THE POPE.—There has been in various quarters great excitement—an excitement at once unnecessary and foolish—about a letter which the veteran ex-statesman has written to the Pope, on what is to Anglo-Catholics the burning question of Anglican Orders. For a long time past the party led by Lord Halifax has been anxious to secure from the Pope a recognition of the validity of these orders, and its leader has for this purpose been engaged in negotiation with influential Romanists. The Pope has been approached through certain Cardinals, and the opinion has been freely

circulated that he is personally in favour of allowing the Anglican claim, and opposed to the *non possumus* policy of Cardinal Vaughan and other Roman dignitaries. Lord Halifax has apparently won the sympathy of Mr. Gladstone, and induced him to write this open letter. There has been, in consequence, a feeling akin to dismay among certain of Mr. Gladstone's political friends, and jubilation among his enemies. There are certain people who are never so happy as when they are "thrusting their knife into him" and doing their utmost to belittle his reputation. In view of all we have known of Mr. Gladstone's High Church proclivities, and of the recent trend of High Churchism as a whole, we are not surprised that such a letter should have been written by one who is now a recluse, free from the restraints of public life and "unmuzzled." We deplore the letter on every ground. It is pitiable to see a man of Mr. Gladstone's fine character and consummate powers enslaved by "the infinitely little." Who is the Pope that we should crave recognition from him? He can give no authority to the Anglican or any other clergy which they do not already possess, and that they should become his humble supplicants is a sign of miserable and reprehensible weakness. Reunion with the corrupt Church of Rome can only be secured on terms which every Protestant and Evangelical Christian will repudiate with the whole strength of his reason and the whole energy of his faith. The battle with unbelief is hindered far more by the errors and superstitions of Rome and its unlawful claims than by any excess of private judgment and the diversities which, in the existing conditions of mankind, are inevitable. Mr. Gladstone's occupation with Butler is a far more pleasing and profitable sight than this bowing of the knee to the Pope.

WITHDRAWAL OF THE EDUCATION BILL.—We are more than delighted that the note we had prepared on this obnoxious Bill must follow the course of the Bill itself and "go." The Government have withdrawn a measure which should never have been introduced. The Opposition in the House of Commons is numerically weak, but in strength of argument it has proved invincible, and happily the country as a whole is with it. The Bill has been hopelessly shattered. The hostility to it has been as strong on one side as on the other. The Ministerialists are, on this point, "a house divided." We must now aim to make impossible the reintroduction of the Bill, and convert our initial victory into permanent triumph. There is no reason why it should not be so, and it will undoubtedly be so if Nonconformists but present an united front. The whole question can now be reviewed with a view to reaching a solution which will be just to all parties alike, and satisfactory to all who want only that which is right. Reactionary legislation has received a welcome check.

BREVIA.—The meetings of the *County Associations* have as usual been held for the most part in May and June. In most directions increased membership is reported. Within their own limits many of the Associations are working for Church Extension, though immeasurably more needs to be done, especially

in the large towns. Materially and spiritually the duty of the hour for Baptists is to "arise and build." On public questions, such as the liquor trade, the opium traffic, and the diabolical cruelties in Armenia, the Associations have spoken out boldly. Nothing is more remarkable than the resolute, earnest, and unanimous hostility to the mischievous and retrograde Education Bill introduced by the present Government.—Our anticipations as to the suppression of *the Rising in Rhodesia* have not been altogether fulfilled, though the Matabele have been checked, and the Mashonas (who, by the way, are unfriendly to the Matabele) are in rebellion, and the situation around Fort Salisbury causes great anxiety, some of the reports in the papers are probably too alarmist.—In *the Transvaal* the lives of the four leaders have been spared, but they have to pay a fine of £25,000 each, and pledge themselves not to take part in further political movements, or be banished for life. There is so far no sign that the grievances of the Uitlanders are to be redressed.—*The War in the Soudan* continues, and Lord Salisbury has acknowledged that, while its present "objective" is Dongola, its ultimate aim is the recapture of Khartoum. How far European considerations have determined this regrettable movement it is difficult to say.—*The Prince of Wales* has gained a distinction which, in the eyes of some people, is apparently more honourable than his right of succession to the throne: he has won the Derby. When the evils of gambling are so widespread and disastrous, it is surely not too much to expect that one in so exalted a station should cease to patronise a form of sport which is ruining the manhood of England and proving as terrible a scourge as drunkenness itself; nor is it necessary that the Prince should go boating on the river, for the mere sake of pleasure, on the Lord's day.—*A Baptist of the good old type* passed away on the 12th ult. Mr. John Easty had long been regarded as the father of the church at Maze Pond, which he joined in 1842. For forty years he served it faithfully as a deacon. One who knew him well says, "He set a powerful example of loyal attachment to the church, and, save when absent from home, or prevented by sickness, was always in his place at the Sabbath services. A man of dignified presence, courteous manner, and high Christian character, he will be sorely missed." In politics he was a sound Liberal. Men of his type have been the making of our churches, and the quality of our church life is sadly suffering for want of more like him.

REVIEWS.

THE MAN OF SORROWS AND THE JOY THAT WAS SET BEFORE HIM. By the Rev. Jas. Culross, D.D. Drummond's Tract Depôt, Stirling. 1s. No commendation of ours is needed in bringing before the attention of our readers this little book. It is an exposition of the fifty-second and fifty-third chapters of Isaiah, as they relate to the Servant of the Lord, and we find, as we should expect, that it is rich in beautiful thoughts, and breathes a devout and earnest spirit. While much has been written on the subject, we cannot have too many volumes such as this, which must prove stimulating and helpful to

a thoughtful reader. Dr. Culross is eminently fitted by his clear insight and scholarly gifts to treat of the subject in a manner which cannot but render it more real and more attractive to all who come under his spell.

STUDIES IN JUDAISM. By S. Schechter, M.A., Reader in Talmudic in the University of Cambridge. London: Adam & Charles Black. 7s. 6d.

THE Essays which Mr. Schechter has collected into a handsome volume from the pages of the *Jewish Quarterly* and the *Jewish Chronicle* are not of mere local or racial interest. They illustrate phases of Jewish faith and character, of the legendary lore and the historical bye-paths of the Hebrew religion, as well as of its established dogmas, in which all intelligent students take an interest. Thus the opening study treats of the Chassidim, a sect of Jewish Dissenters founded in the early part of the eighteenth century, by Israel Baalshem, in Moldavia—mystical, anti-ritualistic, fanatical, but devout, generous, and heroic. Then follow essays on Nachman Krochmal, an Austrian-Jewish philosopher, who sought to reconcile Judaism with science and criticism on Hegelian lines; Rabbi Elijah Wilna—the Gaon or Great One—an able teacher and ascetic who has had a profound influence on the Russian Jews; Nachmanides, a great Spanish Rabbi of the thirteenth century—Talmudist, Bible student, and philosopher, but tender and compassionate also, “representing Judaism from the side of emotion and feeling, as Maimonides did from the side of reason and logic.” Then follow dissertations on the Dogmas of Judaism, on the History of Jewish Tradition, on the Doctrine of Divine Retribution, on Rabbinical Literature, and on the Law of Recent Criticism, in all of which we find much that is fresh, instructive, and suggestive to students of the Old Testament, and much that is of value in the study of doctrine. Two of the most charming essays in the volume relate to the child in Jewish literature, and to woman in Temple and Synagogue. The halo which Wordsworth throws around the birth of children—“trailing clouds of glory do we come, from God who is our home”—is seen in full and varied splendour in Jewish legend. Existence on earth is a continuance, not a commencement, and children are hedged with Divinity. Quaint and curious learning, information gathered from obscure and recondite sources, accompanied by sympathetic and searching criticism, give to this volume an unique value.

THE PRESBYTERIAN CHURCHES: Their Place and Power in Modern Christendom. By the Rev. J. N. Ogilvie, M.A. A. & C. Black. 6d. net.

MR. OGILVIE presents us in this little volume with a succinct account of the various branches of the Presbyterian Church from the time of Calvin to the present day. Though written from the standpoint of one who is essentially a member of the Established Church, it treats fully and sympathetically of the work of the other branches of Presbyterianism, not only in Great Britain, but also on the Continent, in America, and in the Southern Hemisphere. We heartily commend it to the members of our own churches. It is one of the Church of Scotland Guild Text-Book Series.

ROBERT WHITAKER McALL, Founder of the McAll Mission, Paris. A Fragment by Himself, a Souvenir by his Wife. Religious Tract Society. 6s.

THE subject of this biography, the son of the eloquent Dr. McAll, of Manchester, is mainly remembered as the founder of the "McAll Mission in Paris." It is singular that he should not have entered on what proved to be his life's work till he was near his fiftieth year. He held English pastorates at Sunderland, Leicester, Manchester, Birmingham, and Hadleigh. In these, especially in Sunderland, he was successful, though his pleasure in his work was not by any means unruffled, and he had evidently to encounter difficulties of which we have here no record. Mr. McAll was, in his early days, an enthusiastic botanist, and was articled to an architect; but abandoned his professional prospects to enter college and prepare himself for the ministry. He was the author of "Chapelton," a work of fiction, illustrating the inner life of Nonconformity from a more intelligent and sympathetic standpoint than "Salem Chapel," which in some points it resembles. In 1871 he began his Mission in Paris. There is an interesting account of how the call to the work came to him. During a visit to Paris he was told by an intelligent working man in the Rue de Belleville, "Throughout this whole district there are tens of thousands of workmen, and we cannot accept an *imposed* religion. But if anyone would come to teach us religion of another kind, a religion of freedom and reality, many of us are ready for it." So fine an opportunity of gaining the popular ear seemed too good to be lost, and the result was the founding, at no distant date, of the agency which still bears his name and carries on his work. The McAll Mission has gained a world-wide fame, and is altogether an inspiring story.

THE MIND OF THE MASTER. By John Watson, D.D. London: Hodder & Stoughton. 6s.

DR. WATSON has achieved his fame in another department of literature than the purely theological, but there are many pages of his "Bonnie Brier Bush" which prove him to have the instinct and faculty of a theologian. The present work is an attempt to discover what in modern phrase is (somewhat singularly) called "The Christianity of Christ," and is an outcome of the so-called "Return to Christ." Dr. Watson is so clear and fresh a thinker, he has so vivid an imagination, his spiritual sympathies are so subtle and refined, that he is exceptionally well qualified to write on this great theme. He has been penetrated by the modern spirit, and in form, at any rate, is far removed from the dogmatic standpoint of the Westminster Confession. A casual reading of the volume might leave on the mind the impression that Dr. Watson is either playing to the gallery or is averse to everything like the metaphysics of theology, and regards the mission of Christ as purely ethical. There are places in which he sets up a contrast between Christ and His Apostles, especially St. Paul, a contrast which the New Testament itself does not warrant, and which Christian experience does not desiderate; at other

times he so guards statements of this order as to take out of them their sting, and a second perusal induces the belief that his ultimate aim is to show that, however marked and manifold its diversities, there is throughout the New Testament a deep underlying unity ; so that though on superficial grounds we may admit a distinction between the Gospels and the Epistles, we shall find that in the last analysis they are perfectly congruous, and each essential to the completion of the other. The book abounds in beautiful and suggestive sentences, and, though we still think that it needs to be supplemented by chapters emphasising other aspects of the many-sided Christian truth, within its limits it is as instructive as it is pleasant.

LEADERS OF THOUGHT IN THE ENGLISH CHURCH. By the Venerable W. M. Sinclair, D.D., Archdeacon of London. Hodder & Stoughton. 6s.

THIS book belongs to a class which has of late become common. Its twelve chapters are necessarily brief, in a sense little more than sketches. Yet the work cannot fail to be useful, especially to our younger ministers, who should be familiar with the whole of the ground covered here. The appreciations are based on intelligent study of the lives portrayed, the estimates set forth are sound, and the tone and position of the writer are distinctly Evangelical. The leaders brought before us are—Cranmer, the Restorer of Primitive Truth ; Latimer, the Preacher of the Reformation ; Laud and the Mediæval Reaction ; Hooker, the Wise Theologian ; Butler, the Christian Philosopher ; Waterland, the Expounder of the Lord's Supper ; John Wesley, the Evangelist of the Masses ; Simeon, the Teacher of Vital Religion ; Newman, the Founder of Tractarianism ; Pusey, the Guide of the Oxford Movement ; Arnold, the Advocate of Liberal Theology ; and Tait, the Wise Ruler. Of these various leaders different estimates are naturally formed. Archdeacon Sinclair says in his Preface : " Seeing the Church of England at the present day so unhappily divided, I should indeed greatly rejoice if this series should in any way help, by God's grace, to bring us back to the wise and wholesome standpoint of Holy Scripture, the Early Fathers, and the English Reformation." There is, indeed, in these Romanising days need of a movement which will effect this purpose.

THOMAS KEN. By F. A. Clarke, M.A. GEORGE FOX. By Thomas Hodgkin, D.C.L. English Leaders of Religion. Methuen & Co. 3s. 6d. each.

No two men could be more unlike than the best remembered and most saintly of the Nonjuring Bishops and " the founder of Quakerism," the one a scholarly ecclesiastic, deferential to the authority of the Church (as he understood it), beloved and venerated for his gentleness and grace ; the other a plain, blunt man, rugged and picturesque, with a strong native force of genius, impatient of authority, an original thinker certainly, though somewhat of an eclectic, the advocate of " the inner light," the hater of conventionalism, fanatical and superstitious in some directions, with an overweening confidence in himself, and often intolerant towards opponents, but as honest as he was rugged, a devout, God-fearing, typical Englishman. The late Dean Plumptre's " Life of Ken " is

the classic biography of the saintly bishop, but it is too bulky for general use. Mr. Clarke's monograph is admirable, full, concise, and candid—appreciative but not indiscriminate, attaching a full measure of importance to the Nonjuring cause, but allowing that it implied an impracticable loyalty. It was, as a movement, logically indefensible. That it was in some sense the forerunner of modern Tractarianism, and that Ken vindicated truths which are essential to the Church of England, by no means disproves this. For Ken's poetry, "entombed in four forgotten volumes," Mr. Clarke has no high esteem. The Morning and Evening Hymns are the only products of his muse which are generally remembered. If Mr. Clarke knew more of Puritanism from the inside he would modify some of his statements, though his pages, as a whole, are honourably fair and impartial. The same merit must be allowed to Dr. Hodgkin's "George Fox." The author is not a blind admirer of his hero. He points out the limitations and faults of Fox, *e.g.* his dogmatism, his denunciation and abuse of opponents, and his militant disposition. The story of his travels and adventures, his imprisonments and sufferings, is well told, use being made not only of the immortal Journal, but of Masson's "Life of Milton," Mrs. Webb's "The Fells of Swarthmore Hall" (which contains several otherwise unpublished letters), and Barclay's "Inner Life of the Religious Societies of the Commonwealth." No one can dispute Fox's claim to a place among English Leaders of Religion, and this work is a worthy fulfilment of that claim.

THE GOSPEL OF EXPERIENCE; or, The Witness of Human Life to the Truth of Revelation. (Boyle Lectures for 1895.) By the Rev. W. C. E. Newbolt, M.A. Longmans, Green, & Co. 5s.

CANON NEWBOLT is one of the most popular preachers at St. Paul's, and this volume will amply sustain his reputation. The idea running throughout the Lectures is, that human nature and experience confirm and illustrate the facts which Holy Scripture indicates as existing in our own lives and in the constitution of the world—*viz.*, the sense of a personal God, the Fall, sin in its phenomena and punishment, and redemption through atonement and grace. Mr. Newbolt is a clear, strong thinker, and writes with great force. He is thoroughly conversant with the best modern literature (on both sides), of which, at times, he makes striking use. Such words as these arrest attention, compel men to think, and in most cases carry conviction to the heart.

LETTERS TO THE CLERGY ON THE LORD'S PRAYER AND THE CHURCH. By John Ruskin, D.C.L., LL.D. With Replies from Clergy and Laity, and an Epilogue by Mr. Ruskin. Edited by the Rev. F. A. Malleon, M.A. 5s.—FORS CLAVIGERA. Letters to the Workmen and Labourers of Great Britain. Vol. II. 6s. Geo. Allen, 156, Charing Cross Road.

WE gladly welcome a third edition of Mr. Ruskin's lively and characteristic Letters to the Clergy. It goes without saying that he is not only a great stylist, but a clear-sighted, frank, and fearless critic. Self-opinionated and dogmatic, eccentric, and occasionally extravagant he may be, but in nine cases out of ten it will be found that his most unexpected and, as some would say

erratic utterances arise from the fact that he sees more clearly, and penetrates more nearly to the heart of things, than do other people. His letters on the Lord's Prayer are a stirring call to reality and thoroughness in preaching and pastoral work, and a warning against perils to which all religious teachers are exposed. The letters of the clergy in reply are as frank and fearless as Mr. Ruskin's. None of those given here are superfluous. All are useful, endorsing as they do some of Mr. Ruskin's criticisms, and modifying others. Mr. Malleon is a judicious editor, and has made all readers of this volume his debtors. The letters in "*Fors Clavigera*," covering a wide range of subjects, and containing many charming autobiographic touches, are all directed to the inculcation of honesty and integrity in every phase of human life and labour, and of what is called, in the phrase of the day, "the Christianity of Christ." The letters on Sir Walter Scott beget a wish that it had fallen to the lot of Mr. Ruskin to write a detailed life of the Great Wizard of the North. Mr. Ruskin touches nothing which he does not adorn.

MESSRS. WARD, LOCK, & BOWDEN have an honourable record as publishers of the best popular literature, and since Mr. Bowden became managing director of the firm there have been many new developments of its enterprise and energy. One of the latest of these is the issue of *Nineteenth Century Classics*, under the editorship of Mr. Clement Shorter. Two volumes have already appeared—viz., Thomas Carlyle's *SARTOR RESARTUS*, with Introduction by Professor Edward Dowden, and Matthew Arnold's *ALARIC*, and Other Poems, with Introduction by Edward Garnett, C.B., LL.D. The volumes are choicely got up, in good clear type, and bound in embossed art linen, gilt top. The introductions are in each case luminous and discriminating, pointing out with a sure, fine touch the characteristic notes of these great writers. The photogravure portraits are a valuable addition, that of Carlyle being from Mrs. Cameron's copyright, and Mr. Arnold's from Mr. G. F. Watt's picture in the National Portrait Gallery. Mr. Arnold's admirers will be glad to have his Rugby School Poem on Alaric at Rome and his Oxford Prize Poem on Cromwell, both of which well deserve to be rescued from oblivion. The Poems are reprinted from the first editions, and contains the celebrated Preface of 1853. The "chronology" of each writer will be found specially useful.

WE have received from the Cambridge University Press (C. J. Clay & Sons, Ave Maria Lane) Volume IV. of *TEXTS AND STUDIES*, Contributions to Biblical and Patristic Literature. Edited by J. Armitage Robinson, B.D., &c. The present volume consists of "*The Athanasian Creed and its Early Commentaries*," by A. E. Burn, M.A. It contains a very thorough investigation into the origin and early history of this Creed, and discusses all points of interest connected with the subject. Mr. Burn has made a special study of the subject for the last seven years. His researches convince him of the soundness of Dr. Waterland's position in ascribing the authorship of the Creed to Hilary, Bishop of Arles, and its date to about A.D. 430.

MESSRS. MACMILLAN & CO.'S BOOKS.

THE illustration, which we give for the benefit of our young readers, forms the frontispiece of Mrs. Molesworth's pleasant and instructive book for children, *OUR NEW HOME*, a new and cheaper edition of which has recently



been published by Messrs. Macmillan. It narrates no very exciting story, no plots, no great perils, no hairbreadth escapes—though it points out dangers of another kind which children must at all costs avoid. It shows how simply and easily children may be spoiled; how selfishness—even unconscious selfish-

ness—may warp our nature and rob us of our purest happiness ; and how, by God's help, we may overcome the strongest difficulties that beset our path. The various experiences at Windy Gap, at Moor Court, and at Chichester Square, are full of invaluable lessons for us all. It is a book which will help all who read it to aim at the best and highest things.—The same publishers send out *HANDY ANDY*, by Samuel Lover, in the Illustrated Standard Novel Series, with an introduction by Chas. Whibley. 3s. 6d. Many of us, no doubt, have enjoyed this book in our younger days, some of us, perhaps, even later on in life.—We note also, in the same series, *SENSE AND SENSIBILITY*, by Jane Austen, illustrated by Hugh Thomson, with an Introduction by Austin Dobson. Mr. Dobson is not among those who regard "Sense and Sensibility" as Miss Austen's greatest work, though he has evidently felt its spell. Mr. Thomson's illustrations have, as usual, caught the spirit of the text, and form exquisite studies.—The choice and convenient pocket edition of the poetical *WORKS OF ALFRED, LORD TENNYSON*, in its more recent numbers contains "The Idylls of the King," extending to six volumes.—Another choice volume is the collection of the *POEMS OF CECIL FRANCES ALEXANDER*, edited with a Preface by William Alexander, D.D., Archbishop of Armagh, &c., which will be welcomed by thousands of readers in all Christian churches. We hope subsequently to review it at length.

MR. ELLIOT STOCK'S BOOKS.

THE Ven. W. M. Sinclair, D.D., Archdeacon of London, has published his Fifth Charge to the Clergy and Churchwardens of the Archdeaconry. It is a discussion of POINTS AT ISSUE BETWEEN THE CHURCH OF ENGLAND AND THE CHURCH OF ROME. Necessarily brief for so comprehensive a subject, but clear and incisive, and, so far as argument can ensure such a result, conclusive ; a perfect treasury of information and argument. The pity is that the Romanising party in the Church of England is so powerful.—*THE INTERMEDIATE STATE*, and the Last Things. By G. S. Barrett, D.D. 6s. DR. BARRETT'S sermons—for such we presume they are—are the result of an earnest and reverent endeavour to ascertain the exact teaching of Scripture on themes which can never cease to engage the attention of intelligent men. The old beliefs have been subjected to keen and relentless discussion, and there is, in consequence, a wide-spread unsettledness in relation to them. Dr. Barrett, it goes without saying, bows to the authority of Scripture as supreme, and does not ask whether we are to believe the Bible, but how are we to interpret it ? His views do not in all points coincide with those of popular Evangelicalism. He recognises far more distinctly an intermediate state, though he refuses, of course, to identify it with the Romish Purgatory. It is preparatory to the Final Judgment. It develops character, and converts tendencies, whether good or bad, into results. It offers to those who have died without the knowledge of Christ an opportunity of learning of Him, and of definitely accepting or rejecting His grace. Prayers for the dead are not condemned, as,

apart from Romish accretions, there is something to be said for them. In dealing with the doom of the lost, Dr. Barrett dwells at considerable length, and with marked emphasis, on the antinomies of Scripture, on its double or divided voice. "The most careful and prolonged study of the actual testimony of the Bible has only deepened in my own mind the conviction that it not only speaks with two apparently irreconcilable voices, but that these double and contrasted passages of Scripture are purposely left in the Sacred Volume as containing together the truth of God on the future state of the lost." This position is taken by an increasing number of devout and able men, though how far it can furnish a sure resting-place is doubtful. Is not the balance of evidence distinctly opposed to the abandonment of the traditional views?—**THE SUPERNATURAL. A Rational View of the Divine Word, and of the Dual Nature of Man.** By Katholikos. With Introduction by the Rev. J. W. Reynolds, M.A. 5s. We have no idea who Katholikos is, but imagine that he is a broad-minded, liberal Evangelical of the Church of England. The aim of his book is to show that supernaturalism is, so to speak, natural, enforced on us by a rational view of the world, which, as every fresh discovery in science proves, is the work of a wise, powerful, righteous Being, who governs it by uniform and unchangeable laws, and has given us the supreme manifestation of Himself in Jesus Christ. On every hypothesis which men can frame Christ must be reckoned with, and there is, as our author shows, but one intelligent interpretation of His character, life, and work. The book is pleasantly written, and abounds in apt and graceful illustrations, mainly from science, but also from literature and history.—**CHRIST IN THE OLD TESTAMENT.** By Henry Linton, M.A. 6s. A book which has reached its third edition has justified its right of publication. No one who re-reads this volume will be surprised at its success. Preachers and teachers will find in it a mine of valuable and helpful suggestions, occasionally, perhaps, a little far-fetched, but generally judicious and valid.

MATELDA AND THE CLOISTER OF HELLFDE. Extracts from the Book of Matilda of Magdeburg. Selected and Translated by Frances Bevan. London: James Nisbet & Co., 21, Berners Street.

IN a recent review of Miss Eckenstein's scholarly work, "Woman under Monasticism," we referred to the charm which surrounds the history of the Cloister of Hellfde, or Helfta, and the distinguished nuns who were associated with it. The story of the founding and government of the convent is in Mrs. Bevan's book delightfully told, and the extracts given from the book of Matilda have a rare value both from a literary and religious standpoint. These "literary nuns" deserve to be classed among the Reformers before the Reformation. In this "Garden of God" there grew some of the choicest fruits and flowers of spiritual life. To peruse these pages is to receive new health and vigour. There is in many of the gleanings—meditations, prayers, and hymns of praise—a blending of mysticism and evangelicalism which in some respects the highest form of religious faith.



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Yours very truly

Wm. Ernest Blomfield

THE
BAPTIST MAGAZINE

AUGUST, 1896.

REV. W. E. BLOMFIELD, B.A., B.D.

IT is a feature of no small moment in our English Nonconformity that so many of its ministers in the midst of busy pastorates maintain their scholarly pursuits and remain *students* in the full meaning of the word, long after they have left college halls. Mr. Blomfield is conspicuously one of these. From the first he realised that our schools and colleges can only provide a man with the instruments of knowledge, and that, if knowledge is to be acquired, it must be by the diligent exercise of these instruments in the practical work of after days; and thus he has prosecuted his studies with keenness and avidity whilst labouring in a sphere of service that would have taxed to the full the energies of most men. Six years ago he gained one of the Honours Prizes of the London University for proficiency in Hebrew, Greek, and Christian Evidences, and since then has graduated B.D. in the University of St. Andrews, and has sat for the Associate and Fellowship Examinations of the Senatus Academicus of the Associated Theological Colleges. Possessing, as he does, intellectual powers, keen insight, and a facile pen, we trust the hope is no vain one that ere long the fruit of his scholarship will show itself in some rich addition to our theological literature.

Mr. Blomfield was born in October, 1862, at Rayleigh, in Essex, where the Rev. James Pilkington, with whom he was closely connected, had founded the church and continued as its pastor for fifty-four years. Here, amidst the healthy movement of a vigorous church life, in which his parents took an active part, he spent his early years, till at the age of twelve he left home for the Bishop's

Stortford Grammar School, to the headmaster of which, the Rev. R. Allott, M.A., Mr. Blomfield confessedly owes much. In 1880 he gained Dr. Ward's Scholarship and entered Regent's Park College, and during his course graduated B.A. London.

His first ministerial work was at Elm Road Chapel, Beckenham, where he remained as assistant pastor from 1884 until the early part of 1886, and in June of that year he commenced his ministry in Ipswich, and laboured there with growing success until July, 1895. Mr. Blomfield's college companion and friend, by whom this sketch should have been written, the Rev. Luther Caws, of Stowmarket, writes thus of his work in Ipswich :—

“The success attending my dear friend's labours in Ipswich was little less than phenomenal, although it was easily understood when one marked his utter devotion to his beloved calling, and especially his *sheer hard work* for the flock, who chose him as their pastor and loved him with no common love. Those who heard the minister of Turret Green exposing the fallacies of modern unbelief or defending the grand old doctrines of the Cross against the agnostic and rationalistic schools, will never forget how keen were his weapons and with what splendid energy of force he wielded them. And yet the keen logic that lies in my friend, sharp as a two-edged sword, is but one of his many gifts—nor is it by any means his truest, best self. Everyone who knows him will agree with me that he is wide-souled, gentle, and tolerant; blending in one nature deep and passionate convictions with a breadth of culture and of mental outlook very rare indeed. Above all, my friend draws human hearts to him by the personal magnetism of his sympathetic soul, for there is in him a certain beautiful brotherly love, embracing all men of all creeds.”

In 1889 a unanimous invitation was given to Mr. Blomfield to become associated with Dr. Maclaren in the work of Union Chapel, Manchester; but, largely in view of a proposed building scheme, he was constrained to decline this attractive position. In 1892 an important step was taken in the history of Turret Green when the church resolved to convert into school and class rooms the old chapel, which had been built in 1842, and to erect a new chapel. In the following year, under Mr. Blomfield's enthusiastic leadership, the work was accomplished, and Turret Green became possessed of a new Gothic church and commodious school and class rooms, and in the short space of from three to four years the sum of about £5,500 was raised towards the total outlay of £7,500.

In the wider work of the town Mr. Blomfield ever took a deep interest, and at the time of leaving Ipswich he was a member of

the School Board, and president of the Sunday School Union. One peculiar feature of his work in Ipswich was the marked influence he exerted over the working men. He was well versed in labour questions, and many of the Ipswich artisans counted him as their friend. "What kind of people," asks Rothe, "do we need nowadays for pastors? Men, but men who are clearly conscious that their manhood comes from Christ alone." A Kempis says: "Regard not much who is for thee or who is against thee, but give all thy care to this, that God be with thee in everything thou doest." Long ago, in writing of his work to a friend, Mr. Blomfield uttered the ardent wish, "Oh, to be independent of all men and all surroundings, and to lean only on Him and His will!" A manly independence allied with an intense human sympathy has contributed no little to his success. Fond of his books almost to passion, yet the love of his heart goes out to the young, and by his intense personal interest in them he has won the friendship of many, and has become a powerful factor for good in their lives. He leaves upon the minds of the young a deep impression of the reality of the Unseen and Eternal, of the full satisfaction for a human heart there is in Christ, and of the need of the consecration which will spend its best in Christ's service. He is possessed of clear theological views, of strong conviction, and is loyal to Evangelic truth; yet he labours, if possible, more earnestly for the power of the Gospel to manifest itself in life and conduct. The burden of his message might fittingly be given in Zwingle's words, "*Christiani hominis est non de dogmatis magnifice loqui sed cum Deo ardua semper et magna facere.*" He is a missionary enthusiast, and brings into his work for his fellows, both at home and abroad, a buoyant hopefulness, for he can see not only the evils of the day, but the elements of good, and these he eagerly seeks to cherish, firmly confident in the sure coming of the

"One far-off divine event to which the whole creation moves."

The settlement at Queen's Road Chapel, Coventry, is full of promise. It is a sphere in which Mr. Blomfield's gifts will find fitting exercise, and we wish for him and his church the rich equipment of power that comes from the presence of Christ in their midst, and the working of the Spirit of God.

EDWARD J. GILCHRIST.

QUEEN MARGARET OF SCOTLAND.

AMONG the kings and queens of Scotland, Margaret the Atheling, wife of Malcolm, holds the most distinguished and honourable, if not the most conspicuous, place. There are others who have achieved wider fame, and whose heroism or misfortunes have appealed more powerfully to the imagination, and been immortalised, not only in the records of history, but in the pages of poetry and romance. The genius of Shakespeare found no more impressive theme for his tragedy than that which was furnished to him by the story of Macbeth; while the ill-fated Mary has thrown the spell of an enchantress over historians and essayists, poets and novelists alike, such as her greater and more potent rival, "the good Queen Bess," has never exercised. But though Margaret is less known to fame than her more fascinating and notorious successor, she has left a deeper impress on the national life, and her memory awakens a purer and more glowing affection. The esteem in which she is held furnishes a finer tribute to her character than either the enthusiasm of the political partisan or the chivalry which is displayed by the worshippers of beauty. St. Margaret's Hope, the beautiful little bay in the Firth of Forth, is but one of many places which bear witness to her influence. What is still more to the purpose is that this woman, saint and patroness of Scotland, has through successive generations given her name to a greater number of her country-women than any other saint or heroine, so that north of the Tweed Margaret is still, as for centuries it has been, the most common of all Christian names.

The general knowledge of her life and character is somewhat vague. Brief sketches have at various times appeared, but until recently there has been no translation of the classic *Life by Turgot*. In its Latin form it appears in the collection of "Ancient Lives of the Scottish Saints," edited by Pinkerton, and translated a couple of years ago by Mr. Medcalf. But we are indebted to Father Forbes-Leith for an edition in separate form—an edition admirably translated, and no less admirably edited, published by Mr. David Douglas, of Edinburgh—with suitable introduction and notes.

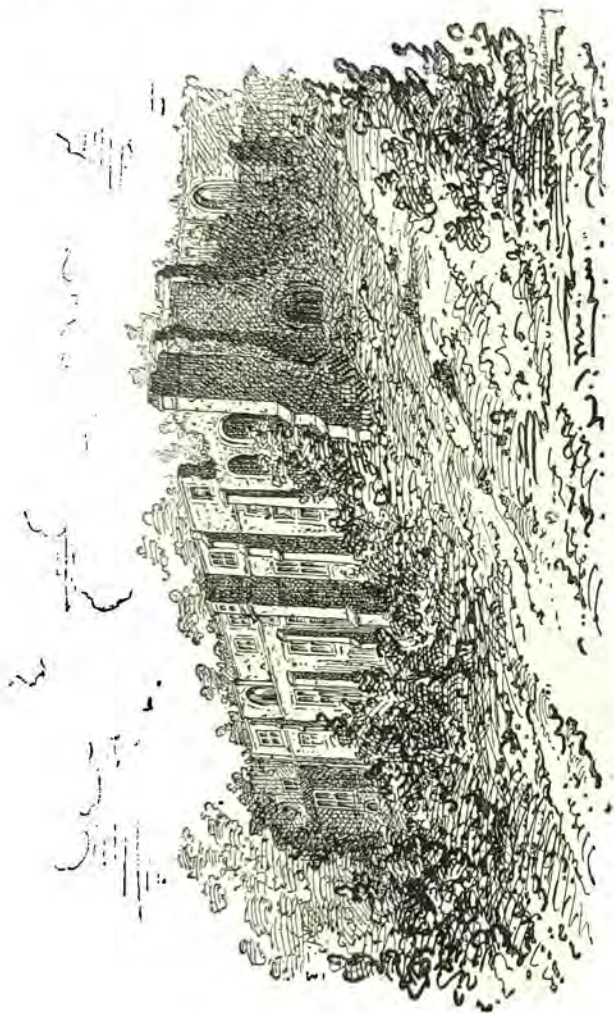
We agree with Mr. Forbes-Leith in ascribing the life to Turgot,

and not to Theodoric, Theodoric being, as he suggests, either another name for Turgot, or the result of a mistake on the part of a copyist.

Turgot was a Saxon of good family who fell into the hands of William the Conqueror as a hostage. He was imprisoned in the castle of Lincoln, but effected his escape and fled to Norway. While there he entered the Court, and was employed to instruct the greatest of the Norwegian Kings, Olave the Saint and Martyr, in the things of God. Olave's piety profoundly influenced Turgot, and, together with the loss he sustained of all his worldly goods, enabled him to realise more and more deeply the vanity of earthly pleasures, and the power of the spiritual life. He entered the monastery of Durham, of which he was subsequently appointed prior. He was invited by Queen Margaret to become her confessor, and was also, through her influence, made Bishop of St. Andrews. After Margaret's death Turgot remained in the service of her family, and his *Life of Margaret* was written at the request of her daughter Matilda, Queen of Henry I. of England.

Margaret was the daughter of Edward Atheling, the Outlaw, as he was commonly called, and of his wife, the Princess Agatha of Hungary. She was the granddaughter of Edmund Ironside, and the sister of Edgar, the rightful heir to the English throne. She had one sister, Christina, who subsequently became abbess of an English monastery. The date of Margaret's birth, which took place at Alba Royal, the residence of the kings of Hungary, was A.D. 1046 or 1047. The first nine years of her life were spent in Hungary. Her father returned to England with his wife and children, and took up his abode at the Court of his uncle, Edward the Confessor. In this Court Margaret was trained, so that she was surrounded by influences of piety and beneficence. "The most religious and meek Edward proved himself a father to his country, and, like another Solomon, protected it rather by peace than by arms." Edgar Atheling had, however, no chance of attaining the English throne. Harold, who had usurped it, was slain, and against the force of William the Conqueror no one could stand. Hence the Prince, with his two sisters, determined to leave the country, and with all speed they set out for Hungary. The winds were adverse, and they were driven north. The ship entered the Firth of Forth, and took refuge on the shores of Fife, landing in the bay which has since been

known as St. Margaret's Hope. When King Malcolm heard of their arrival he sent them a message of sympathy, and entertained them royally in his palace at Dunfermline. He was so greatly



RUINS OF THE ROYAL PALACE, DUNFERMLINE.

charmed with the young Princess that he at once offered her his hand in marriage. Margaret, like her sister, was inclined to a "religious life," and for a time firmly refused to listen to the King's

suit, her brother and sister and all her companions encouraging her resistance. But Malcolm was not to be set aside. As the Saxon chronicler says: "He dealt with her brother till he said yea; for in truth he durst not say otherwise, seeing they had come into Malcolm's power." And Margaret, seeing that it was the will of God, submitted to her brother's decision. Most of us will agree with the judgment of Mr. Freeman: "It was a good day for Malcolm and for Scotland when Margaret was persuaded or constrained to exchange the easy self-dedication of the cloister for the harder task of doing her duty in that state of life to which it had pleased God to call her. Margaret became the mirror of wives, mothers, and queens, and none ever more worthily earned the honours of saintship. Her gentle influence reformed whatever needed to be reformed in her husband, and none laboured more diligently for the advancement of temporal and spiritual enlightenment in her adopted country."

Turgot's narrative bears throughout the impress of truth. Its simplicity, its rapt admiration and awe, its sense of reverence and wonder, give to it a fine old-world charm. The old man felt that he had no need to exaggerate: "Far be it from my grey hairs to mingle falsehood with the virtues of such a woman." He suppresses many things from a fear that they would be deemed incredible, and he should be charged with decking out the crow in the plumage of the swan. Speaking of her name he says:—

"She was called Margaret, and in the sight of God she showed herself to be a pearl, precious in faith and works. She was indeed a pearl to you, to me, to all of us, yea, to Christ Himself, and being Christ's she is all the more ours now that she has left us, having been taken to the Lord."

"Whilst Margaret was yet in the flower of youth, she began to lead a very strict life, to love God above all things, to employ herself in the study of the Divine writings, and therein with joy to exercise her mind. Her understanding was keen to comprehend any matter, whatever it might be; to this was joined a great tenacity of memory, enabling her to store it up, along with a graceful flow of language to express it."

Of the transformation she wrought in the rude Court of Malcolm, of her love of beauty and order, her introduction of various comforts, her erection of the Abbey and its choice adornment, of her tapestry and metal work, her golden vases, her "cross of priceless value," of

her workshop of sacred art, we cannot here speak. We are told that :

“this prudent queen directed all such things as it was fitting for her to regulate ; the laws of the realm were administered by her counsel ; by her care the influence of religion was extended, and the people rejoiced in the prosperity of their affairs. Nothing was firmer than her fidelity, steadier than her favour, or juster than her decisions ; nothing was more enduring than her patience, graver than her advice, or more pleasant than her conversation.”

As a mother she was at once wise and sympathetic, firm and loving. In days when home discipline is at a discount, the following description is of interest :—

“Nor was she less careful about her children than she was about herself. She took all heed that they should be well brought up, and especially that they should be trained in virtue. She charged the governor who had the care of the nursery to curb the children, to scold them, and to whip them whenever they were naughty, as frolicsome childhood will often be. Thanks to their mother’s religious care, her children surpassed in good behaviour many who were their elders ; they were always affectionate and peaceable among themselves, and everywhere the younger paid due respect to the elder. Thus it was that during the solemnities of the Mass, when they went up to make their offerings after their parents, never on any occasion did the younger venture to precede the elder ; the custom being for the elder to go before those younger according to the order of their birth. She frequently called them to her and carefully instructed them about Christ and the things of Christ, as far as their age would permit, and she admonished them to love Him always. ‘O, my children,’ said she, ‘fear the Lord ; for they who fear Him shall lack nothing ; and if you love Him, He will give you, my dear ones, prosperity in this life, and everlasting happiness with all the saints.’ Such were this mother’s wishes for her children, such her admonitions, such her prayers for them, poured out night and day with tears. She prayed that they might confess their Maker through the faith which works by love, that confessing they might worship Him, worshipping might love Him in all things and above all things, and loving might attain to the glory of the heavenly kingdom.”

Her influence on her semi-barbarous but loyal-hearted husband was equally notable :—

“By the help of God she made him most attentive to the works of justice, mercy, almsgiving, and other virtues. From her he learnt how to keep the vigils of the night in constant prayer ; she instructed him by her exhortation and example how to pray to God with groanings from the heart and abundance of tears. I was astonished, I confess, at this great miracle of God’s mercy when I perceived in the king such a steady earnestness in his devotion, and I

wondered how it was that there could exist in the heart of a man living in the world such an entire sorrow for sin. There was in him a sort of dread of offending one whose life was so venerable ; for he could not but perceive from her conduct that Christ dwelt within her ; nay, more, he readily obeyed her



ST MARGARET'S TOMB, DUNFERMLINE ABBEY.

wishes and prudent counsels in all things. Whatever she refused, he refused also ; whatever pleased her, he also loved for the love of her. Hence it was that, although he could not read, he would turn over and examine books which she used either for her devotions or her study ; and whenever he heard her express especial liking for a particular book he also would look at it with

special interest, kissing it, and often taking it into his hands. Sometimes he sent for a worker in precious metals, whom he commanded to ornament that volume with gold and gems, and when the work was finished the king himself used to carry the book to the queen as a loving proof of his devotion."

Nor did she care only for those of her own house :—

"Journeying thus onwards towards the heavenly country in thought and word and deed, this devout and godworthy queen called on others to accompany her in the undefiled way, so that they with her might attain true happiness. When she saw wicked men she admonished them to be good, the good to become better, the better to strive to be best. The zeal of God's house—that is, the Church—had so consumed her that with apostolic faith she laboured to root up all the weeds which had lawlessly sprung up therein. Observing that many practices existed among the Scottish nation which were contrary to the rule of the right faith and the holy customs of the universal Church, she caused frequent councils to be held, in order that by some means or other she might, through the mercy of Christ, bring back into the way of truth those who had gone astray."

At one of these councils she discussed with the Culdees the reasons for the prevalent neglect of the Lord's Supper. There was apparently then, as in many parts of Scotland there still is, a mystic dread which operates in an unscriptural way on many who otherwise would show forth the Lord's death :—

"The queen asked them to explain why it was that on the festival of Easter they neglected to receive the Sacrament of the Body and Blood of Christ according to the usage of the Holy and Apostolic Church. They answered her thus : 'The Apostle, when speaking of persons who eat and drink unworthily, says that they eat and drink judgment to themselves. Now, since we admit that we are sinners, we fear to approach that mystery, lest we should eat and drink judgment to ourselves.' 'What!' said the queen to them ; 'shall no one that is a sinner taste that holy mystery ? If so, then it follows that no one at all should receive it, for no one is pure from sin ; no, not even the infant, who has lived but one day upon the earth. And if no one ought to receive it, why did the Lord make this proclamation in the Gospel : 'Except you shall eat the flesh of the Son of Man and drink His Blood, you shall not have life in you' ? But if you would understand the passage which you have quoted from the Apostle according to the interpretation of the Fathers, then you must give it quite a different meaning. The Evangelist does not hold that all sinners are unworthy of the sacraments of salvation ; for, after saying, "He eateth and drinketh judgment to himself," he adds, "Not discerning the Body of the Lord"—that is, not distinguishing it by faith from bodily food. It is the man who, without confession and penance, and carrying with him the defilements of his sins, presumes to approach the

sacred mysteries, such a one, I say it is, who eats and drinks judgment to himself. Whereas we, who many days previously have made confession of our sins and have been cleansed from their stains by chastening penance, by trying fasts, by almsgiving and tears—approaching in the Catholic faith to the table of the Lord on the day of His Resurrection, receive the Body and Blood of Jesus Christ, the immaculate Lamb, not to judgment, but to the remission of our sins, and as a health-giving preparation for eternal happiness.”

It will be observed that in this paragraph the Queen spoke as a devout Romanist. She was strongly attached to the Church in whose ritual she had been trained, and regarded its laws and customs as final; this is, of course, no matter for surprise. Of her charities we cannot speak at length. The humour of the following passage is evident at a glance:—

“Now and then she helped herself to something or other out of the king’s private property, it mattered not what it was, to give to a poor person; and this pious plundering the king always took pleasantly and in good part. It was his custom to offer certain coins of gold upon Maundy Thursday and at High Mass, some of which coins the queen often devoutly pillaged, and bestowed on the beggar who was petitioning her for help. Although the king was fully aware of the theft, he generally pretended to know nothing of it, and felt much amused by it. Now and then he caught the queen in the very act, with the money in her hand, and laughingly threatened that he would have her arrested, tried, and found guilty.”

Margaret did much to free captives, especially those of English blood. She erected houses of rest on both sides of the Forth for the pilgrims passing to and from St. Andrews, and provided adequate “refreshment for the body.” Servants were kept in attendance. “Moreover she provided ships for the transport of these pilgrims, both coming and going, nor was it lawful to demand any fee for the passage from those who were crossing.” She was deeply interested also in Iona, ravaged and pillaged as it had been by the Danes. She restored the ruined monastery, and tradition assigns to her the erection of the famed Chapel of St. Oran, which still exists.

We can but briefly allude to the charming story told by Turgot of Margaret’s copy of the Gospels, beautifully adorned with gold and precious stones. In one of her journeys, her attendant, who was crossing a ford, let it fall into the middle of the river. The loss was not at once discovered; when it was, a search was instituted which for long was fruitless. At length the precious volume was found lying open at the bottom of the river, and was taken up, “so perfect,

so uninjured, so free from damage, that it did not seem to have been even touched by the water," and ever after the Queen valued it more even than before. A still more remarkable thing is that this valuable MS. has within the last few years been discovered, and is now in the Bodleian Library at Oxford. It was at first catalogued as an ordinary acquisition, but on further examination eminent experts declared that it dated from the eleventh century, and that the illuminations were valuable specimens of English work. The story is told at the end of this Life, and Mr. Forbes-Leith is preparing for the press a facsimile reproduction. A specimen of its first page fittingly forms the frontispiece to this new edition of the Life, which, by the way, should be read by all devotees of the new woman.

EDITOR.

THE LATE MR. HENRY DUNCKLEY.

THIS distinguished journalist, who was originally a Baptist, and subsequently a Baptist minister, passed away on June 29th. He was born in 1823 at Warwick, attended in his youth the ministry of the late Dr. Octavius Winslow at Leamington, and entered the Baptist "Academy" at Accrington, where his tutors were the Revs. David Griffiths and Joseph Harbottle, both in their day strong and scholarly men, and men of high distinction. Mr. Dunckley was for some time pastor at George Street Baptist Chapel, Salford. He sprung into public notice by a prize essay on the Education question, written for the Religious Tract Society, entitled "The Glory and the Shame of Britain," and still later he became more widely known by his essay on the policy of Free Trade in connection with the Anti-Corn Law League, an essay which has been described as logical, incisive, and brilliant, a masterly defence of the principles of Free Trade, and a fine example of carrying the war into the enemy's camp. One notable result of the essay to Mr. Dunckley himself was that it gained him the friendship of Mr. Cobden and Mr. Bright, and it was during Mr. Bright's occupancy of the Rectorial Chair at Glasgow that Mr. Dunckley, who as a student had taken his M.A., was honoured with the degree of LL.D. He was for many years editor of the *Manchester Examiner and Times*, and exercised through it a wide and powerful influence. He resigned his post when that paper, which is now extinct, passed into the hands of the Unionists. His weekly letters, wise, racy, and brilliant, written over the title of "Verax," acquired a national fame. It is not surprising to learn that the *Times* was at one time anxious to secure his services, and promised that he should not be asked to write any articles inconsistent with his Nonconformist principles. Dr. Dunckley retained to the end his interest in the denomination with which he was once so closely connected, and many of his old friends in the denomination will cordially join in this tribute to his memory.

REASON'S WARRANT FOR CHRISTIAN FAITH.

BY REV. JOHN THOMAS, M.A.

III.—THE IDEA OF GOD.

“THE fool hath said in his heart, There is no God.” The folly is double; for such an assertion is alien not only from the powerful evidence of the spiritual nature of man, but also from that of the healthy exercise of well-directed and clear-visioned thought. We deem it not a difficult task to show that the belief in God is set in Reason, and the denial of God walks hand in hand with Unreason.

Let us begin by asking for the arguments that disprove the existence of God. This very simple act would startle most atheists, and make them feel as though an injury had been done them; and I think most other people would be surprised to find how few of these wise deniers could make any tolerable reply. When we come to think of it, it is rather strange that this question has not been oftener pressed. As a matter of fact, Christian thinkers have allowed the atheist the privilege of spending nearly all his time in battering at Christian arguments, instead of demanding that he should make his own case good, and show the foundations whereon his own house is built. There have been two reasons for this mode of procedure—one on the side of the Christian thinker, the other on that of the unbeliever. The Christian thinker has felt so absolutely secure in his position, so certain that his thought is true and victorious, that he has without fear allowed the position of vantage to be occupied by the enemy. He has been content to build his strongholds, and allow all the force of impetuous war to hurl itself against them, confident in their immovable stability, without inquiring too closely into the defences of the enemy. This is magnificent, but there is a sense in which it is not war. At least, it has sometimes led the unbeliever to imagine that his case is a great deal stronger than it really is. We have no fear of ultimate issues under *any* conditions of warfare; but it may be well for all concerned if we

make an occasional raid upon the camp of the foe, in order that he may be taught now and then what a defenceless position he occupies. Even if it were granted that it is difficult to *prove* the truth of the idea of God, there cannot be the slightest question that it is immeasurably harder to *disprove* it.

It is not surprising, then, that the atheist has shrunk from this impossible task, and insisted in forcing upon the Christian thinker the burden of proof, while he himself has just waited to attack those proofs as they have been produced. But is atheism justified in making such a demand? Why should the "*onus probandi*" rest upon those that assert the existence of the living God? The claim is, in fact, preposterous. There can be only one reason put forth on its behalf. We are told that we cannot perceive God by the five senses on which science depends, and that therefore, if we assert an existence outside of this scientific domain, we must take upon ourselves all the burden of proof. It would be easy to show that science depends upon a good deal more than the five senses, but we shall overlook that fallacy for the present.

Who gave the atheist a right to take one section out of the wide apprehensions of the human spirit, and make it an axiom that the vision of the five senses is true, while that of the deeper powers of the spirit is false? There is certainly no law of reason by which this can be done, and it is so arbitrary as to be grotesque. Clearly the burden of proof lies not on those that assert God, but on those that deny Him. By the common apprehension of men, there is an external world around us to which we sustain continuous relations. If anybody chooses to deny the truth of that apprehension, he must be able to explain it away, and the whole burden of proof rests upon his shoulders. By strict analogy there is another apprehension of great power, common to the spirits of men, which asserts the living presence of an all-ruling God. This apprehension is a stubborn fact to be reckoned with, and whoever denies its validity has necessarily, as in the other case, the burden of proof upon his shoulders. Man's marvellous apprehension of God remains until someone can clearly and rationally and conclusively explain it away. It is clear that, *prima facie*, Reason impresses her warrant upon this common and impressive consciousness of the spirit of man. Unless the

disproof of the truth of this consciousness is forthcoming, we already see the idea of God issuing from the temple of Reason.

As far as any real contest goes, the question is thus quickly decided. There is no possible argument that can seriously affect this persistent apprehension of the human spirit. However surprising this assertion may seem to many, we make it without the slightest trepidation. We have been paying so much attention to our own defences that we have forgotten to watch those of the atheist; and now that we come to look for the latter, they are not to be found. Two courses are open to the atheistic mind. One is, to show that the world is so constituted that there is no possible room for a God in it. The other is, to examine the testimony of the human spirit to the existence of God, and to show that it is a non-essential development of an entirely different idea, and therefore has no validity for human thought.

The mere mention of the tasks involved reveals their stupendous difficulty. A very brief glance will show their impossibility. Consider the former of the two tasks. It has to be proved that this world of innumerable forces, of immeasurable vastness, of infinite variety, of stupendous evolutions, of transcendent beauties, of amazing manifestations of thought and spirit—this world with its bewildering abysses of undisclosed secrets—is so constituted that it cannot be a sphere for the self-manifestation of an infinite life. Even the absurd attempt to reduce the world to a harmony of physical forces cannot rule out the Infinite; for, even from this standpoint, the scientific philosopher is obliged to postulate the infinite "Unknowable" to save even scientific thought from disaster. But, as a matter of fact, Materialism has had its day, and has been flung out by the advancing thought of men as irrational. It is annihilated by every ranging thought of man, and by every motion of love in the human heart. Reason's warrant for the freedom and independence and pre-eminence of the human spirit, as we showed in our last paper, is complete. No argument can be found in the constitution of the world to invalidate the testimony of human consciousness concerning the existence of God, but even its first impressions are confirmatory.

To deduce the idea of God from anything essentially different is equally impossible. Whatever may at any time in the history

of our race have been elevated by any number of men into a god, it plainly could not have created that *idea*. The idea of a god must have been already in existence before this particular thing could be used to embody the idea. Take, for example, the contention that gods arose out of fetishes. Max Müller well points out that a fetish could never have been exalted into a god unless the idea of a god were already in existence. For the mere idea of a fetish could never of itself create the entirely different idea of a god. There is no possible law of causation by which we can pass from the one to the other. Every other attempt to deduce the idea of God from an inferior idea meets the same fate. It moves in an endless circle, for the idea of God is so unique that it cannot by any possibility be deduced from anything but itself. The ground we have already trodden is, it seems clear to us, quite sufficient to show that Reason is all on the side of the faith in God, and that the denial of God must be convicted of irrationality.

Just as sense and thought apprehend by immediate intuition an external world, and the denial of the truth of this intuition would require a proof of stupendous magnitude and conclusiveness to save such denial from absurdity, so the human spirit has a profound and impressive intuition of the infinite and eternal in the world, which can scarcely be less authoritative than the intuition of the senses. Reason directs us to find for all the irresistible intuitions of life a corresponding reality, and certainly not less for the intuitions of the spirit than for those of the senses. When it is shown to be impossible to disprove them, they stand with absolute authority. Thus the idea of God stands immutable in human life.

We shall, however, now move a step further, and show by positive demonstration that this human intuition of the Infinite is an essential and immutable factor in human life, and that if it be taken away, thought and moral life shiver into fragments, and the whole circle of human apprehension of the world is shattered in the centre. This intention really leads us into a vast philosophical domain, but our readers must now be content with a few condensed points.

From the days of Kant until now the thunder of the heaviest

critical artillery has been directed against the time-honoured theological and philosophical arguments for the existence of God. It has not been difficult to show that certain *forms* of them will not furnish the proof that is desired. Kant took the empty shells of them, and with unnecessary ponderosity used his destructive sledge-hammers upon them until his arms were tired, and the shells were in a very battered condition. Then he, apparently without knowing it, took the kernel of those very arguments and showed it to be immutable as the mountains of God. We cannot, therefore, adopt a better plan at present than to pass those ancient arguments in brief review, and try to look through their outer form into the soul of them.

Principal Caird's classification (in his "Introduction to the Philosophy of Religion") of these arguments into the three divisions of Cosmological, Teleological, and Ontological, is sufficiently rigid and minute for our present brief discussion. For our main purpose now is to show that these arguments, as presented by Caird and others, are open to attack and refutation just in proportion as they misrepresent the spiritual intuition which underlies them. Most of these arguments represent logical manipulations and dexterities in which the essence of man's real intuition of the Eternal is almost lost. It may be pleasant dialectical exercise to be framing and refuting such arguments; but they are of little more than dialectical value, for they scarcely touch the Christian consciousness of God at all.

Take, for example, the statements given by Caird of the Cosmological and Ontological arguments. According to his analysis, the former consists in arguing from the contingency of the world to a necessary Cause. This argument is conceived in the barest manner possible, as finding in God the notion of *cause*, and nothing more. Of course, it is the easiest thing in the world to show the emptiness of such an argument. That which is nothing more than a Cause producing an effect is only a link in a chain, and is as finite and contingent as the effect which it produces.

But what is that which has been so easily refuted? Did such an argument ever come out of the religious consciousness of man? Does the human spirit ever conceive God as a *Cause*

and nothing more? Certainly not. This untenable argument is not the child of religion, but of logical gymnastics, and no one sustains any loss at its downfall but the expert gymnasts themselves.

The Teleological argument is described by Caird as an explanation of the world in God as its Creator and Designer. This argument, in its general form, is without doubt an allowable expression of the religious consciousness of man. The former argument, as I have pointed out, has no existence in the religious consciousness except so far as it is involved in the Teleological argument. The spiritual apprehension of man has never conceived of God as a Cause except in the higher sense of Creator and Designer. So the validity of the Cosmological argument as given by Caird concerns us but little. But it is different with the Teleological argument. The conception of God as Creator and Designer is a real apprehension of the religious consciousness, and should be able to approve itself with power. Let us then examine it. We must, however, point out that the evidence for this general truth may be a very different thing from the limiting forms into which men may throw the logical argument.

The objections brought by Caird against the Teleological argument are two. One is, that the notion of an *external* Designer and Creator is imperfect. The other is, that no perfect induction can be found by which we can pass from the finite to the Infinite. We find no fault with this criticism as against certain logical perversions of the religious intuition; but it certainly misrepresents this intuition. Nor can I admit that the religious apprehension has risen *through* this untenable argument to a truer plane; for the religious consciousness never argued so, whatever clever logicians may have done. The religious consciousness never postulated that the Creator was to be located outside of His world, or that God and Providence were two different things. Nor has it ever been reduced to a mere induction from any number of finite arrangements to an infinite Designer. The religious consciousness found God *inside of itself*, and therefore could not possibly locate Him *outside of His world*. The religious idea of God as Creator was not derived from looking at a carpenter making a cabinet. The reduction of God to a carpenter planing beams of wood was an after-thought of the logicians.

Nor was the idea of God as Designer got out of a faulty deduction from a number of finite events. The spirit of man found the Very God busily designing in the microcosm of its own life, and felt there the united surge of all being. It is in this Infinite that the parts are known, and not the Infinite by a logical induction from the parts.

So, while it is important to show that certain attempts to pass from our earthly experience to the knowledge of the Infinite must end in failure, yet there is a way in which the passage can be made with absolute certainty. As a matter of fact, there can be but one evidence for the being of God, but that evidence is impregnable. All the arguments must be welded into a unity. When they are separated, they become misrepresented, and lose their splendid convincingness. It is not through the *finite*, but through the *infinite* in our experience that we know God.

If it were possible to know a finite world in actual separateness from the infinite, then from such a finite the infinite could never be deduced. But in truth the idea of the finite can only come to us through the simultaneous perception of the infinite. As we can only know motion through the knowledge of rest, so we can only know the finite through the knowledge of the infinite. Whether there is any knowledge of the things of sensible experience possible which does not know them as *finite*, I cannot say; but it would certainly not be the kind of knowledge which is given to the human mind. Whenever we speak of the things of our sensuous experience as *finite*, we at the same moment assert our perception of the *infinite*, in which they have their being. The true meaning of the arguments which have been criticised is, therefore, not an unwarranted leap from the bare finite to an unrelated infinite, but an unveiling of the infinite which the conception of the finite profoundly and essentially involves. To know the world as *contingent* is impossible without knowing the *absolute* in it. To know it as *finite* is impossible without knowing the *infinite*. To know it as *relative* is at the same time to know the *unconditioned* life in which it lives and moves and has its being—that is, its Creator and Designer. The logical form of the Cosmological and Teleological arguments may be weak, but their inner reasoning is unanswerable.

The ground of all the argument, it is clear, lies in the indisputable, immediate apprehension of the infinite, which is the common inheritance of the human spirit everywhere. For, as we have shown, wherever men have an apprehension of the *finite as finite* they have also a necessary apprehension of the infinite. There is no rational way of explaining this great intuition of the human spirit except on the ground of its objective truth. Just as the world revealed to us through the senses cannot be explained except by asserting it to be really there, so the infinite that is apprehended by the spirit cannot be explained except by the assertion of its truth and reality. This is the impregnable position which underlies the Ontological argument, however faultily it may have been sometimes stated. The kernel of the argument is this:—"The human mind has an idea of the Infinite and Eternal, and such an idea can only be explained by the presence of an Infinite and Eternal Reality; for it is irrational to suppose that the human mind can transcend the world of which it forms a part." I hold this argument to be absolutely unanswerable. Kant's denial of it, on the ground that one may have an idea of 300 dollars in one's mind, but not a penny in one's purse, is almost ludicrously beside the mark. One's ideas can, happily, transcend the contents of one's purse, for the purse, assuming that one has such a thing, is only a very small fraction of the treasury from which the mind is stored; besides, ideas of dollars have their source in things of the kind that *have a real existence*. But all the ideas of everything in the world, however multiplied and combined, would never issue in the idea of the infinite. Human thought cannot possibly transcend the contents of the universe.

Further, the idea of the infinite is not an incidental thing, like the idea of more or less dollars, but is fundamental to the processes of human thought. If it were possible to take it out of human life, human thought, as we now know it, would perish. As I have pointed out, all our apprehension of the world as contingent, finite, and relative (and how otherwise could we apprehend it at all?) fundamentally involves the apprehension of the infinite. If, then, this last perception be false, human thought in the very heart of it is a lie.

Kant, however, found the soul of the argument confronting him

in the moral domain, and here he acknowledged its irresistible force. It was Kant's misfortune to make an almost absolute gap between mental and moral apprehension, thus goading the titanic Hegel to rush into the arms of a too hasty principle of unity. Kant failed to see that the moral apprehensions of the human spirit are as necessary for the whole domain of thought as the perceptions of the senses, or of the intuitional powers that apprehend the "categories" in the world of sensible experience. Yet the moral intuition is no doubt the crowning evidence, as well as the place where we pass from the bare conception of the infinite to the richer unfoldings of the vision of God. Here Kant rendered great service in pointing out that the moral life of man fundamentally involves the immediate and real apprehension of a free self in moral relation to an infinite God. So we finally reach the result that, if the spirit's apprehension of God be false, all the grandeur of moral life becomes a hollow falsehood, and even thought itself collapses into a blackened ruin. Some may be found that could think such a catastrophe possible, but I can only reckon them among the maddest children of Unreason.

STRAY THOUGHTS OF A LIFE-TIME: Reflections, Suggestions, Aspirations, &c. By John Pulsford. Simpkin, Marshall, Hamilton, Kent, & Co. (Ltd.).—A volume of stray thoughts from one of the deepest and most earnest thinkers of our age ought to be a welcome volume to all intelligent and devout Christians who care more for spirit than for form, and for life more than for creed. The venerable author of "Quiet Hours" has stimulated and enriched the minds of multitudes, especially of his ministerial brethren, who find his words peculiarly suggestive. There is in him a vein of mysticism which we imagine to be inseparable from the highest type of piety, and united with it we find a robust common sense and a power of practical application which show that Mr. Pulsford knows the world, if he is not exactly of it. He is too vigorous and independent to be a mere echo of other men's opinions, and few of his readers will agree with him in all his thoughts. But no one can withhold the tribute which is due to that profound spiritual insight which seizes on the essence and penetrates to the heart of things. Mr. Pulsford is very severe on sects and priests and ritual; but in regard to the great matters of faith and charity, of communion with God and likeness to Him, on all that relates to prayer and self-sacrifice, the service of men, a life hid with Christ in God and rooted in the Eternal, no man can speak with better effect. It is impossible to give anything like an outline of "Stray Thoughts," but our readers will well understand that we attach high value to them.

TATIAN'S DIATESSARON;

OR,

THE STORY OF THE RECOVERY OF THE EARLIEST LIFE OF CHRIST.

FOR many years it has been known that a book called the "Diatessaron"—that is, the four Gospels reduced to one continuous narrative—had once existed. It was said to have been composed by one Tatian, somewhere about the middle of the second century of our era. But the knowledge possessed of it was scanty, and critics were much in doubt on the subject, because the copy or copies then known to be in existence did not agree in several important particulars with the details of the book as given by various ancient writers. Christian scholars had long been groping their way to conclusions about it, but it was not easy to sustain the results arrived at; only within the last few years has the whole subject been cleared up.

In the great library of the Vatican at Rome there exists an Arabic manuscript, which, from internal evidence, is supposed to have been written in Egypt about the middle of the fourteenth century. It was brought to Rome from that country in A.D. 1719. At the end of it the copyist appended a note, written in Latin, which ran as follows:—"Here endeth, by the help of God, the sacred Gospel which Tatian collected out of the four Gospels, which is commonly called the Diatessaron."

This manuscript did not receive the attention it deserved, because it differed in one or two points from what some of the early Fathers had declared to be the text of Tatian's work, as they knew it. Here let it be said that in such matters hasty conclusions are commonly wrong conclusions; a closer and more careful inspection might have disclosed how these differences arose. So little was the precious document regarded, that one well-known scholar, deeply interested in the subject of the Diatessaron, actually undertook the immense task of piecing together the various fragments of it embedded in the works of the early Fathers, whilst he scarcely referred to a manuscript which lay close to his hand, and contained nearly every line of the original

In 1883 a Vatican writer and scholar, named Ciasca, examined it, and wrote an essay upon it, promising that later he would publish a translation of the work itself. But events were to happen that would throw new light on the whole situation. In 1886 Ciasca had a visit from an ecclesiastic of high rank in the Coptic Church; to him he showed the manuscript of the Diatessaron, as one of the treasures of the library. When he saw it, Antonius Morcos (for that was the visitor's name) said that he had seen a manuscript just like it in Egypt, and that when he got home he would send it. In August, 1886, this new document reached Rome, and was lodged in the Borgian Museum.

It was evident that it was substantially the same work as the manuscript already in the Vatican library, with some differences that can be referred to later. Experts pronounced it to belong to the fourteenth century. It was in perfect preservation, written clearly, and consisting of 335 pages; each page was bordered with lines of gold and blue and red. More than eighty pages were devoted to a preface, the Harmony itself occupying more than 250 pages. A note at each end states that it was Tatian's Diatessaron. This most valuable discovery was translated into Latin by Ciasca, in honour of the Jubilee of the priesthood of Pope Leo XIII., in 1888.

A comparison of the second manuscript with the one already in the Vatican made clear some of the very points that had led scholars to doubt the authenticity of the latter. For instance some of the Fathers had said that in their copies of the Diatessaron the genealogies of our Lord were omitted, whereas in the Vatican manuscript they are inserted. But in the Coptic manuscript they are added at the end of the work as an appendix, with the title, "The Book of the Generations of Jesus." It is easy to see how later, as they already were found in the Gospels, the lists had become incorporated with the text.

So, again, the ancient authorities had said that Tatian's book began with the sentence, "In the beginning was the Word," whereas the Vatican copy began with the opening sentence of Mark's Gospel, "The Gospel of Jesus Christ, the Son of God." Here again the second manuscript makes the point clear, for in it the opening words of Mark's Gospel are used as a title, and

then follow the opening words of John's Gospel. Thus, clearly, what had happened in the Vatican manuscript was that the title had become welded into the text, and in this way had led critics to question the value of the whole book. These facts go to show that the second manuscript was made from an older and more faithful copy of Tatian's work than the Vatican manuscript, and thus served to explain the variations in the latter.

Now a further step can be taken: both manuscripts are themselves translations from the Syriac into the Arabic, but the second manuscript has an advantage over the Vatican copy, for it contains certain notes which enable us to tell something of its origin. One note says that it was a copy of an Arabic translation of Tatian's book (he wrote in Syriac) made by a celebrated Syrian monk, Abdulla Ben-attib, who died in A.D. 1043. A second note adds further that this Ben-attib made his translation from a Syriac copy of Tatian's work, written by one Gûbasî ibn Ali Al Mutayyib. This man has been traced, and it is known that he lived and wrote somewhere between 800 and 900 A.D. Thus the second manuscript was itself written in the fourteenth century, being a copy of an Arabic manuscript of the eleventh century, and that manuscript was itself a translation of a Syriac manuscript of the ninth century. And seeing that this second manuscript agrees with the statements made about Tatian's work by the most ancient authorities, we reach this conclusion, that in it we possess a full and an accurate copy of that great work; the long-lost book is here recovered.

Having got so far, we may now turn to Tatian himself. But little is known of him, but what is known is full of interest. He says of himself that he was born in the land of the Assyrians, it is supposed about the year A.D. 110. He was a man of birth and fortune, and endowed with considerable literary power. For a time he was a teacher of philosophy and rhetoric. But animated by a keen desire to arrive at the truth regarding God, and man's relation to Him, he visited many lands and studied many religions.

In the prosecution of his inquiries he went to Rome, somewhere about the year A.D. 145. So far he had obtained no lasting spiritual satisfaction. Whilst in Rome he was introduced to the Scriptures of the Old Testament: these greatly impressed him. Step by step he advanced, until as his final goal he received the

Gospel of Christ, and joined the Christian Church in the great city. There he became a close friend of Justin; they lived in the closest intimacy, and together suffered much persecution for their faith. Later, as we know, Justin died a martyr's death, and hence the name by which he is known to the Church—Justin Martyr.

It is supposed that Tatian began his great work whilst under the influence of his noble friend. His purpose was to weave a continuous narrative of the Life of our Lord out of the materials supplied by the four Gospels. He did not introduce any commentary of his own, though he did take the liberty of transposing the order of events as they are given by the Evangelists. Broadly speaking, he followed the chronological arrangements of Matthew and of John rather than of Mark and Luke. With the exception of the genealogies of Christ, a short and disputed paragraph in John, and Luke's introduction to his own Gospel, the whole of the four Gospels is included in Tatian's work.

He left Rome in A.D. 172, and went to his native Assyria; there he became lost to public view, and in A.D. 180 he died.

It may be asked, How was it that a man who had rendered such a signal service to the churches of his day did yet receive so scanty a recognition? The answer is not far to seek. After Justin's death he became entangled in Gnostic speculations; for these he was excommunicated, and excommunication in those days often meant oblivion.

But, though the man was largely forgotten, his work lived, and for centuries after his death it seems almost to have superseded the Gospels themselves in the services of the Syrian churches; and far beyond the limits of the East it did a noble work.

As late as the middle of the sixth century it was translated into Latin, and widely used in Northern Italy; and Boniface, the great missionary who did so much for the evangelisation of the German tribes of the Rhineland, employed it as the text-book from which he instructed his converts in the Life of our Lord. And later still, in the ninth century, this harmony of Tatian's supplied the basis for a poetical Life of Christ, which was made for the use of the Franks. Charlemagne had conquered them, and compelled them at the sword's point to accept Christianity; they hated it, and in the recesses of their forests chanted the

praises of their gods, and cursed Christ and the Father. Charlemagne's son, Louis the Pious, determined to try a gentler method of conversion. He commissioned a poet to write a rhyming Life of Christ founded upon the Diatessaron. This book became exceedingly popular; so that, in the order of Providence, the work of a man who had been cast out of the Christian Church actually became the means of the evangelisation of the great Teutonic and Frankish peoples; they gained from him their first knowledge of the life and death and resurrection of our Lord.

It remains only to point out the bearing of the recovery of Tatian's work upon the date of the four Gospels, especially of the Gospel of John, about which for so many years a fierce controversy has raged. Tatian came to Rome somewhere between 140 and 150 A.D., and he finally left the city in A.D. 172. Between these dates he began his great work. But he could not have begun it until the four Gospels, which he was going to reduce to one narrative, had existed long enough to have already gained a widespread acceptance; and, in a non-printing age, it takes time for a book to win that. The Gospels were originally circulated, we may suppose, in particular churches, and then by means of the copyist obtained a wider distribution, until at length they had become the accredited authorities for the Life of Christ throughout the churches. If Tatian had attempted to use material which in his day was but little known, or was held in question, his own work would have been discredited. As a matter of fact, however, we know that the Diatessaron soon gained the widest acceptance. We thus conclude that all the Gospels must certainly have been in existence by the end of the first century, or in the earliest years of the second, and amongst them the Gospel of John.

But at that time a considerable number of persons must have been alive in many of the churches who had heard the Apostles preach, and who had received from them an outline of the Life of Christ. As it is said of Polycarp, Bishop of Smyrna, he would describe his intercourse with John and with the rest who had seen the Lord, and would relate their words, repeating what he had heard about the Lord, and about His miracles, and about His teaching. If the four Gospels had departed from the facts as

these people had received them from the lips of eye-witnesses, then the errors would at once have been exposed.

Thus, again working backward, Tatian's work was accepted because it was in agreement with the Gospels, but it could not have been written until these Gospels had been widely accepted by the churches. The time requisite for such an acceptance takes us back to the close of the first century, or the very beginning of the second, at which time many persons were living who had listened to Peter and Paul, to James and John. These persons willingly received the Gospels, and helped to gain them credence, because they found them to be in substantial agreement with the living voices they had once heard, and having heard could never forget. Thus we can say that the four Gospels, which are for us the sanctuary of all Scripture, do contain the witness of the men who had companied with the Redeemer, and could say, "That which we have seen and heard, declare we unto you." We have reasonable grounds for believing that they actually represent Apostolic teaching, a teaching which Apostles sealed with their blood.

We stand finally upon our personal experience of the love of Christ and His redeeming work; yet it is much to be able to say these four precious Books are what they profess to be, a record of what Jesus began to do and to teach until He was taken up. They lead us into His very presence, that so we might believe that Jesus is the Christ, and that believing we might have life through His name.

To our certainty about them, so far as external evidence goes, Tatian's Diatessaron, the earliest Life of Christ, contributes not a little. And the recovery of his work in these last days leads us to hope that even still other fragments of the earliest Christian literature may be restored to us, and that increasingly we may find ourselves nearer to the first age than any of the centuries that have elapsed since then. Already our advantages are unrivalled, since we possess much of the literary evidence of the first age, together with the priceless experience of all the Christian centuries; these yield us the ever-growing proof that Jesus of Nazareth is the Son of God and the Saviour of mankind.

EDWARD MEDLEY.

THE CHURCH.

THE word "church" is used in a number of meanings. The new Oxford dictionary indicates about eighteen. Its ulterior derivation has been the subject of much dispute, but is now generally admitted to have been from the Greek word *κυριακος*—that which belongs to the Lord.

Now it is one of the principal cautions of logic that equivocal or ambiguous terms must be watched. It is a most copious source of delusion to use a word whilst arguing first in one sense and then in another. When employing the word "church," it is necessary to state in which sense we use it, and keep to that. Our first definition is that it is the translation of the word *ecclesia*.

Our next step must be to define *ecclesia*. That is simple enough. It was a word in frequent use for an ordinary meeting of Greek citizens. In Athens it was applied to the quarterly gathering for public affairs. Meetings called for emergencies were termed *σύγκλητοι*. Occasions of extreme importance were termed *κατα κλησίαι*. Some extraordinary meetings for special business were termed *σύλλογοι*. The word *ἐκκλησία* was common enough in our Lord's time. It is often found in the Greek version of the Old Testament. Psalm xxii. 22: "In the midst of the *ecclesia* will I praise thee." Deut. xviii. 16: "According to all that thou desirest of the Lord thy God in Horeb in the day of the *ecclesia*." 2 Chron. i. 3: "So Solomon and all the *ecclesia* with him." 1 Mac. ii. 56: "Caleb for bearing witness before the *ecclesia*." Our Lord uses the word but twice, and there is no evidence that He gave it any appropriated sense. It is common in the Epistles; but it cannot be certainly proved that the New Testament writers set it apart as a religious term with the restricted meaning in which the word is used by us. In Acts vii. 38, there is mention of "the *ecclesia* in the wilderness." In xix. 32, in the narrative of the uproar at Ephesus, we read: "Some therefore cried one thing and some another, for the *ecclesia* was confused," &c. Here the reference is to the mob in the theatre which the town clerk quieted by stating, "It shall be determined in a lawful *ecclesia*." "And when he had thus spoken he dismissed the *ecclesia*." These instances indicate that the word had no appropriated sense. It occurs in the New

Testament over one hundred times, and in each case some such term as "assembly" would give an accurate translation.

The most frequent use of the word in the New Testament is to denote an assembly of Christians in one locality. Those *ecclesie* had officers and some kind of organisation, though what is not stated, neither is there on record any authoritative regulation for worship and discipline beyond the simplest and most general directions. There was disorder in some of the churches, but the Apostle, in writing to check it, does not assume any authority, or appeal to any authority, other than Christ. Decency and order and what is becoming to professors of the Gospel was the ground of appeal. Paul sent epistles to seven churches, and John to seven churches. In no case is there any assumption of authority, or any hint of co-ordination. Every counsel relating to church order is fraternal, not one is episcopal. The Christian communities are always described as churches, never as portions of the Church. These *ecclesie* were all free churches, distinct, independent, and knowing no head but Christ. There is not a hint of any organisation of them into some ecclesiastical confederacy after the episcopal fashion. When the Apostles went to a place they gathered the church together (Acts xiv. 27). Paul saluted the church at Cæsarea. He talks of robbing one church for another (2 Cor. xi. 8), and in many ways of the churches as separated assemblies. The modern idea of the union of all living believers on earth in one visible fraternity, an outward and visible Church which has authority in doctrine and discipline, is nowhere found in the Scriptures. The word *ecclesie* never has such a meaning. If this were the oneness for which Christ prayed, we are driven to the following perplexing conclusion: at the most solemn hour of His earthly existence, our Lord sought a boon from God, a visible united community; but there is not one passage on record that He organised such a system or gave any instructions for its organisation, and every allusion to the state of Christianity in the Apostles' time shows that no such organisation was in existence then. It only appeared at the time when degeneration had commenced. It arose in a church of soaring ambition. It was developed by the introduction of men aspiring for the recovery of an universal empire. The period when it was attained was one of grossest impiety, just when the gates of hell

were strongest upon earth. Then the piety of the civilised world rose in revolt, and, in defiance of the cruellest torture and death, the holy men of that age broke up the slow erection of centuries; whilst ever since the progress of the true *ecclesia* of God has been in conflict with the fragment that remains. A well-organised, worldly system of universal religious empire was most assuredly not what our Lord sought when He prayed "that they all may be one."

In a few passages *ecclesia* has another meaning. It is still assembly, but the entire assembly of the redeemed. Not a visible organisation upon earth, but, as in the Epistle to the Hebrews (xii. 23), "to the *panguris* (or convocation) and *ecclesia* (or church) of the firstborn enrolled in heaven."

Ecclesia, used in this sense, is found in the Epistle to the Ephesians and the Epistle to the Colossians, where the whole assembly of those purchased by Christ with His blood are spoken of as the bride and as the body of Christ—expressions not suited to the collected churches of earth at any given period; but to the grand *ecclesia* of the redeemed, "the whole family in heaven and earth."

Rome lays aside the only two ideas of *ecclesia* found in the Bible, and without Scripture authority has brought in their place a notion, altogether strange to the Word of God, of some organised hierarchy on earth to which the word *ecclesia* might be applied. Attaching a new notion to the word, she has the audacity to speak of her invention in terms which belong only to quite another conception. The organised body of living professors upon earth, even if the Roman Church could be so called, is not the bride of Christ, nor the body of Christ, nor the *ecclesia* of God, which He hath purchased with His blood; but were it attained would be something different altogether.

It is certainly remarkable that our Lord only used the word *ecclesia* twice, and on each occasion in a different sense. In the first he spoke of His Deity as the rock on which the *ecclesia* was to be built. The term rock was with Old Testament writers in frequent use as a synonym for God. Moses said: "Ascribe ye greatness to our God. He is our rock." Hannah sang: "Neither is there any rock like our God." Isaiah: "The Lord Jehovah is an everlasting rock." That Peter so understood it may be gathered from his Epistle, wherein he spoke of our Lord as "a

chief corner stone . . . a rock of offence." The idea of Christ being built upon Peter, of His *ecclesia* being founded on a man whom He almost immediately after designated Satan, is simply monstrous. In these words of Christ, *ecclesia*, or church, evidently means the assembly, not merely of professors at any one period of history, but of the redeemed of all ages gathered out of earth by our Lord's almighty power.

The other occasion on which Christ used the word is as follows :—

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church : but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

In the last clause we have the definition of the *ecclesia* then in our Lord's mind. It was a humble assembly of His people in His name. The instruction is fearfully neglected. It proceeds on the principle that a man ought not to be his own judge in a quarrel. The appeal in a case of difference with a fellow Christian was to be to the *ecclesia*, and the decision was not to be made by priests or bishops, but by the brethren. This certainly cannot refer to any such organisation as the Church of Rome or the Church of England. How could a case of variance be submitted to so large a community? There is something that outrages common sense in the way the expression "Hear the Church" is sometimes used. It has no reference to doctrine. The Church is not a directory for judgment on matters of faith, but a brotherhood to whom a dispute might be referred. It is the *ecclesia* that has to be heard, not a priest. It is here that in modern times the great mistake has been made. The modern application of the word to the clergy has misled; union has been sought of the ministers, not of the people. The discussions about Christian union have not had chief relation to the true faith of the members, but to the historic claims of the bishops.

It is the oneness of the clergy that has been desired rather than that of *ecclesias*. It has been sought to unite ministers and their churches rather than churches and their ministers.

The recent letter of the Pope, with singular arrogance, proceeds on a totally unscriptural idea of a church. It takes the solemn words of our Lord in a sense in which He never meant them to be used. Oh, it is pitiful that in such unctuous phraseology the traditional bid for universal empire on behalf of Rome should be thus advanced and received, as it has been in this country. We understand that the disappointment on the part of many Anglican Churchmen is very severe indeed. "All that ever come before Me are thieves and robbers," said Christ. This placing of a false conception of a church before Christ is a serious delusion. It would be indeed a blessing if this letter opened men's eyes to the truth. It is for us who believe on Christ to take the occasion for promulgating clearer views of His idea of a church.

J. HUNT COOKE.

INTRODUCTION TO THE SYNOPTIC GOSPELS. By Paton J. Gloag, D.D. Edinburgh : T. & T. Clark. 10s. 6d.—Dr. Gloag has for many years past devoted himself to studies of this class, and has established for himself a reputation such as only careful and exact scholarship, guided by a spirit of reverence and candour, could ensure. There are, perhaps, more brilliant investigators, men with more go and dash, but none more rigorously faithful in attention to detail or more frank in accepting all that is demanded by truth and fact. He is not afraid to acknowledge that on some points of importance his opinions have undergone a decided change, such as the evidence furnished by recent investigations requires. His present views on the relations of the Synoptics are not, of course, universally accepted, but he states with minute care the views which are opposed to his own, and places in the hands of his readers practically all the materials available for the formation of a sound judgment. He believes that the Gospel of Mark was the earliest written, and places it before A.D. 50; the Gospel according to Matthew, written in Hebrew or Aramaic, was probably next in order of time (between A.D. 55-60), and the third Gospel he assigns to A.D. 60. Basing his argument on Tatian's use of the passage he contends that the last twelve verses of Mark are also integral parts of that Gospel. Many others agree with him. Those who wish to form an intelligent view of these deeply interesting and, from various points, important questions, could not do better than take Dr. Gloag as their guide. We wish he would give us one or two more commentaries similar to his masterly and admirable work on "The Acts of the Apostles."

WITNESS OF HISTORY TO BAPTIST PRINCIPLES.

BY THE REV. W. T. WHITLEY, M.A., LL.M.

SACERDOTALISM AND SACRAMENTALISM—(*continued*).

SEVERAL Congregational churches in 1658 put out from the Savoy a declaration with the remarkable clerical utterance: "Where there are no teaching officers, none may administer the seals, nor can the church authorise any so to do."

In 1660 several Baptist churches presented to Charles II. a confession which, after mentioning preaching, baptizing, praying, laying on of hands, meeting, breaking of bread, &c., continues: "Unless men so professing and practising the form and order of Christ's doctrine shall also beautify the same with a holy and wise conversation, in all godliness and honesty, the profession of the visible form will be rendered to them of no effect."

In 1662 the Book of Common Prayer was revised and enforced on all the Established Church of England. It contains several passages left or inserted on purpose to drive out those who held evangelical views—*e.g.*, after baptism the priest is to say: "Seeing now that this child is regenerate and grafted into the body of Christ's Church." At the visitation of the sick he is to say: "By His authority committed to me, I absolve thee from all thy sins." At the ordering of priests the bishop is to say to each: "Receive the Holy Ghost now committed unto thee by the imposition of our hands; whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." Before the communion service the minister is to invite disquieted persons to come "that by the ministry of God's holy Word he may receive the benefit of absolution."

In 1675 Robert Barclay put out fifteen propositions, upheld by the Society of Friends. They utterly negative not only sacerdotal and sacramental doctrines, but the very existence of outward baptism and communion, which were merely meant as transitional, symbolical for the first generation of Christians.

In 1678 the General Baptists of Oxfordshire and neighbourhood put forth an orthodox creed to try and unite all Christians. It defines the sacraments as ordinances to signify, remind, confirm,

seal, and pledge. It denies that apart from baptism is no salvation, transubstantiation, and consubstantiation. It assumes that the ordinances will be administered by ministers, and defines these as men chosen by the common suffrage of the church, and set apart by the bishops or overseers.

In 1638 "the ministers and messengers of upwards of 100 baptized congregations in England and Wales, denying Arminianism," put forth a confession modelled on the Westminster Confession of 1647. The term "sacrament" is carefully avoided, and the ordinances are defined as signs. One sentence is adopted with very slight adaptation, thus: "Worldly receivers outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified and all the benefits of His death, the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses."

The Baptist Catechism of 1593 specifies "the outward and ordinary means whereby Christ communicateth to us the benefits of redemption" to be His ordinances, especially the Word, baptism, the Lord's Supper, and prayer. Baptism and the Lord's Supper become effectual means of salvation, not for any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of the Spirit in those that by faith receive them." There is no hint that ministers only may administer.

Early next century the Philadelphia Association of Baptist Churches in America adopted the Confession of 1638.

In 1749 the Moravians revised their Easter Litany, asserting their belief that "by holy baptism I am embodied a member of Christ's Church; that He hath granted unto me His body and blood in the Lord's Supper as a pledge of grace."

In 1784 John Wesley abridged and adapted the XXXIX. Articles into XXV., adopted both by the Wesleyan Methodists of England and the Episcopal Methodists of the United States in 1804. The only change on the Anglican Article is to drop the word "(effectual) signs of grace." A tract of Wesley's

declares * : " By water as a means we are regenerated and born again."

In 1801 the Episcopal Church of America took over the XXXIX. Articles, leaving No. 25 unaltered in this respect.

The Congregational Union of England issued in 1833 a declaration of faith, reprinted annually, wherein the Lord's Supper is described as " a token of faith in the Saviour, and of brotherly love."

The New Hampshire Convention of Baptist Churches adopted a confession drawn up in 1833, defining baptism and the Lord's Supper as showing forth and commemorating.

The Freewill Baptists put forth in 1834 a confession, revised thrice since. They describe baptism as a representation, the Supper as a commemoration.

In 1846 the Evangelical Alliance drew up a doctrinal basis including " the divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of baptism and the Lord's Supper."

In 1848 the Evangelical Free Church of Geneva, typical of the Swiss Free Reformed Churches, issued a confession describing " baptism and the Lord's Supper as symbols and pledges of the salvation which He has acquired for us ; in the eucharist we receive by faith His body and His blood."

In 1875 the Reformed Episcopal Church in America received the XXXIX. Articles and declared : " By the word sacrament, this church is to be understood as meaning only a symbol or sign divinely appointed."

The High Church revival of recent years has deliberately enforced both sacramental and sacerdotal views. Tract LXVII. is devoted to baptismal regeneration, and asserts† : " Since infant baptism is right, then must it confer in effect, and in the rudiments, all the benefits of adult baptism to be developed hereafter." Newman in his lectures on Justification taught‡ : " The sacraments are the immediate, faith is the secondary, subordinate, or representative instrument of justification." A little manual, called the Catholic Religion, states : " The streams of grace flow in the church

* Curtis : " Baptist Principles," 76.

† Curtis, *Op. cit.*, 84.

‡ Cunningham : " Historical Theology," II. 123.

through the sacraments. Of these the bishops and clergy are the stewards, the guardians, and dispensers."

Dr. Dale teaches* that in baptism "something is *done* to the person who receives it, done by the authority of Christ." In the Lord's Supper "the communicants *receive* something, and what they receive is *given* to them by the authority of Christ." He admits, however, that an ordained minister is not necessary to give validity to the service, and he demands gratitude and faith on the part of the communicant.

Professor Beet makes two statements which neither High Churchmen nor Baptists can reconcile †: "There is not one word in the New Testament which even suggests that spiritual blessings are or may be conveyed to an infant by a rite of which he is unconscious. The above protest by no means implies that no spiritual blessing to the infant accompanies baptism." Speaking of believers, he says ‡: "Baptism is not only a condition but a means of salvation.

This last sentence is probably to be interpreted as by Principal Cunningham, who sums up the Protestant doctrine thus §: The sacraments are "necessary because the observance of them is commanded or enjoined, so that the voluntary neglect or disregard of them is sinful; but not necessary in such a sense that the mere fact of men not having actually observed them either produces or proves the non-possession of spiritual blessings, either excludes men from heaven, or affords any evidence that they will not, in point of fact, be admitted there."

The official catechism of the Wesleyan Methodists, and the Christian Instructor of the Calvinistic Methodists by the Rev. Thos. Charles, are at one in describing sacraments only as symbols, memorials, signs, and seals.

It will be seen, then, that all Greek Orthodox, Roman Catholic, Lutheran, and High Anglican bodies strongly uphold the sacerdotal and sacramentarian views, which also meet partial sympathy in many reformed churches. Nay, on one occasion even Baptists adopted from the Presbyterians language that savours of the latter

* "Congregational Principles," III. I. ii. † "Christian Baptism," 54, 53.
 ‡ "Christian Baptism," 19. § "Historical Theology," II. 132.

heresy. But on the whole it is no unfair statement made by Dr. James Grant, of Toronto : "The teaching of Baptists concerning the ordinances has ever been that they have no efficacy, either in themselves or as channels of communication from God or as the condition of anything saving, and that they are means of grace only as they teach and enforce truth."

NOTES ON NATURE : AUGUST.

WE have travelled beyond the meridian of the year, and the harvest of the months stands in the fields. The "joy in harvest" is an expression of the grand old Book, setting forth the satisfaction of the husbandman that the toils of the many days are crowned at last ; that the watching and waiting through rain and shine have not been in vain ; that now sower and reaper can rejoice together. Must we add that the farmer of these days takes his joy in a diluted form. He moves amid his sheaves with a qualified admiration. Your farmer is mostly a man of many reservations. Such an one never commits himself to an expression of unmitigated satisfaction. "We must not grumble" is generally as far as he gets. When you hear this you may conclude that he has much on which he may be congratulated. He would be too modest to borrow a harp and sing the sixty-fifth Psalm. After he has seen, say, half a dozen fat years, he will think whether it is not time to take his own harp from the willows where it has hung all through the sad period known to him under the terse but useful phrase, "agricultural depression."

But for far other reasons the lover of Nature finds chastened feelings mingle with his "joy in harvest," as he walks through the cornfields or stands on the brow of the hill and sees below the first cleared stubbles. The blue haze which hangs over the horizon will steal on till it settles in white fog through the lengthening night, and the sheaves stand out of a sea of mist at sunrise. The birds, too, are mostly silent ; the nightingale croaks where he once sang, and the cuckoo, who in June changed his tune, now flies away. The hedges, which were garlanded with wild roses, begin to show tassels of green hips, the forget-me-not seeds by the stream, and the "seven sisters," crucified to the wall, have lost all their white raiment, and only hang in a *deshabillé* of cobwebs. It is, however, the lessening light which is the greatest loss of all as the summer wanes. Who that watched the evening of the longest day of this past June will forget its twilight hours ? Long after ten o'clock the sky was still aglow far up to where the northern stars were poised, a suspended sickle over a thoughtless world. The very moon held curtailed court, though near her full ; for from the zenith on to the western verge the heavens paid increased tribute to the hidden King. It is beneath such a sky, facing such a wondrous "afterward," that the mind becomes filled with the

thought of the potency of the Great Light. Neither when in the blaze of noon, nor when a dry breeze and an unclouded blue bring out in relief both turret and tree, nor on a sultry day, when the heat vapours shimmer over the molten mere, are you so impressed with the majesty, the resources, and the beauties of light as when the sun sheds forth his glory in a far-spreading and ever-varying analysis upon the evening sky. It is then that you argue: If there be so much in the beams of this one orb, may I not reasonably conclude that vaster suns, double stars, whose faint rays reach the earth in differing hue, are more sublime, and shed their marvellous force on worlds which the eye hath not seen, the ear heard, nor the heart of man conceived? And if this flight be sane, why need I stay, but higher soar, nor rest but in thought of One who, as the "Father of Lights," upholdeth "all things by the word of His power"? If these be "parts of His ways," Himself how wondrous, then? May He ever say to my poor heart, "Let there be light." But the Night also is His—the solemn Night, with its thickening train of stars, Arcturus, Sirius, Aldebaran, and those Ulan's of the August sky, the meteors, cleaving their destiny through the space above.

Again the sun shines forth "in the heat of harvest." The binder gathers the reaper's swath and makes a sheaf of it. The red-tiled farmhouse peeps forth from orchards of apple and plum. Through the open gate of the rick-yard lumbers the waggon pressed full of sheaves. Down the lane it has come, the "hedge-priests" taking tithe of it with their thorns. The women and girls of the village dot the cleared acres as gleaners. As we watch them, we think of the long ago, when Abraham stood among his reapers; when Isaac meditated in the fields; when Joseph stored the corn of the years of plenty; when Ruth gleaned among the sheaves of Boaz; when the men of Bethshemish, reaping their wheat harvest, saw the returning Ark. A score of Scripture references to the harvests of departed centuries start up in our minds. We see the Son of Man walking with His disciples through the lengths of golden grain; we hear Him at the well of Samaria bid His followers to use their spiritual vision, and see, in seeking men, "fields white already unto harvest." We hush our breath as He declares, "The harvest is the end of the world, and the reapers are the angels."

The gleaners fade from view, the creaking waggon with its load disturbs us not as the mind travels far back into the dim past. The earth emerges fresh from the flood; the bow of promise spans the retreating storm; the voice of the Lord proclaims the perpetuity of the seasons: "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

H. T. S.

MESSRS A. & C. BLACK send us the enlarged and revised edition of *THE PRESBYTERIAN CHURCHES: their Place and Power in Modern Christendom*. By the Rev. J. N. Ogilvie, M.A. The smaller edition we noticed last month. It is now issued in the Guild Library, a series which we have before commended.

SUNDAY MORNINGS WITH THE CHILDREN.

VIII.—TWO RAILWAY CARRIAGES.

THEY were in a very peculiar position, these two railway carriages. They were not on a railway, their travelling days were done. They were each in a garden belonging to a private house ; and as I have heard before now a girl talking to her doll, and a boy to a wooden horse, I thought I would have a talk in the same way with these two carriages.

One of them was the most unhappy railway carriage that you ever saw. It seemed to be grumbling to everybody who went past. Its paint was peeling off, its roof seemed to be rotting away ; its windows were smeared with dirt outside, and covered with cobwebs inside, and altogether it seemed in a most wretched condition.

“To think that I should come to *this*,” it seemed to say ; “I who once sped through the country to and from London, carrying ladies, daintily dressed, and excited children who were going to the seaside for their holidays, and men who went to business in the city. And now see what I am ; no one cares for me. I am neglected, and unable to move, and here I must stay until perhaps I am broken up for firewood.”

The other carriage was very different. It was off the lines like its neighbour, placed in a back garden too, but it seemed to be quite radiant with good temper. It was shining with a new coat of paint ; a lovely clematis was climbing over its roof ; at its windows were boxes gay with lobelia, and fragrant with mignonette. It was turned into a summer-house, and it seemed to say to the ears of my imagination, “How delightful it is when one can't be useful in one way to be of use in another. There are many advantages in being here instead of being on the railway. Instead of a fresh lot of people every day, and ever so many times in the day, who care no more for me than for any other railway carriage, I have my own people who quite make a pet of me, and call me ‘a delightful old contrivance.’ Admiring looks are cast towards me every day as people go along the road, and instead of rush and rattle I have quiet and rest.”

And I thought I learnt a lesson or two from those two carriages.

One of the lessons at least was that it is not the position we are in that is of the greatest importance. Whether we make the best of our position is the important matter.

Many people are saying : “If I could only have a different position I should be *happy*. If I only had such and such a house and so much money, I am sure I could buy happiness in some shop or other.” Or, “If I were rich I could do so much good and be so useful ; but when you are poor you can't do anything.”

And others are saying : “If only I had a different disposition I could be good ; but with my temper, or my circumstances, or relatives, it is impossible.”

Well, now, most likely you can be happy just where you are. More likely you can be useful, and certainly you can be good; good in spite of a trying temper and great temptations; good to people who are unkind to you, and goodness is most beautiful and attractive then. Always remember, it is not the position that is important, but the use that is made of the position.

Another lesson which the railway carriages taught me was that it makes all the difference in the world who owns us and has the care of us—whose servants we are. One of these carriages belonged to a man who took pride in it; who was determined to make it useful and beautiful. The other belonged to a man who cared nothing for it—neglected it and ill-used it. I thought, first of all, that that was exactly the case with some children who are loved and cared for, and well trained; and others who are neglected, and unloved, and ill-treated.

And then I thought that even some of these neglected and unloved children become beautiful in character and spirit. And therefore the chief consideration is, who rules our lives; who is allowed to own us—Christ, or self, or sin? For in this matter we are very different from the railway carriages. They were bought and sold helplessly, but we can decide for ourselves. If selfishness or sinful desire be allowed to own our hearts and rule our lives, then, whatever position we may be in, we shall be unlovely and not useful. But if we allow Jesus to own us and rule us we may not be rich or clever, but He will be sure to make us useful and beautiful, for He will make us like Himself; also His love and care will be always over us. He will dwell with us and delight in us.

CHARLES BROWN.

NOTES AND COMMENTS.

THE AMERICAN "PILGRIMS" AT GAINSBOROUGH.—The visit of American Congregationalists to assist in the ceremony of laying the memorial stone of a "John Robinson Memorial Church," at Gainsborough, on the 30th of June, was an interesting event to thousands who could not be present. The presence of the American Ambassador—the Hon. T. F. Bayard—and his racy speeches, gave additional piquancy and zest to the proceedings. The movement, which nearly 300 years ago originated in the quaint old town, has not yet spent its force. The spirit of the Pilgrim Fathers lives on in their descendants, while the bitter, narrow-minded, and cynical criticisms of the *Church Times* show, alas, that the spirit of their persecutors, however modified and restrained, is not extinct. Perhaps we ought to be grateful for the lectures in English Church History which our contemporary gives us; but we were not entirely ignorant as to the distinction between Pilgrim Fathers and the Puritans, or as to the exact use of the words. The distinction is pointed out in Dr. Brown's "The Pilgrim Fathers of New England," and was noted in our own review of that scholarly and able work. The contention that we poor "Sectaries," "Separatists," and "Dissenters" have no right to call ourselves

"Nonconformists," because those who originally used the name were theoretically State Churchmen, is exceedingly weak. Their Nonconformity logically results in the repudiation of State Churchism. Besides, God leads men on by the teaching of events. The founders of the Free Church of Scotland were theoretically State Churchmen, but their descendants to-day are in this respect wiser than their fathers, and are, for the most part, Voluntarists. Are they not therefore Free Churchmen? In political life neither Conservatives nor Liberals stand exactly where their fathers did, but they are Conservatives and Liberals notwithstanding.

THE BISHOP OF EXETER AND NONCONFORMISTS.—During the past month the Bishop of Exeter invited the Nonconformist ministers in his diocese to spend a pleasant day with him and a number of his clergy. His invitation was very largely accepted, and, so far as we can see, none of the guests lost the sense of their Independence or endangered the sturdiness of their Nonconformity. We do not suppose that such gatherings will obliterate the distinction between the Established and Free Churches, a distinction which, so far as we are concerned, is based upon principle, and is enforced by fidelity to conscience and loyalty to Christ; but they may do much to promote a better understanding between Churchmen and Nonconformists of each other's position, promote mutual respect, and strengthen the bonds of kindly feeling. This, though not ending controversy, is an object well worth attaining.

THE POPE'S ENCYCLICAL.—The Pope's letter—virtually, if not formally, a reply to Mr. Gladstone's appeal to him—has caused a great flutter in the Anglican camp, inasmuch as the writer politely but firmly refuses to acknowledge the validity of Anglican orders. The whole controversy is, as we have often said, of very little practical moment to ourselves, and we are at a loss to understand how Christian men can trouble themselves about it. The Archbishop of York utters words which accurately describe our Nonconformist contention. "The Pope will not be surprised," he says, "and still less can he be offended, if, on matters of such vital importance, we speak with the same courage and faithfulness which he himself has shown. It is difficult indeed for us to understand how intelligent and godly men can accept such doctrines and uphold such usages; but large allowance must be made for those who have inherited such belief through a long course of centuries and have been familiar with them from their earliest years." And again, "On our own part there is not, and never has been, a shadow of doubt: nor should we be one whit the better or one whit the worse as regards our holy orders whatever the opinion of the Church of Rome might be." This is admirably said, and has a far wider application than his Grace thought of. So likewise the Archbishop of Canterbury, at the Diocesan Conference at Lambeth, said:—"The validity of their sacraments was questioned. It did not concern them what others thought, for they knew that the promise of Christ had been fulfilled in their Church and in their history. As regarded the doctrines of their Church also, it did not concern them what others

thought." This is precisely what we, as Nonconformists, contend for as against the pretensions of Anglicans, and in view of it we ought to hear no more of the "sin of schism" and the "wickedness of Dissent." The Anglican reply to the Pope is in its essence and validity identical with the Nonconformist reply to High Churchmen. In another part of his address the Archbishop said that this was a gloomy moment for the Church, and his tone was calculated to make it still more so. There will be no real improvement until the Church throws off every trace of sacerdotal and sacramentarian doctrine and of dependence on the State, and becomes thoroughly Evangelical and free.

LORD SALISBURY'S LAY SERMON ON CHRISTIAN GIVING.—We so often find ourselves out of harmony with the Premier's utterances on ecclesiastical questions that we have more than ordinary pleasure in directing attention to his wise, witty, and courageous speech at St. James's Hall on behalf of the East London Church Fund. He spoke as "a good Christian," anxious to alleviate, not only the physical distress which exists around us, but the moral and spiritual destitution, which is actually increasing. He is not one of those who complain that every question largely resolves itself into one of money. He knows that the sinews of war are indispensable. Concerning the raising of the necessary means, he said: "It is a part which I think specially belongs to the laity, and I cannot help, in urging it upon you, reflecting for a moment on the very strange aspect which Christian liberality presents to us in this day, in this country, and especially in this metropolis." We all recognise the claim made upon us in words. "But it is a strange thing that mere appeals to high and spiritual considerations, or even considerations of pure philanthropy, fail to extract from the supporters of good works sufficient means to enable these works to be carried on. We have to borrow something from mundane attraction before we can procure, as a rule, the necessary support for the great philanthropic, and spiritual, and ecclesiastical works in which we are engaged. . . . There must always be some secondary machinery. The largest efforts which Christian munificence ever makes, it makes in response to an organisation by which one is invited to purchase worthless articles at ridiculous prices. There is something wrong in the state of Christian feeling among the laity which makes these strange devices necessary. It is a strange contrast to what happened in the earliest and higher days of Christianity. When you read St. Paul's exhortation to the Corinthians to send relief to their suffering fellow Christians in Jerusalem, you know that he was not addressing to them a mere stringent exhortation, or holding before them a higher ideal, or requiring from them a more necessary work, than is required from you every day by the clergy who are over you in this metropolis. Yet we do not read that he found it necessary to hold a bazaar, or to have a charity dinner, or even a public meeting with a Roman magistrate to make a speech. Now, there is no doubt that the money want is the great want to which the laity have to look, and I do not think that the best way or the

most effective way after all is by means of those various circuitous and illegitimate means to which I have alluded. I believe that the laity of the Church ought to organise themselves sufficiently to take a large part of this collecting business out of the hands of the clergy and off the official shoulders of those who have higher and more spiritual work to do. They may say truly, as men said of old times, that it is not their business to serve tables." Lord Salisbury's suggestion as to "Mendicant Sisters" does not commend itself to our judgment, but we believe with him that if Christian people gave on principle, "they would give an impulse to every high and holy undertaking which now it does not receive from the curious and circuitous contrivances to which I have referred. A bazaar, or a dinner, or a ball, may furnish a portion of the money that is required, but it satisfies no self-discipline, it leaves no feeling of devotion, or of gratitude, or of beneficence behind. It does the largest amount of material good with the smallest amount of moral improvement." These are wise and weighty words which none of us should seek to set aside. We further agree with the Premier in thinking that the sole hope of moral and spiritual improvement is in the action of religion. Parliamentary arrangements count for very little. Self-help is the only power which can raise men from sin and misery, and it is, too, the only power by which even the Christian religion can win permanent conquests. Churchmen may profitably appeal to Paul on other subjects than bazaars.

THE INSURRECTION IN CRETE.—In Eastern European politics the centre of interest, which, alas! means the centre of anxiety, has for the moment shifted from Armenia (where the reign of horror and despair still continues) to Crete. The inhabitants of the island are two-thirds Christian (200,000), and one-third (100,000) Mussulmen, the latter of course being allowed many political advantages over the former. An insurrection has been going on for some months, which the Turkish Government is endeavouring to suppress by its usual diabolical means. Our contemporary, the *Guardian*, which on the Eastern question generally has taken a noble stand, says:—"There is every reason to fear that the horrors, which we have shuddered helplessly at in the remote mountains of Armenia, will be re-enacted—if, indeed, they have not begun already—in the sight of all Europe, and under the very guns of her fleets, in the familiar waters of the Mediterranean." The British Government will only act in concert with the rest of Europe, and that, we fear, is not likely to be secured. The special obligations we have incurred above other powers seem to be disregarded. The *Guardian* endorses Mr. Bryce's opinion that "the catastrophe which awaits the Turkish empire cannot be much longer averted." That is plain speaking, but it only gives utterance to what has long been in the minds of thoughtful observers of the course of the world's history. "Turkey has long ago filled up its cup, and the only question for Europe is how it can be most easily got rid of." We regret to find that Lord Salisbury's promise that relief money should be distributed through the British Consul in Crete, with the aid of a Mussulman

and Christian, has been baffled, in consequence of objections raised by the representatives of other powers. It is a singular thing that these representatives delight in checkmating Lord Salisbury at every step, and that England under his Premiership is more isolated than she has been for years.

THE WESLEYAN CONFERENCE, as we write this note, is sitting in Liverpool. Dr. Marshall Randles has been elected President by an overwhelming majority, Mr. Hugh Price Hughes being, after a long interval, second on the list. The new President's address was a wise and manly plea for enlightened progress in theological beliefs and ecclesiastical methods. It was progressive in the best sense, ready to welcome light and truth from every possible quarter, but not yielding to the demand that everything old shall, because it is old, be abandoned. Dr. Randles urged his brethren to take advantage of the progress of science and Biblical criticism and attain to better forms of statement. But they must never betray their trust as ministers of Christ.

MRS. HARRIET BEECHER STOWE.—The authoress of "Uncle Tom's Cabin" died on July 1st, in the 85th year of her age. She was the daughter of the renowned Dr. Lyman Beecher, and sister of the still more famous Henry Ward Beecher. Her husband, who died many years ago, was the Rev. Calvin Stowe, D.D. "Uncle Tom's Cabin" was her chief work, and did more than all other influences combined—not even forgetting her brother Henry's eloquent and impassioned preaching, to overthrow the system of slavery. It was a book in the production of which, as she believed, God Himself placed the pen in her hand and constrained her to write. Several millions of it have been sold. Among her other works, "Old Town Folks" and "The Minister's Wooing" were the most successful, and both have enduring qualities of popularity. Some of her religious poems and hymns also are of high merit, among which "Knocking, knocking, who is there," "Still, still with Thee," and "That mystic word of Thine, O Lord," are, perhaps, the best known.

BREVIA.—*The Deceased Wife's Sister Bill* passed successfully through all its perils in the House of Lords by a majority of thirty-eight; but the Government could afford no facilities for its passing the House of Commons, and the measure, even after the high sanction it has received, has to take its place among the slaughtered innocents. It is surely a scandalous and irritating thing that this should be so.—*The Benefices Bill*, a measure which has excited the most antagonistic feelings, even among Churchmen, is also dropped, and some of the Church organs strongly denounce the Government in consequence. *The Record* speaks of the abandonment as an act of "suicidal folly." *The Guardian* is equally dissatisfied, and is bitterly disappointed that the Government has done so little for Churchmen.—Mr. Balfour promises for next session a *Bill for the Relief of Voluntary Schools*, but his tone was not inspiring to his followers, and he sees plainly that the matter will be fought out by Nonconformists and Liberals on principles of justice. On our side there must certainly be no cessation of watchfulness and resolution.

REVIEWS.

STUDIES SUBSIDIARY TO THE WORKS OF BISHOP BUTLER. By the Right Hon. W. E. Gladstone. Oxford : At the Clarendon Press. 4s. 6d.

THESE studies have been received with universal admiration as the work of an octogenarian, whose main pursuits have lain in other directions. It is, indeed, a notable sign of our times that we should within the last twelve months have witnessed the publication of three such volumes from our great statesmen as Mr. Balfour's "The Foundations of Belief," the Duke of Argyll's "The Philosophy of Belief," and Mr. Gladstone's "Studies on Butler." The ex-Premier has long been known to be a devoted follower of Bishop Butler, and in this volume he shows good ground for his discipleship. He not only has a thorough grasp of Butler's leading principles, which he valiantly defends against all assailants, but he applies those principles to the problems of our own day, and contends that in many directions they afford as no other principles do the solution which these problems await. The work is divided into two parts, the first of which, entitled "Butler," deals with his method, his censors, comparison with the ancients, his mental qualities, points of his positive teaching, his theology, his celebrity and influence, &c. ; the second, entitled "Subsidiary," deals with the various questions relating to a Future Life, Necessity or Determinism, Teleology, Miracle, the Mediation of Christ, and Probability as the Guide of Life. Mr. Gladstone is a subtle thinker, a keen and incisive reasoner, and has the advantage of an eloquence of style and of moral fervour such as few of his contemporaries display ; though at times the copiousness and splendour of his rhetoric are apt to obscure his thought. There is as much truth as pungency in his fine fling at Matthew Arnold : "He combined a fervent zeal for the Christian religion with a not less boldly avowed determination to transform it beyond the possibility of recognition by friend or foe." In respect to man's immortality Mr. Gladstone's position, though it is not identical with Mr. Edward White's, approaches that of the "Life in Christ" theory. Immortality he regards not as a natural endowment, but as a gift of the Incarnation. He is strongly opposed to Universalism or Restitutionalism. His championship of Butler's principle of Probability as the Guide of Life is thorough-going and within limits conclusive. We are glad to see that he places the Holy Scriptures in the place of supreme authority, not co-ordinating them with the authority of the Church. The volume will be widely read and discussed, and will give a fresh stimulus to the study of the great Christian philosopher to whose works it is devoted. We trust that before long Mr. Gladstone's edition of the "Analogy and Sermons," as well as his "Studies," will be issued in a popular form.

A SCHOLAR OF A PAST GENERATION. A Brief Memoir of Samuel Lee, D.D.
Professor of Arabic and Hebrew at Cambridge. By his Daughter.
Seeley & Co. 5s.

THIS is a book well worth reading. It is the story of a great career carved

out in spite of serious obstacles at the outset—of a noble work achieved in the face of difficulties which would have daunted most men. Dr. Lee lived his life as a carpenter, and continued to follow that occupation until his tw



TOWER OF BANWELL CHURCH.

fifth year, obtaining, however, in his spare time a knowledge of Oriental languages which, when a University course became possible for him, placed him at once in the very first rank of authorities on Hebrew and ki

languages. But the knowledge thus gained he by no means kept to himself. Not the least valuable part of his work was the translation, under the auspices of the British and Foreign Bible Society, of the Scriptures into languages in which previously no version existed. His reputation spread far and wide, but he was always characterised, as his letters show, by an unaffected modesty, a sincere piety, and a truly charitable spirit. His strictures on the introduction of party spirit into the Church and on the corrupt establishment of Rome, in his letters to Dr. Pusey, come with a fresh force in this day of Sacerdotalism and English Catholicism. The book is brightly written, and the view it presents to us of a scholar of a past generation should be a useful incentive to those who in this generation are striving to deserve a like reputation. Dr. Lee was a scholar in all senses of the word, and the reader will find that his example was fully as valuable as the other sides of his life's work. To young men, and more particularly to students and young ministers, this book may be most cordially commended. The illustrations are a welcome addition to the book. Messrs. Seeley kindly allow us to reproduce BANWELL CHURCH.

THE POETICAL WORKS OF WILLIAM WORDSWORTH. Edited by William Knight. Vols. I. to V. London : Macmillan & Co., Ltd. 5s. each.

THE inclusion of a complete edition of Wordsworth's works, both in poetry and prose, in Messrs. Macmillan's Eversley Series, under the competent editorship of Professor Knight, must be a source of special gratification to all Wordsworthians. The type and printing is so excellent, the size of the volumes is so convenient, and their general get up so tasteful, that the most fastidious reader could desire nothing better, and when the whole of the volumes have been issued the Eversley Edition of Wordsworth will inevitably be regarded as, in a literary sense, the worthiest monument which has been erected to the memory of the great poet of Nature. It is based upon, but is not a mere reproduction of, the Library Edition in eight volumes, published between the years 1882 and 1889 by Professor Knight. The poems are arranged in chronological order, and not in artificial groups. The changes of text made by Wordsworth in the successive editions of his poems are given in footnotes, as also are later suggested changes. The notes dictated by Wordsworth to Miss Isabella Fenwick, telling the story of the poems and the circumstances under which each was written, are also reproduced. Professor Knight has added numerous topographical notes, explanatory of Wordsworth's allusions to various localities. All Wordsworth's prose works are given in full, also in chronological order and annotated. All the Journals of Dorothy Wordsworth are to be published. These records of tours in Scotland and on the Continent are, as is well known, of the highest value. The same may be said of the Letters of William and Dorothy Wordsworth and of Mary and Dora Wordsworth, which will here be given in larger numbers than heretofore has been possible, also in chronological order. The Bibliography of the poems and prose works has been extended, and there is added a Bibliography of Criticism, which, as including British, American, and Continental books and

articles, must be specially useful to students. The Life of the poet will appear in two volumes, while in each of the sixteen volumes of the series there will be a new portrait either of the poet, or his wife, or sister, or daughter, and a small vignette of some place associated with Wordsworth. Dr. Knight has undertaken a prodigious task, involving an amount and variety of research, an examination of MSS., books, and pamphlets, comparison of editions, visits to localities, correspondence, &c., for which only a few men could have found the time. It is perhaps difficult to say whether this Eversley Edition will be final. Finality in literary work, and in the editing of a great author, is becoming more and more an unknown term, but it may be safely averred that the edition will be indispensable, and that for the range of its contents, the fulness and accuracy of its information, and its luminous interpretation, it will easily hold the field. It is the function of an editor to explain and interpret rather than to criticise, and this function Professor Knight has so far fulfilled with intelligence, scholarship, and courage. There are, happily, signs which cannot be mistaken of a revived interest in Wordsworth's poetry. No critic of intelligence would now assure us after the fashion of Lord Jeffery that "this will never do." Wordsworth's greatness is indisputable, and not a few in our day agree with Mr. Matthew Arnold in placing him after Dante, Shakespeare, Molière, Milton, and Goethe. He has left "a body of poetical work superior in power, in interest, in the qualities which give enduring freshness to that" which "either Cowper, Burns, Coleridge, Scott, Byron, Shelley, or Keats has left." The homely poet of Rydal has so far excelled men of more brilliant and celebrated name. No doubt he wrote much which will never be widely read, and that for popular use such a selection as was made by Mr. Arnold is indispensable. Students, however, require not a part, but the whole, and the interest of even general readers will be stimulated by such notes as Professor Knight has so admirably supplied. We shall have more to say of our indebtedness to Wordsworth in connection with some of the later volumes of this series.

FAMOUS SCOTS.—ALLAN RAMSAY, by Oliphant Smeaton. JOHN KNOX, by A. Taylor Innes. Oliphant, Anderson, & Ferrier. 1s. 6d. each.

THESE two volumes contain lives of two "Scots" very different in character and work, but each famous, each typical and representative; and neither can be neglected by those who seek to understand the Scotch nature. "Honest Allan," as Burns calls Ramsay, stands as a type of the pastoral poet, the predecessor of Burns himself; and a study of his life and work is essential to a right grasp of the literature and social life of his time. Knox is in no danger of being forgotten. The Scottish churches of to-day are in a sense his best monument. Only recently we reviewed the able summary of his career by Mrs. MacCunn, and the brilliant and scholarly "Life" by Mr. Hume Brown. Mr. Taylor Innes' manual is written from a different standpoint, and deals more specifically with the theological and ecclesiastical side of his work. It is valuable as pointing out the real tendencies of Knox's principles, especially in the sphere of the relations of Church and State. That they *logically* involve religious voluntarism is made abundantly clear.



London Stereoscopic Company

(Permanent Photo.)

Yours very faithfully,
Geo. D. Gould.

THE
BAPTIST MAGAZINE

SEPTEMBER, 1896.

PRINCIPAL GOULD.

THE Rev. George Pearce Gould, M.A., the new President of Regent's Park College, London, was born in the cathedral city of Exeter, July 13th, 1848. His father, then pastor of South Street Baptist Church, and afterwards known throughout England as "Mr. Gould of Norwich," was a man of the order of which statesmen are made. He had a noble and commanding presence, a massive intellect, wide and various knowledge, dignity of address, keen penetration, dauntless moral courage, combined with fairness and integrity. Add to these qualities unaffected piety, and you have no ordinary man. Two of his children died in infancy; but six were spared to reach maturity, three daughters and three sons. The oldest was a daughter, married to the Rev. Albert Williams, of Calcutta; the second, also a daughter, was married to Mr. A. E. West, of Amersham Hall, Reading. Both are now deceased. Then came three sons, George, Alfred (who adopted the medical profession, in which he has attained a distinguished place), and Harry, who settled in Norwich as a public accountant, and who is widely known in the Eastern counties in connection with Christian enterprise. The youngest of the family is a daughter, a Christian lady worthy of such a home. The home-life was very delightful, owing to the perfect oneness of father and mother in the training and guidance of the children, and the geniality and graciousness that sanctified all the home arrangements.

George was educated first at Grey Friars Priory School, Norwich, and later at Amersham Hall School, Reading. At the latter he

had for class-mate O. C. Whitehouse, M.A., now Principal of Cheshunt College in succession to Dr. Reynolds. It was while he was at school that he became a member of the church, and was baptized in 1864. On leaving school, in 1865, he matriculated at the London University, and thereafter proceeded to Bonn to obtain a knowledge of German, with a view to after studies. Having obtained a Ward Scholarship, he proceeded to Glasgow University in 1867. There he took the full Arts course, and graduated M.A. in 1871. Having won a Dr. Williams' Divinity Scholarship, he remained at Glasgow two years longer, attending the classes of the University Divinity Hall, under Drs. John Caird, Dickson, and Weir. In 1873, he gained a Hibbert Travelling Fellowship, and early next year he left for Berlin, where he studied for a twelve-month, mainly under Professors Dorner, Dillmann, and J. H. Petermann. From Berlin he went for a summer session to Göttingen, hoping to hear Ewald. In this hope he was disappointed, as Ewald died just as the session was about to open. That summer, however, he did Semitic work with Professor Bertheau, and attended the classes of Ritschl and Loke. From Göttingen he went to Leipzig, and studied there under Delitzsch and Harnack. At the suggestion of the latter he wrote as thesis for the Hibbert Trustees an article on the Clementine Homilies, published later in the *Theological Review*.

Returning to England, in 1876, he accepted an invitation to assist the Rev. H. C. Leonard, M.A., in the pastorate of the churches at Bournemouth and Boscombe. Six months later he became Mr. Leonard's co-pastor. In the summer of 1879 he was invited to succeed the Rev. J. G. Greenhough, M.A., as pastor of the church at Cotham Grove, Bristol. The invitation was declined; but on its renewal six months later it was accepted. He remained as pastor of Cotham Grove Church from February, 1880, to September, 1885. In Bristol he was universally esteemed and trusted as a Christian man. His fine scholarship, unassuming and manly bearing, sound judgment, modesty, and high sense of honour, commanded the esteem of his ministerial brethren of all denominations. His preaching was not of a kind to captivate the crowd. He used none of the rhetorician's arts, all show was distasteful to him, and there was a certain appearance of shyness and reserve, or

want of abandonment, that detracted from his popularity. But his sermons were clear and orderly, full of massive Scriptural thought and true exposition. He appeared to most advantage when he dismissed his manuscript and spoke from the fulness of his heart. Those who did appreciate him, appreciated him very highly, and always carried away what was worth remembering for practical life-uses. On the death of his father, in 1882, Mr. Gould was joined by his mother and sister in his Bristol home. The next year he prepared a life-like and remarkably faithful memoir of his father, prefixed to some characteristic sermons and addresses. It is a fine monument of filial piety.

In 1885, he was invited to the chair of Hebrew and Old Testament Exegesis in Regent's Park College, to which was added, as a second and subsidiary subject, Church History. After full and careful consideration the invitation was accepted with the cordial good wishes of the Cotham Church. To those who knew Mr. Gould it seemed as if all his life hitherto had been a divinely-arranged preparation for this very work. It was thoroughly congenial to him; he regarded it as work of the highest importance in view of the Old Testament discussions of the day; and there could be no two opinions as to his competency for it. He brought to it a cautious and sagacious mind, thorough scholarship, and a reverent spirit. None of his friends is in the least surprised at the success which has attended his appointment.

In 1889 he had the great sorrow of losing his beloved mother, who died under his roof in London.

On the lamented resignation of the Rev. R. H. Roberts, B.A., in consequence of illness, Mr. Gould was invited to become the Principal of Regent's Park. He accepted the invitation, retaining the Hebrew chair, and substituting Systematic Theology for Church History. His strength, his capacity, his evangelical convictions, his high scholarship, and his wide range of information, promise for him a distinguished career. His familiarity with German enables him to see at first hand the best of what our neighbours are thinking. An able paper on "Our Churches and the Coming Ministry," read at the Autumnal Meetings of the Baptist Union in 1887, embodies the views which he will doubtless endeavour to carry out in the coming years. If health and strength are

granted, it is safe to prophesy that, through God's blessing, the renown of "Regent's Park" will not be allowed to fade.

The following extracts from this paper, which indicate Mr. Gould's conception of what is needed in our colleges, deserve the thoughtful consideration of the churches, and especially of all college committees:—

"There is no finality about existing arrangements. There is every reason why they should be carefully scrutinised, and, where necessary, modified and adapted to altered circumstances. In saying this, I cast no reflection upon our colleges, nor am I unmindful of the splendid services they have rendered. Considering the conditions under which their work had been done, they have achieved all that could fairly be expected of them. But it is open to us to inquire whether those conditions are unalterable. Are our ministers in the future to have no advantages beyond those enjoyed by their predecessors? Are they still to be sent to theological seminaries which can be devoted only in limited degree to the study of theology; to institutions in which a general education must be provided, with an introduction to two or three branches of the theological science, as the brief time allotted to the student's course may allow? Do the churches really understand this, that as things are our ministers receive an amount of special training which would be deemed wholly inadequate for any other profession? Do the churches intend that their pastors shall continue to receive less of preparation for their arduous and difficult work than the men who doctor our bodies and who draw up our legal documents have for theirs? One shudders to think what would happen were medical science treated as theology is, with the same rush and hurry, with the same superficiality, with the same blending of general and special studies. The law defends us from anything so calamitous. We are not under law in respect of the training of ministers, but that is certainly no reason why we should be less careful about it, or less jealous to secure ample and undivided time for attention to those subjects in which it most concerns ministers to be proficient. But under present arrangements, when the time for undivided attention to such subjects arrives, it is also nearly time for the student to go. I need not say here with what feeling men quit our colleges; with what sense of disappointment, of confusion, of unpreparedness; with what consciousness that, having learned something of many things, they have touched but the fringe of great themes, upon which they will now be expected to speak with the authority of teachers. Once a system which blends in bewildering confusion matters which had better be kept wholly separate, and which limits the time of a student's training in arts and theology together to little more than the time that should be given to theology alone, may have been all that was possible. But let us ask ourselves whether such a system must be continued. Is it wise? Is it, in view of our greater resources, considerate towards those who are given of God to His

churches that they may be trained for Him? Are such men likely best to grow and mature amid a confused whirl of subjects, leaving them scarce time to think?"

After pointing out the practicability of fit young men obtaining a better preparation for entering our colleges, Mr. Gould proceeds:—

"The time which should be given to *theological*, i.e., *Biblical*, study must be jealously guarded from all encroachment, and must be sacrificed to no other pursuit, however attractive. It is here—in matters theological—that our students need thoroughness most. Give them time to learn only what questions are being asked, what doubts are being thrown upon truths commonly received among us, and no time to think their way to answers to the questions, or to grapple fairly with the doubts; give time only to pick up some ready-made and hackneyed reply, which they may repeat as what they have been told, rather than as what they know; deal so, and you will have feebleness where you want strength, and an uncertain sound where you need clear utterance and wise direction.

"The subject, which I have touched upon so imperfectly, is one we must not allow to slumber. For what the coming ministry shall be depends, under God, upon the devout, the wise-hearted, and prompt action of the churches now."

Before concluding this sketch reference should, perhaps, be made to the fact that Mr. Gould is in another capacity rendering good service to the churches of the denomination. At the request of the Council of the Baptist Union he is editing the series of Baptist Manuals which are being prepared in obedience to a resolution of the Assembly, largely for the instruction of our young people in Baptist principles and history. Three of these Manuals have already been issued—"Anabaptism," by Mr. Richard Heath; "Hanserd Knollys," by James Culross, D.D.; and "Vavator Powell," by the Rev. David Davies, and others may in due time be looked for. This enterprise has frequently been commended in the pages of this MAGAZINE, and so far as it is successfully carried out it will lead to a more intelligent grasp of our principles, as well as to greater fidelity in upholding and to greater zeal in extending them.

If health and strength are granted, it is safe to prophesy that, through God's blessing, the renown of Regent's Park will not be allowed to fade under Mr. Gould's presidency.

JAMES CULROSS.

THE STUDENT : HIS WORK, AND THE RIGHT PREPARATION FOR IT.*

BY THE REV. ALEXANDER MACLAREN, D.D.

SYMPATHY is the parent of all wise counsel. Advice without it is generally foolish, always disagreeable. Whatever fitness for this position I may not have, I have, at all events, the one qualification of a very hearty sympathy with my brethren whom I have to address. The remembrance of old days comes very vividly before me now. One can feel again the hopes and fears, the delights of growing acquisitions, the fervours of youthful enthusiasm, the eagerness to spring into the arena and be actually at work in the world. Many illusions have perished since then ; few of the vows have been kept ; high hopes have vanished ; a soberer sense of the limitations of one's own strength has ensued. The large advantages and the fiery temptations of the college course stand out more clearly now when they are all part and parcel of the fixed past. The issue of the remembrances is a continuous deep interest in all who, like you, gentlemen, have that period, which is cooled and set for us, still molten and fluid to shape as you will, and an earnest desire to offer you some word to-day which may be helpful to you in this the determining period of your lives. I know that practical wisdom is seldom learned but by personal experience, and that we must go to them that sell and buy for ourselves, not borrow from our neighbours, if we would have it. Life's schooling costs dear, and its results cannot be transferred nor anticipated ; but still I am not without hope that simple counsel, drawn from personal experience, will not be wholly vain.

I wish to speak to you, not as ministers that shall be, but as students that are, and to confine my remarks entirely to your life here, with its advantages and trials. I can only attempt brief

* This noble and inspiring address was delivered to the students of Rawdon College at the close of the Session 1864, and left its mark deep on those who heard it. We are greatly indebted to Dr. Maclaren for his kindness in placing it at our disposal.

hints in the short time at our disposal to-day. If what I say be like all good advice—very commonplace—be thankful that the leading lines of your duties are so obvious, and remember that an old commandment is never antiquated till it be fulfilled.

Power in preaching the Gospel is the end to which both your more general and your more specially theological studies converge. You do not come here to preach, but to gain the acquirements and culture which may help you to preach at a future day. Nor do you come to gain these for their own sake, but distinctly as preparatory to a further end. The clear recognition of this as the meaning of all your work here is the first condition of that work being successful, and of its being sheltered from the dangers which assail it from two opposite sides. Differently constituted minds are apt either to despise the preparation in the eagerness to get at the end, or to lose sight of the end in the fascination of the means.

There is, or there used to be, at all events, one type of student who yields to the former temptation. He is often very earnest and good; he is sometimes only very lazy. He is much more in his element at cottage-meetings than when grinding at dry grammars; he is far behind in the mathematical class, but a bright star at country tea-meetings; he is fonder of making sermons and preaching them than of learning or of thinking; he is generally anxious to leave college before his term is out, so eager is he to "begin his work," as he says, with an unconscious betrayal of his indolence here; and he usually settles down into commonplace mediocrity, and loses all his spurious love for his work when it comes to be his duty. Then there is his antipodes—the man who loses sight of the end in the fascination of the means. He lets his early devotion slip away from him; the fervour of his consecration to Christ's service gradually cools down; the more he learns the less he wants to preach. At last he freezes into a correct pulpit icicle, or, better than that, abandons his purpose, and dwindles into some kind of a literary man—reviewer, schoolmaster, or the like. Would these two antithetical failures have come about if the two men had kept clearly before themselves what I would urge on you to accustom yourselves to see—namely, that the work of this Institution is important as preparation for a far more important end?

The separate acts of a lengthened process are apt to fall asunder as it were, in our minds, and to lose their connection with that result which gives them their true meaning. The parts hide the whole, or, as the old proverb puts it—We cannot see the wood for the trees. And so the single acts seem trivial, and their repetition monotonous drudgery. We students are always in danger from this source, and especially in regard to branches of study which are not immediately connected with our life's work. To some of you, I have no doubt, your classical and mathematical studies seem very repulsive and useless. I dare say many of you will put your Euclid on a top shelf when you leave college. Well, be it so; but in the meantime let me very earnestly warn you against grudging or perfunctory attention to these and your other more general studies. All other truth bows before, testifies of, converges towards, and may serve to illustrate and glorify the truth which you hope to preach. You, its preachers, have need that your minds should be stretched to their widest to grasp its greatness, should be braced to their firmest to bear its burden. The nobler and wiser the Christian man, the wiser and nobler will be his conception and his proclamation of the Gospel of God. Whatever tends to breathe and exercise, whatever tends to steady and balance, whatever tends to supple and make nimble the human faculties, by which we apprehend and set forth God's perfect will, is cheaply bought by the most distasteful labour, though it spread over a life.

In such a view of its purpose, the more protracted, severe, and even uncongenial the work, the better. You have, in all these general studies, a precious gymnastic for your minds, without which no man ever comes to his meridian of calm power. You may acquire, by your honest dealing with your work here, habits of hard, systematic study; of patient, slow progress; of conscientiously mastering each step before you take the next; of seeing with your own eyes; of fearless, reverent investigation, which will be a blessing to you all your life. Do not, I beseech you, fling away these advantages from a raw haste to get at the fruits before you have sown the seed. Do not think anything which you can master by effort, and cannot without, of small importance. Never mind what use it is to be of. Do you make it your own. That is the best use of it. Whether there be any other treasure hid in the

field or no, the exercise of digging it all over is the best treasure for you now, and a harvest will follow your spade-husbandry some day, never fear! Acquirements are good, but the culture that comes of gaining them is better. "What am I learning by all this study of subjects which have but the remotest bearing on my future career?" is sufficiently answered by, You are learning to be a man. Every effort you make, every conscientious grappling with some obstinate problem, every microscopic analysis of some obscure sentence, helps to strengthen faculties and form habits without which you will never do all the good you might have done, because you will never, without them, be all the man you might have been. "In all labour there is profit." "In the sweat of thy brow thou shalt eat bread."

But I am desirous to dwell for a moment upon those studies which are more especially theological, and to seize this opportunity of urging on you the most sedulous devotion to that which is foremost of them all—the careful study of the Bible in the original tongues. There are many temptations, which I well know, to neglect your Hebrew and your New Testament Greek; and I suppose we who have gone before have to acknowledge that the low standard of scholarship among us is not the least of these.

But you have greater advantages in the prosecution of such studies than most of us had. The rapid increase in our literature of grammatical, lexical, and other helps to the acquisition of the sacred tongues; the number of admirable commentaries, especially on the New Testament, in whole or in part, which have recently appeared in England; the extensive knowledge which is now accessible of the ripest results of German exegesis, and the growth among ourselves at home of a vigorous and genuine school of Biblical scholarship, are blessings for you above your predecessors and will make your neglect still more culpable than theirs.

And nobody can fail to see that we are driving into the very thick of a storm, where only well-furnished students of the original will be able to guide the ship. Though it would be a great calamity and blunder if preachers generally were to turn aside from preaching the Gospel to burst every airy bubble of an unbelieving criticism that dances across the sky for one publishing season and then collapses of its own tenuity, it would be a still

greater misfortune if it should come to this—that Biblical scholarship and Christian faith should part company, and the destructive school know more about the Bible and study it more earnestly than its defenders do.

Unless you are competent students of the original, you will have to take a position which would be clearly seen to be unseemly in the last degree if it were not unfortunately so common. You will be living to expound a book which you cannot read. You will be utterly bewildered before two different renderings of a passage. You will have no means of forming an opinion, and, therefore, no right to open your mouths, when the seamless robe of Scripture is to be parted into shreds on the plea that its texture is seen to be diverse if examined by a scholar's microscope. That is not a becoming position for a minister of God's Word to fill. It degrades him, imperils the truth he proclaims, and in certain times goes far to alienate from him and his creed the more vigorous and the more unstable of his hearers. The days that are coming fast upon us are no days in which the ark of God can be defended by well-meaning and unlettered men. They have their work. But we shall want others besides, and I would earnestly desire to leave with you, at all events, the expression of my own profound conviction that, next to more complete consecration of all ourselves to God, we want most in our pulpits a thorough, solid, scholarlike knowledge of God's Word. If we have it not, we shall infallibly lose ground in the next ten years. We shall not have it unless, by diligent toil here and in kindred institutions, you and your contemporaries bring it to us. Let me beseech you, whatever else you acquire here, to let nothing turn you from your vigorous prosecution of this part of your course. You can be what many churches wish, a popular preacher—if that be the height of your ambition—with little Greek and less Hebrew; but you can neither be what the churches need nor a *faithful* steward if you neglect the prime responsibility of your stewardship here, and pass from these walls without having bent yourself to learn, so as to use and love the tongues in which the Spirit of God has spoken to man.

And I beg you to remember that it is now or never for all this with most of you. The endless distractions of the ministerial office among us; the constantly-recurring necessity for isolated

acts of preparation for our numerous services ; the short swallow-flights of thought which are all that we can give to each ; the constant talk, talk, talking ; and all " the outward business of the house of God " which is thrust upon us, make it hard enough for a man with disciplined faculties and some proficiency in his special subjects to keep up anything like regular study apart from his pulpit preparation. They are positively fatal to men with no student-habits and little acquirement. Their minds are frittered away, and before long they give up the attempt to learn anything more, and forget pretty nearly all that was varnished on them here. If you leave college, my brother, and especially if you are unfortunate enough to be set down in some conspicuous position in a great town, without habits of systematic study, you will never acquire them. It will be all over with you. You will grow no more. I have known many a generation of students now, and I have scarcely known a single case in which the habits of work contracted at college were abandoned afterwards. The idle, the desultory, the conscientious, the systematic men of the lecture-room are the same men, almost without exception, to-day.

Remember that there are two things to be done in the world by us ministers. We have to preach and to teach. The former task can be discharged by any one with the love of Christ in his heart and a tongue in his head, even though it is ordinarily all the better done for whatever of mental riches besides the preacher may have. The latter can only be done by thoughtful men, who know as well as feel, who understand as well as believe, whose own calm minds hold an ordered system of belief, and who have toiled to apprehend Christ the Wisdom as well as to trust Christ the Power of God. That task is not less important than the other ; and that task, my brethren, will fall from your incompetent hands unless you set yourselves to all your work here with all your power, as honest men ought to do. For your own sakes ; for the sake of the churches that you will influence and, I hope, mend ; for the sake of the world that you ought to aspire to leaven ; for the sake of that glorious truth which all our efforts cannot worthily grasp nor transparently set forth, but which yet it is a shame in us not to strain all our strength to realise and to honour, fill your precious hours with honest toil, and bend the whole force of mind

and will to those studies which, repulsive and remote from your task as some of them may seem, are all most precious as discipline and preparation for the great work of preaching among men the unsearchable riches of Christ.

And now let me turn for a moment to another phase of college life—namely, your social and semi-domestic relations with one another. You are necessarily much isolated from church influences and constitute a little society, with its own laws and traditions, habits, occupations, and interests. This comparative seclusion has many advantages and joys, to remember which brings a pleasant breath of air from the past to every one who has experienced them. It is well that you should, for a while, stand partly outside the system which you are to administer, and form your own judgment of its good and its evil. It is well that those who ought not to be the mere echoes of public opinion, but the voices which *it* echoes, should, at the outset of a course which will be full of temptations to a cowardly seeking after popularity, have a shelter from “the strife of tongues,” where they may begin to feel, “With me it is a very small matter to be judged of you or of man’s judgment. He that judgeth me is the Lord.” It is well that before the world’s cares have pressed heavily on you, and its coldness has taught the wisdom of not wearing your heart upon your sleeve, you should form frank, youthful friendships, stronger and truer than later ones can ever be; and it is well that an *esprit de corps* should spring up which will make you feel hereafter a special kindness to any Rawdon men whom you come across.

But all this has its dangerous side, which you know as well as I. Whenever a number of young men, all of an age, and all similarly occupied, live together, whether it be in a monastery or a barrack, in a college or a place of business, similar evils are apt to result. The absence of conventional restraints tends to loosen the ties of moral restraints. The absence of superiors gives the evil which is in every heart an easier opportunity to come to the surface. The absence of female society tends to impart a cynical coarseness and carelessness. The buoyancy of youth and the diminished pressure of daily cares lead very quickly to excesses of fun and frivolity. It is hard in such circumstances to avoid “the impurity, the foolish talking and light jesting, which are not becoming,” and

to rule lip and life with a steady hand, as befits saints. I do not speak from any knowledge of the internal state of this house, but from memory and common sense, when I warn you of these dangers which threaten the pure and serious thoughts of consecration to a high vocation with which you entered here. I beseech you to try to make college more nearly what you expected to find it when you first crossed its threshold. The power of personal influence is great here. Contagion of evil in a college is like small-pox in a ship at sea. Correspondingly energetic is the operation of good. You have to watch over your own soul and your brother's too. Try to hallow your happy social intercourse, so that you may have to look back to it without regret, and so that your influence shall be transmitted to those who will hereafter occupy your studies, in a tradition of goodness and purity. I do not want to check mirth or to prescribe sour rigour. All that I intend is, that you should never yourselves do or say, nor permit others without protest to do or say, what you would not have your mother or your sister know. "Be ye clean that bear the vessels of the Lord."

There are other dangers in your position. You will be tempted to indifference to the Christian work which used to form so much larger a portion of your life than it does now, to look at it all as if through the wrong end of a telescope, which makes it look very small and very far off. Beware of cutting yourselves loose in feeling from the church. You ought to connect yourselves with neighbouring churches, and as often as your duties here will let you, but not oftener, you should mingle with them, not in a batch, as students to criticise and stand apart, but as individual worshippers who have the same needs and the same responsibilities as your fellow-members. The hearty association with your brethren, as far as possible, in evangelistic efforts, in public services, in devotional and church meetings is a most important counteractive to the isolating and chilling influences which are perhaps inseparable from our system of collegiate residence.

You are all looking forward to one occupation. So long as it is an anticipation only, you are strongly tempted to contract a somewhat frivolous and wholly professional way of regarding it. Sermons are apt to be thought of as pieces of art-manufacture, and the prospects and doings of the men who have recently left

you, to be discussed in a light tone. Success is apt to be measured by immediate and sensational results; and the comparative pecuniary advantages of vacant churches to become an interesting subject. How does he get on? and, How much does he get? are, with some students, the two favourite questions about everybody. The ideal which you are apt to form of a sermon is, permit me to say, a very false one. A bastard originality, and that abomination which maketh desolate, the so-called "intellectual preaching," of which one does not know whether the name or the thing is the more offensive, are but too often the idols of students, while the earnest proclamation of God's Gospel is pooh-pooed in their thoughts as common-place. The unwillingness of young men to let their best selves be seen in conversation, helps to generate a way of talking on these subjects in the freedom of college intercourse, which is, I believe, far below the real honest convictions of the speakers, but is, on that very account, doubly dangerous. And then your remoteness from the actual work of the ministry, as well as the dash of self confidence, which is the youthful form of undeveloped power, lead to a critical spirit applied to us who are already in the field, that is not good to be indulged. It all seems so easy to do before you have tried it. This man's faults, and the other's mannerisms, are patent to the youthful observers. So they are, no doubt; but it is bad for you to be looking on from your quiet corner here, at all this earnest work round you, as mainly a subject for half-indifferent criticism, with an undertone of "How much better I could do it!" So we all said in our turn, and then when we got into the thick of the fight we learned to look back on our old selves with a pitying smile, and found out what a wise message that was—"Tell him, Let not him that putteth on the harness boast himself as he that putteth it off."

May I venture to drop a word in passing upon a very delicate subject? I suppose you know that the charge most frequently brought against students as a body is that they are just a little apt to be self-conceited. Now I am not going to endorse that, or to accuse any of you of it. I believe that very often timidity and sensitiveness are the causes of the appearances that get that ugly name. It is not everybody that can distinguish self-consciousness from self-complacency. But as I have been dealing throughout

this address with tendencies to which you are exposed, rather than with evils that I can say actually exist, I may as well point out that, whether you have yielded to this temptation or not, it is a real one for you. It comes partly from your time of life. The disease incident to your age is self-confidence, which, indeed, is not all disease either, for it is a merciful provision that we all begin life with an over-estimate of our own power, and an under-estimate of the difficulties. The friction of the world soon uses up that primitive impulse; but whilst it lasts, and before other nobler forces have got into full work, it carries us over a good many early difficulties. The temptation comes partly, too, from your consciousness of new acquirements, partly from your recent separation from the ranks of the church. Let me warn you against it. It is a pitfall in your path deep enough to bury you and all your excellencies. It will overshadow all your powers, prepare for you endless mortifications in the future, predispose everybody to dislike and snub you, and warp your whole mind from the posture of humility, in which alone it can grow in wisdom and in power.

But I need not spend further time on these detailed exhibitions of the possible evils attendant on the certain benefits of your life here. I rejoice to believe that you anticipate and assent to the one all-inclusive counsel which I offer you, finally, as the best remedy against them all. To cultivate sedulously personal godliness is the way by which you and I, and all of us in our different spheres, can neutralise the evil and draw forth the good which lie in the circumstances of every human life. But to us who are concerned either as students or as preachers with handling the Word of God, the command, *γύμναζε σεαυτὸν*, "*Exercise thyself to godliness,*" has very special force.

We are exposed to two great sources of danger—we have to deal with the Gospel as an instrument for impressing others, and also as a subject for intellectual investigation. This latter difficulty presses more especially upon you. It is with the theological student as with the astronomer. The one in his study of the lights of God's Word shining in the dark place till the day dawn, and the other in his observatory outwatching the polar star, seem to the inexperienced to be occupied with subjects which must keep in active exercise the noblest emotions. But the reality is far otherwise. The

astronomer's work is to note infinite minute details of place, to count the beats of a pendulum, to work out dry mathematical problems, which are none the less abstract and hard because the planets have given the data, and the knowledge of the heavens will be the end. And the theologian has analagous work to do. Dry toils with lexicon and grammar and concordance, laborious discrimination of finely-shaded meanings, and the slow elaboration of results into a coherent system, are not in themselves favourable to devout emotion or vigorous Christian life, even though the subject-matter of our researches be God's truth. True, we ought by a secondary process to be able to transmute again all these slowly-won conceptions into living realities; and then our emotion will be all the worthier, because it rests upon clear knowledge. But it is almost impossible to make a spiritual or ethical truth at once the object of the intellect and of the emotions. "We murder to dissect." It needs very long practice and constant watchfulness not to lose our own sense of the sovereign power over us of the truths which we are analysing and systematising.

You are especially exposed to this danger, because the occupation is comparatively new to you. I suppose most men at college feel a shock when they begin to study as subjects for the lecture-room the truths which they have been accustomed to regard mainly as the food of their souls, the basis of their hopes, the anchors and the guides of all their moral being. To you the peril is still more imminent, because you have not the counterpoise of actual ministerial work; and it is yet further increased as you gradually become familiar in the course of your studies with the fact that every one of these truths has been in turn repudiated and denounced, and every inch of the vineyard which the Lord has planted been trampled across by contending foes.

All these difficulties, which always assail the theological student, be he old or young, and to which some of the highest names in theology have conspicuously succumbed, are more than ordinarily perilous in our times. Physical science now draws the most powerful minds of the day to itself. Its recent enormous development and brilliant results diffuse among educated men a contemptuous disregard of psychological and metaphysical investigation, which is, of course, extended to theological studies

as an unprofitable threshing of chaff, and lead to an overwhelming conception of the order of the universe, and the perpetual sovereignty of natural law. This is the real root of recent attacks on the Christian doctrines of Miracle, Revelation, Incarnation. These tendencies of the age affect all of us—its children. They are especially likely to overbalance young men who are naturally allied to the movement party, and sure to be fascinated by any school that conjures largely with the august names of progress, liberty of opinion, the harmonizing of Christian truth with the newest lights of modern thought. God forbid that you or we should lose our allegiance to these noble conceptions! God forbid, too, that you should be seduced to think that they of right should be written on the banners of a school which cannot logically halt short of the denial of all miracles, the rejection of all revelation, a dead Christ. The dreary issue to which it must come sooner or later is, to take for its complete creed the apostolic negation, "No man hath seen God at any time," and to reject the apostolic affirmation which alone saves the negation from degenerating into a Gospel of despair, "The only-begotten Son which is in the bosom of the Father, He hath declared Him." Liberty! yes; "if the Son make you free, ye shall be free indeed." Progress! yes; "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Reconciliation of the spirit of the age with Christian teaching! yes; after the apostolic fashion, "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, 'unto them who believe' both Jews and Greeks, Christ the power of God, and the wisdom of God!"

All of us, my dear brethren, preachers and students alike, have special need to guard ourselves now, lest, in handling God's Word as a subject for intellectual investigation, and as our means for influencing others, and, overborne by the confident voices around us to-day, we should lose the freshness and depth of our religious character. Do you see to it that you rectify the threatening preponderance of merely critical study by communion with your Saviour. Dwell in the secret place of the Most High. Remember the saying of the great reformer, *Pectus facit theologum*—"the

heart makes the divine"—and that other word of the great church father, that three things go to furnish the true theologian, "*oratio, meditatio, tentatio*"—prayer, meditative contemplation of the truth already won, and the experience and conquest of temptation. We must be first and foremost good men, if we are to be good students or good ministers. A certain flimsy eloquence, a feminine quickness of emotion and willingness to let it be seen, or an accurate creed and a forceful brain will do much for awhile, but in the long run the only efficient preacher is he who can say, "That which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life, declare we unto you that ye also may have fellowship with us." The first, second, and third requisite for our work is personal godliness; without that, though I have the tongues of men and angels, I am harsh and discordant as sounding brass, monotonous and unmusical as a tinkling cymbal. Only the love of God in the heart will

"Fill all the stops of life with tuneful breath,"

and evoking all the harmonies of the soul, make of our words and works a perpetual anthem sweet in the ear of God, and revealing Him to the hearing of men. Like the Jewish lawgiver, we must be alone in the Mount, and there "see the God of Israel in His clearness," if we would come down among men "with unveiled faces, mirroring, as a glass does, the glory of the Lord." Or, to point to a higher example, like our Lord, we must go to the Mount of Olives, when the people go every man to his own house. Then shall we be able at early morning, and noontide, and evening, to come down to the temple and teach. Then, and only then, will the common people hear us gladly, and men be constrained to say "It is not ye that speak, but the Spirit of your Father that speaketh in you."

May God give you grace, my dear brethren, to use the golden hours which are now yours, and which some of us, who have lost them for ever, would pay so much to have again. Grasp the flying Opportunity by the forelock, for he is bald behind. The Sybil offers you now all her books. If you will not buy now, she will bring fewer and ask a higher price in the coming days. Discern the rich possibility of the time while it lasts. Work hard

and honestly. Govern yourselves. Love truth. Live near to God, and you will not have to look back on wasted years with bitter regrets.

“Whatever a man soweth, that shall he also reap.” That iron law shapes our lives, perpetuating the consequences of every act, multiplying and intensifying the single deeds into fixed habits, and absolutely determining character and position by the present results of the immortal, irrevocable past. As yet, you may make yourselves almost what you wish. What you do make yourselves here you will probably be for ever. Do you sow the right seed; God will make “it soft with showers, and bless the springing thereof,” bringing it back to you in after days both as bread for you the eater, and as seed for you the sower, until the alternation of spring and autumn is ended in the perpetual joy of the final harvest, when we shall come, bringing our sheaves with us, and, in the eternal possession of the God-given results of their poor toil, “they that have gathered the harvest shall eat it, and praise the Lord; and they that have brought together the vintage shall drink it in the courts of His Holiness.”

GOD'S THUNDER AND GOD'S PEACE.

PSALM XXIX. 11.

THIS verse is from an account of a thunderstorm conveyed in a hymn. The writer sees the storm sweeping up from the west, breaking over the northern hills, spreading to the forests of the eastern side of Jordan, and at length dying away in the deserts of the south. The rush of his poetry follows the march of the storm. The thunder peals and the lightning flashes through his verse. One can hear the first mutterings in the distance, can witness the storm at its height crashing through the cedars, making the hills to shake as it bursts among their peaks in the heat of its wrath. We can see the gleam of the forked lightning as we read, “The voice of Jehovah cleaveth the flames of fire,” can hear the long roll and reverberation of the thunder as it spreads itself from northern mountain to southern plain, pouring the last outburst of its fury upon the lonely spots where the deer hide, and cutting a path for itself through the trees

of the wood. And as it rolls away we can hear the music of voices that we could not catch in the middle of the thunder crashes. The angels have been singing all the time, "And in His temple everything saith, 'Glory.'"

Consider the attitude of a religious mind towards the world.

The effect on the religious nature of this man of the sight of the tempest is to excite devotion. He invokes the angels to ascribe glory to God. He is stirred to the utterance of poetry which, as has been said, "begins with 'Gloria in excelsis,' and ends with 'Pax in terris.'" This is done by an immediate apprehension of God. It is not a result of a process of reasoning. This man feels God near in the storm, and the cause of the storm as scientifically explained affects him not at all. There is a cause behind that cause. Just as God comes to his soul in prayer and worship so he feels Him near in the world. God speaks to his spirit in the storm. This is a question not of scientific curiosity but of religious emotion. And with this secondary and proximate causes have nothing whatever to do. The fact that a man can generate electricity enough for his purposes in a dynamo need be no hindrance to his apprehension of God in nature. Everything points up to the unity of a directing will.

And this is so under all the changes of time to unwarped and unsophisticated natures. There is a spiritual voice as well as an animal and intellectual voice. And when there is no speech nor language that fleshliness or mere acuteness or pride can hear, this voice speaks. It is in the floating and pauses of the clouds, in the roll of waters, in the solemn music of the wind in woods, in the purity of the moonlight, in the blaze of noon; it speaks when the flowers cover the earth and the time of the singing of birds has come. It is in the thunder that terrifies and the lightning that blasts and shatters. The heart makes a silence and we hear the voice of God.

Look at the double-sided character of events.

To men, this storm that the poet watches seems full of destruction; it splinters and uproots the trees, it swells the torrents, it shakes the hills, it makes the deer prematurely drop their young, and it is in his view the voice of God that does all this. Vengeance and destruction seem to sweep along the wind and lower in the

bursting thunder cloud. "This is a time for sacrifice and prayer," men say, "not for hymn singing."

"No," the poet replies, "it is a time for praise." The angels who see this work of destruction are singing over it. "In His temple everything saith 'Glory.'" On earth everything may be saying "Danger," or "Wrath," or "Fear"; in heaven the angels are saying "Glory." They see more than the drenched and terrified victims of the storm. They see it working the will of the Sender. His winds are His ministers, the flame of fire His angel. The storm has its mission. The foul and pestilent vapours pass, the parched earth drinks, the valleys swept by wind and water laugh again with flowers, and the wood that bent before the blast lifts its freshened foliage to the sunlight anew.

There is a double-sided character to the tempest—destruction to man; blessing to the angels. And this may be true of many things; the meaning of them is seen in His temple. The angels are singing "Glory," while stricken men and women with bent heads are murmuring destruction. For viewing every event there is a divine as well as a human station, an eternal as well as a temporal standpoint, and ours is the eternal. We must see things from the point of view of Eternity. How does this thing look from the Hills of Vision and from the porches of the Temple where the angels sing "Glory" while men crouch under the sweep of the thunderstorm? You have had a loss and you are looking earthward with sad eyes, but in the song of the far-sighted hosts of heaven I catch something about "rich toward God." There has been a disappointment, and the hope and aim of your life seem cut off; but I hear voices saying, "These all died in faith, not having received the promises." The best you knew and loved has gone and the home seems empty and life poor, but there is a sentence in the song of the church above welcoming a new and stainless servant with, "They go no more out." The voice of God may be on the waters of life for you; the solid earth may quiver and the forests stand bare, but "in His temple everything saith 'Glory.'"

This would suggest to us that the place for understanding things is near God. If in heaven they are perfectly understood, the nearer the heavenly life is brought to earth the better they will be

understood here. The comprehension may never be perfect here, yet the heart learns in still hours more than in its fret and pain it dreamt of understanding. When David was perplexed about the inequality of human lots, and especially of the prosperity of the evil, he says, "Then went I into the sanctuary of God, then understood I their end." Of the disciples of Jesus we read, "When they came near unto Him, then privately He expounded unto them all things." "Unto you it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given." In the temple that His presence creates, in the sanctuary prayer makes, contradictions are reconciled, and questions are answered, and disappointments are repaired, and the roll of the thunderstorm dies away in a hymn of Glory to God.

God rules the storm.

From the flood there came a new world. That which seemed like a blind outrushing of imprisoned forces of destruction was an ordered event. God sat as King over it; and He sits as King over every lesser tempest in nature or in providence. No thunderstorm in the world or in life is outside His ruling. It does His work, and it is a work of mercy as well as of judgment. There came a fresh world from the old work of judgment. He who judged, recreated, in a sense, the world. So now the storm makes for purity, for fruitfulness, for peace. "The Lord will give strength unto His people."

"The Lord will bless His people with peace."

The power that is manifest in the thunder that terrifies, and the lightning that destroys, is the power that strengthens the weak people of God. It has no terrors for them. God, who can shake the hills and blast the forests, "gives strength unto His people." Towards them the strength that can be strength to judge evil and to destroy evil becomes strength to preserve. The Bible is full of these contrasts. The Sun of Righteousness burns the wicked as stubble, but bears healing in His wings for them that fear God's Name. The God whose power weighs mountains in scales and the hills in a balance, carries the lambs in His bosom and tenderly leads the mothers. The Gospel which is a savour of death unto death in them that perish is a savour of life unto life in them that believe.

And so of peace. "The Lord will bless His people with peace." And the last mutterings of the tempest die away as the word "peace" drops from the speaker's lips. The storm giver is the peace giver. The might that hurls the thunder-bolts carries in His right hand gentle peace. There are not two Gods, a God of storm and a God of calm. The God who sends the storm sends the peace; and the irresistible might that blazes over the firmament is the power of Him Who came preaching peace to us who were far off, and peace to them that were nigh.

Once more—the calm God gives, the strength and peace, are the outcome of the storms He sends. It is so in nature. The sultriness must be dispersed, the heavy vapours dispelled by storm. Health is secured, purity maintained by tempest. And out of trial comes the peace of God in life. "Poets learn in suffering what they teach in song," and saints learn in experience what they show in life. "Out of the eater comes forth meat, and out of the strong sweetness." There must be trial, but out of endured trial comes peace. After the passion of the psalm of God's forsaking comes the peace of the psalm of God's shepherding; after the proud waters that go over the soul come the waters of rest, still waters beside which He guides the feet of His children. This is the portion of their inheritance who love Christ and help men most. The lips on which the peace of God sits were once quivering with pain; and the eyes out of which that peace shines were once blinded with tears. And now they have come to be of a mind with the angels that the thunderstorm, if they had known it, was a time for praise. "This is not your rest." The climate where there are no storms lies further on. Modern life, modern Christianity will become vapid, secular, dry, unless we recognise more than we have done that we are pilgrims of eternity. A great wonder and a great sacredness lie on the soul that treats all its experiences as part of an education for heaven. This is a grand mysterious world, and this life can be a great and worthy thing, but neither life nor world is full enough for the ever-craving soul. The perfect knowledge, the perfect service, and the perfect love are in the presence of God. "I shall be satisfied when I awake with Thy likeness."

J. T. FORBES.

MRS. ALEXANDER'S COLLECTED POEMS.*

THERE are two or three of Mrs. Alexander's poems which are known, and a still larger number of her hymns which are regularly sung, throughout the whole of Christendom. "The Burial of Moses"—that fine imaginative lyric beginning, "By Nebo's lonely mountain"—has "done duty" in innumerable sermons, and exercised a potent spell at innumerable popular recitations. In any classification of "the best hundred hymns," several of Mrs. Alexander's would have an honourable place. One such list appeared in the *Sunday at Home* in 1887, and two of her hymns—"There is a green hill far away," and "Jesus calls us o'er the tumult of our life's wild, restless sea"—received a considerable number of suffrages. Dr. Horatius Bonar was the only poet among then living writers who secured the mention of more than two of his hymns—five of his being placed in the list. Five of Dr. J. M. Neale's translations were mentioned; but translations stand in a different category from original compositions, and are, so far, out of the reckoning. Of recent writers, Keble, Lyte, and Miss Havergal, S. J. Stone, J. Ellerton, and W. C. Dix, were each honoured with the mention of two; while Cardinal Newman, Dr. Ray Palmer, the Rev. F. Whitefield, and the late Bishop Christopher Wordsworth had each to be contented with one. Mrs. Alexander's position among present century writers was, therefore, not indistinguished.

From the Archbishop of Armagh's graceful and touching preface we learn that Mrs. Alexander's first volume, "Verses for Holy Seasons," was published while she was yet Miss Humphreys, somewhere about 1847, under the editorship of Dr. Hook, the then Vicar of Leeds. Later on, her "Hymns for Little Children" were edited by the Rev. John Keble. Mr. Keble's influence on her character and beliefs was very pronounced. "He endowed her with a sense of the magic of the sacred and mysterious

* "POEMS." By Cecil Frances Alexander (C. F. A.). Edited, with a Preface, by William Alexander, D.D., D.C.L., Archbishop of Armagh, and Primate of All Ireland. (Macmillan & Co., Ltd. 7s. 6d.)

romance of the Church system"; though her husband thinks that to any formidable exaggeration of this, Dr. Hook supplied her with an antidote by "inspiring her with a life-long conviction of the truth, the justice, the necessity of the English Reformation." The "Hymns for Little Children" are simple, graphic, and picturesque; their pathos is at times very marked; now and then High Church doctrine is unpleasantly obtruded, and the good effect of the hymns thereby weakened. We agree with the Archbishop in thinking that a good hymn must be *poetry*—"poetry with a timid air and tremulous voice, recognised by a look of bashful beauty, half hiding herself as if reverently afraid of distracting the gaze which should be turned upward." Images, whether majestic, beautiful, or pathetic, must be simple and natural, and their expression brief; rhetorical expansion is entirely out of place. Hymns must also be *intense*; they must possess *unity*, and be as free from alien thoughts as from purple patches. It is important, too, that they should have a sound dogmatic basis, but the doctrine should be essential and universal. We are told by the Archbishop—and the contents of this volume would seem to bear out the assertion—that "Mrs. Alexander had always practically present to her mind the definition of a hymn given by St. Augustine, which must always remain essentially valid. It must be *sung*, or capable of being sung; it must be *praise*; it must be *to God*. But she enlarged this by the less quoted rule of St. Jerome, that "those only are to be called hymns which set forth in measure the power and majesty of God, and are fixed in perpetual admiration either of His benefits or doings."

Tried by these tests, Mrs. Alexander's hymns have strong claims on our regard, and there are not a few of them which the Church of Christ will not willingly let die. Among her children's hymns, "There is a green hill far away" (though this is, perhaps, more likely to be appreciated by those of riper age), "Once in royal David's city," "Every morning the red sun," "We are but little children weak," and "All things bright and beautiful" have, we should imagine, made sure their footing. Other hymns, such as "Jesus calls us," "When wounded sore, the stricken heart," "The roseate hues of early dawn," are, from another standpoint, equally

memorable. We also hold in high esteem the Lenten hymn, "When sinks my soul in terror," and the hymn for Good Friday—

" 'Forgive them, O my Father,
They know not what they do':
The Saviour spoke in anguish,
As the sharp nails went through.

" No pained reproaches gave He
To them that shed His Blood,
But prayer and tenderest pity
Large as the love of God.

" For me was that compassion,
For me that tender care :
I need His wide forgiveness
As much as any there.

" It was my pride and hardness
That hung Him on the Tree ;
Those cruel nails, O Saviour,
Were driven in by me.

" And often have I slighted
Thy gentle voice that chid ;
Forgive me, too, Lord Jesus ;
I knew not what I did.

" O depth of sweet compassion !
O Love Divine and true :
Save Thou the souls that slight Thee,
And know not what they do."

The Archbishop gives an interesting account of Mrs. Alexander's manner of writing her hymns and her poetry in general. The following paragraph will commend itself to all readers of her verse:—

"The versification is generally sweet and perfectly musical. The writers who most influenced her in early life were probably Scott, Gray, in a less degree Wordsworth and Byron. Her first works contain much in the octosyllabic measure. From Gray she derived important lessons in the precision of language, the weighty and well-considered epithet, the exquisitely finished antithesis. In later life she somewhat frequently adopted the Tennysonian quatrain, not perhaps so much from Tennyson himself as from a subordinate writer. The influence of Matthew Arnold left occa-

sional traces upon form and substance alike. Keble was no doubt a great favourite with her. There was a time when the 'Christian Year' lay upon her table with her Bible, Prayer-book, and Bishop Andrewes. . . . But neither Keble's versification nor his mode of expression—too often puzzling and contorted—laid any great hold upon her or was transmitted into her style."

We decidedly prefer Mrs. Alexander's hymns to the other efforts of her muse. Many of the poems, narrative and imaginative, suffer from occasional redundancy. More rigid compression would have given them a higher artistic value. She is unquestionably at her best in her descriptions of some Biblical scene or incident. For the Old Testament she had apparently a great affection, and found in it the inspiration for some of her choicest and most effective work. Not to mention the noble verses on "The Burial of Moses," we would direct attention to "The Cave of Machpelah," "The Harping of David," "The Burial of Samuel," "The Death of David," as poems finely conceived and grandly expressed. The following are the opening stanzas of "Moses' Choice":—

He dwelt in glory, where the light
Fell soft by day in Pharaoh's halls,
And painted lamps the livelong night
Flung ghostly shadows on the wall.

All sounds were there of love and sport,
Sweet song of lute, wild laughter ringing,
The splash of fountain in the court,
And birds in stately gardens singing.

And cups, that on their carven ledge
Bore shapes that seemed to hail with joy
The wine that bubbled to their edge,
Were proffered to the Hebrew boy.

And wrinkled seers that hour by hour
Traced starry dreams on silent stone—
And wiser yet, to whom each power
Of Nature's secret things were known,—

Came round with him their wisdom weird,
And bade his sharpened reason soar
Through shadowy realms, half known, half feared,
And taught him all Egyptian lore.

But more he loved the scanty fare,
 The shepherd's toil by vale and hill,
 The wandering in the desert bare
 With one bright vision leading still.

And other music set on fire
 His youthful soul, with cadence strong—
 Such strains as rushed from Miriam's lyre,
 Winged with prophetic words of song.

Below are several stanzas from "The Death of David":—

Warrior, and king, and minstrel more renowned
 Than ever touched fair fancy's noblest chord ;
 Saint with a wondrous weight of glory crowned,
 At once the type and prophet of his Lord.

He hath gone down into the shadowy vale—
 What though his face with many tears was wet,
 Though sin's remorseful cry, though sorrow's wail
 Swelled from that harp to heavenly music set ;

Still in that grief we read a deeper sorrow,
 The awful mystery of a suffering God ;
 Still from that sharp, sin-laden cry we borrow
 A voice that mourns where our own feet have trod.

* * * * *

Now a brief sunset splendour wraps his brow,
 A crimson glory on a field of gold,
 Yet the wild tide is breaking dark below,
 Nor from its shaggy side the cloud has rolled—

So dim, so beautiful, we see thy form,
 Conqueror and saint, man sinning and forgiven,
 Around thee wrapt earth's shadows and its storm,
 With here and there a glimpse of purest heaven.

But the morn breaks, a morning without clouds,
 A clear calm shining when the rain is o'er ;
 He lieth where no mists of earth enshrouds,
 In God's great sunlight wrapped for evermore.

Psalmist of Israel ! sure thou hearest now,
 If sweeter strains than thine can ever be,
 A sweeter music where the elders bow,
 Striking their harps upon the crystal sea.

The Archbishop himself gives as instances of Mrs. Alexander's power of embodying scenes from real life, "The Little White

Ghost," which, as he says, is "as exquisite a mother's fancy of her boy grown to manhood and about to become a bridegroom as ever came from a woman's pen":—

The little white ghost of the dreams I had dreamed
For the boy who was wooing his bride,
In the cold still hour 'twixt day and night
Came out and stood at my side.

The little white ghost of the first Babe's love,
For the limbs and the fair round head
That nestled and slept at my heart all night,
Came out and stood by my bed.

The little white ghost of my fears and hopes,
And the future a mother can make,
Came out from between his father and me
As the day began to break.

And why should it not? since it is but a ghost—
And who can give life to the dead?
We cannot give back to the spectres of old
The substance and glow that are fled.

To-morrow will come with a triumph of love,
And the laughter of boys and their shout,
And what of the arm where the baby has lain?
So the little white ghost went out.

Again, as being perfect in form and conception, he mentions "Dreams":—

Beyond, beyond the mountain line,
The grey-stone and the boulder,
Beyond the growth of dark green pine,
That crowns its western shoulder,
There lies that fairy land of mine,
Unseen of a beholder.

Its fruits are all like rubies rare,
Its streams are clear as glasses:
There golden castles hang in air,
And purple grapes in masses,
And noble knights and ladies fair
Come riding down the passes.

Ah me! they say if I could stand
 Upon those mountain ledges,
 I should but see on either hand
 Plain fields and dusty hedges :
 And yet I know my fairy land
 Lies somewhere o'er their hedges.

We conclude our quotations by giving the verses "For St. Columba's Day," in which there is a brief and imperfect—but, within limits—accurate characterisation of the great Celtic evangelist:—

Of God's Saints beneath, above,
 Chain with links all golden,
 Some day haply of our love
 One is dearer holden.
 As our Lord one saint approved
 One before another,
 Giving unto him He loved,
 From the Cross, His Mother.

So the roll-call of His sons,
 Sounding sweet and solemn,
 Name we, 'mid His chosen ones,
 Ulster's own St. Columb :
 Not without his age's taint,
 Fierce and unrelenting,
 Stern Apostle, weeping Saint,
 Sinful and repenting.

Creeds he taught barbaric men,
 Are our children saying ;
 Prayers he prayed in danger then,
 Daily we are saying.
 From his home and kindred skies
 Self-exiled for ever,
 Fond he turned his dying eyes
 To this oak-crowned river.

King of Saints, of Whom we hold
 Hope of our election,
 Soul and spirit do Thou mould
 To Thy saints' perfection,
 Till we see Thee evermore,
 Ransomed by Thy dying,
 With the saints on that far shore
 'Neath Thine altar lying.

WITNESS OF HISTORY TO BAPTIST PRINCIPLES.

BY THE REV. W. T. WHITLEY, M.A., LL.M.

PURITY OF THE CHURCHES.

THE fourth point we shall examine is the witness which has been borne to the doctrine that *churches are to be composed of professing^{*} believers only*, and not of their relations, dependents, and neighbours? We shall find that though the rejection of sprinkling and of infant baptism have accentuated this truth, yet others, too, have always upheld it in theory without these practical safeguards. It may then seem strange to state this as a Baptist principle, yet this is the view taken by such an impartial observer as Dr. Mandell Creighton—now Bishop of Peterborough. In a lecture delivered in 1890 on the Baptists at the University Church of Cambridge, he said: “Much controversy has raged about infant baptism, but this does not really touch the main question in dispute. The reservation of baptism for adults is merely the outward expression of a desire to set up *the visible church as a body of pure and regenerate believers*. The aim of the Baptists is higher than that of the Congregationalists who discarded the idea of a visible church that they might affirm the rights of separate congregations.”

Dr. Lange, too, recognised how crucial is this question when he declared in 1854: “Not opposition to infant baptism, but church order and fellowship is the culminating essence of all Baptists.” Knapp, the Lutheran theologian, stated as a Baptist peculiarity * that a credible profession of personal piety is a pre-requisite to communion and membership in a church.

Nevertheless, it need be only a short task to trace the witness to this principle. It was universally[†] held till the fatal establishment of State churches by Constantine and his successors, and is held again now by all evangelicals, whether Arminian, Calvinistic, Lutheran, or Episcopalian. The peculiarity is that there has been a long chain of witnesses to it even in the worst of times. They

* Curtis, *Op. cit.*, 64.

are to be found almost entirely outside Established churches, which are based on a contrary principle, that every inhabitant of a given area is presumed a Christian unless he disavows it; in which case he is usually punished by some deprivation. It is from this circumstance that Baptists are invariably opposed to the union or federation of Church and State, whether the church be Greek, Roman, Lutheran, Zwinglian, Calvinistic, Anglican, or Congregational. Nonconformity to the world is repeatedly ordered by Paul (2 Thessalonians iii. 6; Romans xii. 2); and he did not hesitate to avow himself a member of a "sect" (Acts xxiv. 14). The duty is equally clear when the world is disguised under the name of the Catholic Church.

Even before the alliance with the civil power was formed, the Montanists had taken severe means to ensure the purity of their churches by placing under life-long penance all who had erred in conduct. The Novatians, too, who rose at Rome about 251, were separated on this very question of church discipline, and their views rapidly spread through the Roman Empire. In Spain they were very strong, and an assembly at Elvira in 305 was attended by some of them. Among the resolutions then passed, however, were some that exacted one standard of morality for church officers, and a lower for the other members. From 311 arose the Donatist churches of North Africa, who, according to Merivale, "represented the broad principles of the Montanists and the Novatians, that the true Church of Christ is the assembly of really pious persons only, and admits of no merely nominal membership."* They carry this so far as to forbid a minister once guilty of sin demanding church censure, ever again to preside at the church ordinances.

By 331 Constantine, who had allied himself with the "Catholic" churches,† forbade the meetings of these dissenters, and confiscated their books and some churches. But in 355 the rapid corruption of the Established Church provoked a presbyter, Aërius of Asia Minor,‡ to secede and establish purer churches. Before the century closed,§ an imperial edict confiscated all dissenting churches, forbade dissenters to inherit or bequeath, and punished them by

* Armitage, 200.

† Orchard, 56.

‡ Armitage, 206.

§ *Ibid.*, 215.

fine, imprisonment, and death. Cyril of Alexandria enforced this vigorously in 412,* and Celestine of Rome in 432. The rise of the Gothic kingdom in Italy, however, allowed them to revive and increase for 300 years more. Similarly in North Africa† the persecution fomented by Augustine was ended by the Vandal conquest, and the Donatists there flourished till the Vandal Empire ended, and Pope Gregory revived persecution about 601; so that by 750 they seemed to have died out.

Meanwhile in Armenia about 653‡ another sect of dissenters arose, called Paulicians, from the respect they paid to Paul's Epistles. They restricted baptism and the Lord's Supper to believers, and greatly revived morality and spirituality in Asia Minor. Thence despite bitter persecution they spread to Rome, Milan, and the Alps. The Empress Theodora is said to have martyred 100,000 in nine years; yet in Asia Minor they are heard of continually till 975. Then they are found in force on the Danube.

In 945 Atto of Vercelli denounced many in his diocese§ for forsaking "the Church," agreeing with the Cathari or Puritans about the "sacraments," and avowing with the Novatians and Donatists that the church even outwardly should consist of good men only. These sentiments had been consistently maintained in Italy by the Paterines|| who became conspicuous about 750. They said "that a Christian church ought to consist of good people only," and condemned the baptism of infants as an error. In 1040 their strongest centre was Milan, and from this time on they were continually being reinforced by Paulician emigrants from Bulgaria, and were sending on reinforcements to the Albigenses, Poor Men of Lyons, and other French sects.

We may rapidly pass over the next five centuries, during which the principle of churches for believers only was upheld by the Paterines, Vaudois, Albigenses, Waldenses, Petrobrussians, Lollards, Hussites, and Bohemian Brethren.

Luther in 1523 recommended this for the Calixtines, but became too much entangled with politics to adopt the principle; so, too, with

* Orchard, 58.

† *Ibid.*, 89.

‡ *Ibid.*

§ Backhouse and Tylor, *Church History*, 431.

|| Orchard, 138.

Calvin. But in England the contest was more severe, and in 1562 the Convocations of Canterbury and York assembled to discuss the basis of union: the deliberations were hampered by acts of supremacy and uniformity, and so it is really surprising that in the thirty-nine articles they adopted there occurs the definition: "The visible Church of Christ is a congregation of faithful men." Of course with a national establishment it was impossible to make the congregations conform to this ideal, and therefore there promptly appeared new bodies of dissenters known then as Separatists. They did not generally arrive at the complete Baptist position, and are claimed by the Independents as their first ancestors. A distinction was made by the State, too, for Baptists were executed as had been the rule for centuries, but the new Separatists were only banished except in the case of three men who were hanged; while Baptists were burned as late as 1611 by the "Reformed" Anglican bishops. Though the Puritans, Separatists, Brownists, &c., persecuted the Baptists and allowed freedom of thought to themselves only, yet they formed a new body of witnesses to this truth that churches consist of believers only; and what they witnessed to they attempted to practise consistently.

Since the rise of the English Separatists, from whom come by connected descent the American and English Independents, there has thus been a second continuous line of witness to the doctrine that the visible church should contain converted persons only. To recount others would simply be to summon every evangelical revivalist, such as Wesley, Whitefield, Jonathan Edwards, who was, according to Dr. Bushnell, "a Baptist in theory."

The doctrine is explicitly taught in the second Catechism of the Wesleyan Methodists, where Chapter IX. begins: "*What is the Church of Christ?* The society of those whose bond of union is faith in Christ as our Divine Redeemer and our Lord, and who worship God in His name."

Yet be it marked, that while the Articles of the Anglican Church assert this, and while all evangelicals hold it and practise it, it nevertheless remains with them inconsistent with their practice of infant baptism. They deny that infant baptism regenerates; therefore its only object can be to signalise admission

to the church. Exclusion of baptized persons from the church until they show signs of real conversion is a tacit acknowledgment that infant baptism is and does next to nothing. Hence consistency enables us to claim as a *Baptist* principle that a church is a congregation of faithful persons only, even though many others admit it by their deeds.

NOTES ON NATURE : SEPTEMBER.

NOW is the time to glance back over the summer months, and glean what may have escaped our monthly reaping. September represents the balance of the year, when we can weigh the results of the critical nine months of start, and growth, and harvest. We may tell, too, what flowers have blossomed freely, and what insects have been most abroad, either to delight our eye or torment our skin.

Scarcely any rain fell around London during the early summer, nor was there much even in July. The hay crop in Surrey, Middlesex, and Herts was therefore, very short. An atmospheric disturbance, having its centre over the Netherlands, brought about heavy rains and thunder over the south and east of England on the 13th and 16th of July, with a depression in the temperature of thirty degrees in three days. Towards the end of July the heat in England exceeded that of Scotland by thirty degrees. It was possible to travel out of a rain area very quickly. On the 16th of July we left London in a state of liquid mud ; travelling into Bucks, we alighted at Chalfont Road Station in a Scotch mist, but walking onward through the Chalfonts, we left the rain behind, and, though the sky was leaden and the wind cold, the dust had hardly been laid by an early shower.

The rain came too late in Kent to materially alter the yield of fruit, which sadly suffered from severe blight in May. Over the south midlands soft showers fell in June, and, as a consequence, in Northampton and Bucks the crops came on remarkably well. The harvest was begun by the 15th of July, oats being then in sheaf, and much of the wheat ripe.

We may as well add while upon the topic of the weather that St. Swithin proved himself a fraud, and not for the first time. Canonisation is no guarantee for good faith. And, referring once more to the heat, what a "burning fiery furnace" London has been this season ! A more unsavoury place than central London on a hot Sunday cannot well be imagined. Someone called our Metropolis, during the dog-days, "the Desert of Gobi." Certainly a desert to *go by*, if possible.

Insect life has been rife, though some of our favourite butterflies have proved scarce. The lowest forms of insect life, so dreaded by gardeners, have prevailed. Spiders have had a rare time of it, but during the dry weather their webs hung on every bush. The housemaid may be the natural enemy of the spider, nor would any of us care to see its web in our rooms ; but, for all

that, it is one of the most wonderful of God's creatures, a weaver of the highest order, an artizan of extraordinary skill, and little short of a miracle of patience, prudence, and perseverance. During this summer we have been able to give a little time to the study of this insect, to watch its celerity, its fear, its resourcefulness. There is, for instance, a family of tube spiders, called the *Agalenidae*. These have a liking for bramble bushes, and weave a thick web, in the centre of which is a tube of silk almost four inches long. The spider sits near the entrance on the watch. If disturbed she will dart into the tube head first, presumably to shield her cocoon. On the silk in front of the tube we found what proved to be under the microscope the skeletons of small beetles and fragments of wing. Some spiders burrow in the earth, making a tunnel, which they line with silk, weaving into it small scraps of glass, cardboard, and even tin filings. The spider stations herself nearly at the bottom of the tunnel. Some of these burrows had no outside web; in others the tube is carried up among the grasses and finished off elaborately. On the Continent the burrowing spiders construct doors to their dwellings, which they hold down against their enemies by inserting their claws into little holes in the doors. We watched a tunnel one night in a meadow at Norwood. A spider, with spindle legs, ventured across the web covering the opening. Out popped the tube spider and had off one of his relation's legs in an instant. Spindleshanks escaped with the loss of this limb, about which he did not seem particularly concerned. The tunnel spider appeared not to care much for her prize, for she left it on the outer covering and went into her den. We picked the leg off and put it under a microscope, where we saw it contract in a most gruesome fashion. This it did for a long time.

Judging from the flocks of young birds, the summer has proved a good breeding season. Scores of chaffinches flitted across our path to the Chalfonts; while, in beautiful Surrey, blackbirds, thrushes, and robins have peopled the hedges and dotted the sward. This should preage plenty of song further on. But we must not be too confident. Many of the birds, like the children, die young. Yet we will hope that this augmented choir will sing to us in the spring. What a gratuitous concert of the purest music awaits those who live to see another April. Many a time we have thought of Old Izaak Walton when he exclaimed: "Lord, what music hast Thou provided for the saints in heaven, when Thou affordest bad men such music on earth!" Why should we not anticipate that the fuller life which lies beyond, when all God's creation shall have been delivered from travail, shall have as its accessories some of the delights which make even this world so beautiful?

But September, with its cleared stubbles, dreamy days, and misty evenings is upon us. The Virginia-creeper turns scarlet, and the copper-beech pales slowly into orange. The sun enters the constellation *Libra* on the 23rd; and this reminds us that the year is weighed. So it is with life. There comes a September in the career of all, when the harvest is past and the summer ended, and the verdict upon our life is registered by the unerring balance of God.

H. T. S.

SUNDAY MORNINGS WITH THE CHILDREN.

IX.—LESSONS FROM MY PEN.

SOME of you will, no doubt, remember our talk about a "Lead Pencil." This morning I want to speak, not about a pencil, but a pen, "an instrument for writing with fluid ink." On the lessons common to pen and pencil I need not dwell. They are such as these:—(1) Pens and pencils are *made*, and do not grow, thus showing us that for some things, useful and even necessary, God makes us dependent on our own efforts and the efforts of our fellow men; we are to be co-workers with Him, and in these things He helps those who help themselves. (2) Pens and pencils are *made for a purpose*, not as playthings and ornaments, but to write with, and we ourselves are made for a purpose, and that purpose is to glorify God. (3) Pens and pencils *write what the hand which holds them determines*. They do not act automatically; the story they narrate, the beauty and power of the thoughts they express, depend on the mind and heart of the man who writes with them.

A pen is, in one view, a more important instrument than a pencil. We use it, not so much for hasty notes and jottings, which can be immediately thrown aside, but for letters, records, manuscripts, and for whatever we wish to have preserved. We do not write letters to a friend or carry on our correspondence with a pencil. It would not be respectful or appropriate to do so, and the writing would soon become indistinct and illegible.

A pen needs a holder, or we cannot get full command of it, and it will write nothing without ink. To write a letter, we must have pen and penholder, ink and paper. Various elements are necessary for all but the very simplest work, and, indeed, for it also. Life throughout is made up of many parts. It is like a building, in which we find bricks and mortar, wood and stone, iron and glass. So the human body has many members—head and heart, ears and eyes, hands and feet, and all of them are needed. The mind also has its powers of perception and imagination, of judgment and memory. And in the great house of the world, in the great story of human life, all men, however greatly they differ from one another, have their own place to fill and their own work to do.

Pens are a comparatively modern invention. When the ancient Egyptians, the Greeks, and the Romans wrote on papyrus or parchment, they used a reed pen. When they wrote on tablets of wood or stone, covered with wax, they used a sharp-pointed *stylus* of bronze or of bone. Quill pens, made from the feathers of large birds, such as geese and turkeys, were at one time very common. Then, about the beginning of the present century, steel pens were invented, and their manufacture forms, as you know, one of the principal industries of Birmingham, where some twenty-two million pens are made on an average every week. Pens of a finer texture are made of silver and gold, the gold pen having this advantage over all others, that it does not rust or corrode. But invention has not stopped even there. There have been many devices for

making writing easier and pleasanter, and for enabling men to do more of it, such as the Chromatic pencil, the Stylograph, and the Fountain pen. I have tried most of these, but now always use the Swan Fountain pen—a very ingenious contrivance—in which there is a barrel filled with ink, and in the barrel a small tube, through which the ink passes to the pen and enables you to write hour after hour, several days together, without having to refill the barrel or to dip the pen in ink. You can see at once what an advantage this is; and it is difficult to understand how ingenuity can any further go.

Now, what does this suggest to us? It reminds us that we are under a law of progress, advancing from rude and simple stages to refinement and efficiency. The instruments with which we work are being continually improved, and become more and more thoroughly adapted to the end they have in view. One improvement leads to another; our grandfathers and great-grandfathers would scarcely believe their eyes if they saw some of the things with which we are familiar. We have not only better pens and pencils, but they are produced with a tithe of the labour they once took. The carpenter, the builder, the engineer, all have finer tools than they once had. The magnificent locomotives, which draw heavy trains behind them at the rate of sixty miles an hour, are produced with an ease which to George Stephenson would have seemed incredible. Think again of the marvellous products of the printing-press, of the triumphs of electricity as a motor power, as well as in the production of light and in the flashing of messages across the sea. There is a law of progress. Yes, but how far are we ourselves making progress. Life is immeasurably more important than the instruments of life. Man is greater than his belongings. It is well for him to gain power over the materials around him. The appliances and embellishments of life have their own value, but the living, thinking, working being, whom they are intended to serve, has a value infinitely higher. The things which minister to our ease and comfort, to our wealth and enjoyment, are not to be depreciated; but how far do they increase our knowledge and culture, purify our affections, elevate our aims, strengthen our will, make more real the thought of God, and conform us to His image? We ought to be wiser, better, holier, more Christ-like every day of our life. Thank God, many people do thus make progress and more might do it. The path of the just is as the shining light which shineth more and more unto the perfect day.

Again, the best pen will not of itself make a good or a great writer. If a man cannot form his letters properly and neatly, if he has an unsteady hand or is careless in his work, neither the beautiful Swan Fountain nor any other pen will enable him to write like copperplate. I have a very good pen, but I am afraid that I do not always write well. A very distinguished friend of mine once jocularly told me that his schoolmaster had not much of a fist himself, and never succeeded in making a calligraphist of him. I should not at all subscribe to that opinion; but, whether my friend's writing be beautiful or plain, I could tell it anywhere at a glance, with whatever pen he wrote. No Swan Fountain, no Stylograph, nor any other pen could obscure his

peculiar style. Individuality is paramount. We are further told that such and such an author has written such and such a book with such and such a pen. Ah, but it was not the pen that did it. Milton's quill would not enable you to write another "Paradise Lost." It would require Milton's self to do that. And thus, from another point, we reach a lesson, enforced also by a lead pencil, that the beauty, the charm, the helpfulness and value of our life's story must depend on our innermost selves—on the unselfishness of our purpose, the purity and fervour of our affection, and the strength of our will. As a man thinketh in his heart so is he.

My last lesson came home to me in a singular and unexpected fashion. I had used my Swan Fountain pen incessantly for two years, always carrying it with me in my waistcoat pocket. I never had any thought of losing it or of any accident occurring to damage it. But a few days ago I was at an outdoor entertainment in connection with our Town Mission, and in one of the games, in consequence of some sudden pressure, the tube of my pen snapped, and the pen was disabled. I had been too confident and not sufficiently on my guard. I hope that neither you nor I will ever fail in more important matters from a similar cause. In the discharge of our duty, in the resistance of evil, in relation to all forms of temptation "let him that thinketh he standeth take heed lest he fall." And if he has fallen once let him be doubly on his guard, for I had to learn another and more mortifying lesson. My pen was mended, but a few hours afterwards I leaned suddenly on a desk, and in a moment the tube broke again in the same place. You see the application! If you have once fallen into any sin or danger, you need ever after to be specially on your guard against its recurrence. The sin will claim friendship with you. It knows your weak points, and if you are to resist it, it must be with watchful eyes, with earnest prayer, with redoubled effort, or you will be caught in the snare of the devil!

JAMES STUART.

NOTES AND COMMENTS.

THE CENTENARY OF THE BAPTIST UNION HOME MISSION FUND.—Our readers have doubtless made note of the fact that the Centenary of our Baptist Home Missionary Society, which was founded in 1797, is to be observed next year. In addition to other efforts, there is one in which all our churches and all the members of our churches may, and it is hoped will, unite. A bazaar is to be held during the annual meetings in April, and already a large and influential representative committee has been formed in London, and an appeal has been sent out to the provincial churches. "For one hundred years our Home Missionary Society has continued its work. Although it has never caught the imagination of the people, or kindled widespread enthusiasm, it has preserved, fostered, and developed some of the noblest traditions of our denomination. It has stood by the few in town and village who were loyal to the faith committed to them. There are many strong and vigorous churches to-day which owe their origin to the work of this Society; there are also

churches now prosperous and influential which in some part of their history would have ceased to exist had it not been for the substantial help afforded, and there are other churches now engaged in most useful work which could not continue if assistance were withdrawn." The success attending the Centenary celebration of our Foreign Missionary Society was remarkable, and the denomination to-day is not the poorer, but the richer for it. There should be an equally ready and generous response to the present appeal. Mrs. Rickett, the President of the London Committee, does not misinterpret the feelings of the denomination in saying, "We are well assured that those who recognise the claims of our Foreign Missions will be amongst the first to acknowledge the importance of Home Missions." Bazaars are not, perhaps, an ideal method of raising funds, and if all Christian people gave in an ideal manner they would be superfluous. But their utility has been proved again and again, and, as neither raffling nor other objectionable devices of obtaining money will be permitted at this bazaar, we can the more confidently and unreservedly commend the appeal of the Committee to all our readers to help in some way, whether by contributions or purchases. The Baptist Union Home Mission—noble as is the work it is doing—is continually hampered for want of funds, and any inefficiency which may be charged on it is due to this cause alone. To neglect its claims is a policy as suicidal as it is unjust and ungenerous. Let us not be guilty of "killing the goose which lays the golden eggs." Mrs. Rickett is, as we mentioned, President of the London Committee; Rev. W. R. Skerry, Vice-President; Mr. Herbert Marnham, Treasurer; and Rev. A. F. Riley, Hon. Secretary—all names which inspire universal confidence.

REGENT'S PARK COLLEGE.—This distinguished institution enters during the present month on a new stage of its history. The presidency of Dr. Angus, whose name must always be associated more closely than that of any other man with the progress and prosperity of the College, extended over a period of nearly forty years. The presidency of his successor—the Rev. R. H. Roberts, B.A.—has extended but little over two years. Much was expected from Mr. Roberts' bright, genial character, his ripe Christian experience, and his fine powers of leadership; but, by an affliction which is plainly the result of overwork, these hopes have been doomed to disappointment. Our readers will, we are sure, join us in tendering to Mr. and Mrs. Roberts an expression of respectful sympathy and in prayer to the Orderer of all events that our brother's future course may be manifestly guided by Divine wisdom, and that he may still be enabled—whether in retirement or active service—to glorify that Saviour whom it has been his lifelong delight to preach. We trust that Mr. Gould's career as Principal of Regent's Park may be at once long and honourable, fulfilling the hopes which, in another part of this *MAGAZINE*, Dr. Culross so admirably expresses. The Rev. Edward Medley, who now joins the tutorial staff of the College, is the bearer of an honoured name in our denominational and collegiate history. Who that knows him does not revere and love Mr. William Medley, of Rawdon? May Mr. Medley, of Regent's

Park, become equally loved and honoured in his tutorial work. It is notable that the church at Clapton has given up the only pastors it has had to collegiate work, having supplied Rawdon with its Principal, the Rev. T. Vincent Tymms, and Regent's Park with its newly-appointed Professor.

THE REV. J. B. MYERS.—We are sincerely thankful that the Committee of our Foreign Missionary Society have presented to Mr. Myers, the Association Secretary, a substantial token of the regard in which he is held, and made an appropriate acknowledgment of "his special and unique services in connection with the successful raising of the Centenary Fund." The testimonial consisted of a cheque and a beautifully illuminated address, containing appropriate views and photographs. The address, which was signed by Mr. Rickett and Mr. Baynes, assures Mr. Myers in words which we heartily endorse:—"During all the years in which you have been engaged in its work, we have marked with silent admiration the patience, fidelity, and devotion which you have brought into the discharge of every duty, and we have learned to hold you in honour and love for Christian qualities of heart and mind which are as unobtrusive as they are sincere." Mr. Myers is an earnest, unobtrusive, self-sacrificing worker, who has laid his gifts and energies at the feet of Christ for the highest of all service, and they love him most who know him best.

THE BISHOP OF WORCESTER AND NONCONFORMISTS.—For the second time during his episcopate, Dr. Perowne has invited the leading Nonconformist ministers of his diocese to meet him at Hartlebury Palace. Of the 120 who were invited, only sixty were able to be present. These were most hospitably received, and a time of profitable social enjoyment preceded a religious service, which was conducted on lines in which all could unite, Methodist, Congregational, and Baptist ministers taking part in it. The Bishop pleaded for unity of spirit rather than of external organisation, which latter he regarded as of questionable value even if it could be secured. His words on this point are wise and courageous, and are worthy of repetition here:—"If we could have such an organisation it would not be a good greatly to be desired. I believe it would tend rather to the crushing of Christian liberty, to the production of a dull and almost lifeless uniformity in worship and teaching, which I cannot think was ever intended by our blessed Lord. It seems to me that the union of which our Lord spoke was a union in spirit, a union of heart, a union of mind, a union of affection, and not a unity of external organisation, and I cannot but believe and hope that God has been answering the prayers of His people in all of Christendom by pouring on all churches alike a sincere and hearty desire for Christian unity. No doubt that desire finds different forms of expression. There are some who desire a union merely of external organisation between those churches which are at least so far alike that they enjoy a certain form of government. But there are many who are taking a wider and a more truly Catholic and Christian

view of what unity means. But at all events there is the outpouring of God's Spirit—for I do recognise it as such—and I do believe that it is God who is guiding us in these aspirations after unity.”

THE WESLEYAN CONFERENCE AT LIVERPOOL.—Reference was made in our last issue to the able address of the President, Dr. Marshall Randles. There were in the discussions of the Conference many points of interest which the lack of space alone prevents us from recording here. We are glad to note that, at the instance of Mr. R. W. Perks, it was determined that the Executive Committee of the Conference be authorised to collect information as to the number of Wesleyan children attending Church of England schools, the nature of the instruction given in such schools (the catechisms and books of devotion), and the nature and effects of any religious tests imposed upon Methodist scholars as a condition of becoming pupil or assistant teachers. Our friends see plainly that the Education struggle is not yet over, and they are preparing for a valiant fight. We trust that the Congregational and Baptist Unions will authorise a similar inquiry. The Rev. Hugh Price Hughes carried by a large majority his resolution in favour of applying to Parliament for a private Bill to repeal the provisions prohibiting the appointment of ministers for more than three years successively in one circuit. The question of long *versus* short pastorates doubtless has two sides, but we are convinced that it would be to the interest of Methodism in itself and in its relations to other churches to remove this antiquated restriction, and allow, at any rate, freedom of choice to its congregations. All the ablest Wesleyan ministers of our acquaintance, and most of the influential laymen, desire this liberty. We are sorry to note the decline during the year in the membership of the Society—not in the number attending worship—but believe that this is only a passing phase. There is in all movements an ebb and a flow. We are heartily at one with the Rev. F. W. Macdonald in pleading that everything possible be done to raise the tone, the dignity, and the spiritual efficiency of the public ordinances of worship, and with those who plead for greater attention to family worship. Mr. Watkinson was also right in censuring an effeminate catholicity, and pointing out the importance of a healthy denominationalism.

AN interesting book, by Mr. Augustus J. C. Hare, entitled “The Story of My Life,” containing, in addition to the subject-matter, a number of reminiscences and anecdotes of famous people—Tennyson, Carlyle, Scott, Shelley, Ruskin, Dickens, Landor, the Brownings and Arnolds, Lady Blessington, Lord Houghton, &c., amongst others—is to be published in October by Mr. George Allen. The volumes will be profusely illustrated by photogravure plates and woodcuts. The same publisher is also to issue an illustrated memorial volume of the Life and Death of Nelson, by Professor John Knox Laughton.

REVIEWS.

A DISSERTATION ON THE GOSPEL COMMENTARY OF S. EPHRAEM THE SYRIAN, with a Scriptural Index to his Works. By the Rev. J. Hamlyn Hill, D.D. T. & T. Clark, Edinburgh. 7s. 6d.

IT has long been certain that Ephraem Syrus wrote a commentary on the Gospels, but it is only in comparatively recent years that the MS. has been found. It was published in Armenian in 1836, and in a Latin version by Dr. Moesinger in 1876. The scholarship of Professor Zahn enabled him to construct from these versions, and other works, a conjectural outline of the Harmony of which Ephraem had evidently made use, and he saw no reason to reject the view that this was some form of Tatian's "Diatessaron." The subsequent discovery of two Arabic manuscripts of this work, and the identification of these with Tatian's Harmony, is recent history. Dr. Hamlyn Hill published an English version of the Arabic "Diatessaron" under the title of "The Earliest Life of Christ," which was duly reviewed in our pages, while an article on its apologetic value from the pen of the Rev. Edward Medley, B.A., appeared in our issue for August. In the present volume he discusses with much care and ability the evidence for the genuineness of this commentary and the supposition that it was based on Tatian's work. He gives a long list of parallelisms between passages of the Armenian Commentary and other acknowledged works of Ephraem, which certainly lead to the conviction that to him alone can the former be ascribed. Further evidence is furnished by the arrangement of the fragments quoted by the commentator, which are pieced together and compared with the English version made from the Arabic MSS. The whole is a valuable and scholarly discussion of the questions involved, and the conjectural arrangement of the fragments is so admirably made that with the materials at present at our disposal we are not likely to approach much nearer to the Syriac version of Tatian's "Diatessaron."

LECTURES ON THE COUNCIL OF TRENT. Delivered at Oxford, 1892-3. By James Anthony Froude, late Regius Professor of Modern History. New Edition. Longmans, Green, & Co. 6s.

MR. FROUDE had apparently more delight in history than in pure literature. The great scenes and characters of history, the play of passion which it evoked, the conflict of its aims and ambitions, its din of controversy and clash of arms had for him an irresistible fascination. He was certainly not an ideal historian. He was not sufficiently patient in research and was lacking in philosophic calm. On many points he has been proved to be inaccurate and prejudiced. His literary art was consummate. He had the gift of a vigorous, graceful, and picturesque style, and nowhere does that style show to greater advantage than in these Lectures on the Council of Trent. He has given us an account of the causes which led to the Reformation and of the incidents which marked its progress, such as no other writer has surpassed,

and has thereby made all sincere Protestants his debtors. He regards the causes which led to the Reformation as social and political even more than religious. It was a revolt of the laity against the usurpations and exactions of the clergy, against a complicated and all-embracing political tyranny, "the most intolerable the world has ever seen." We may allow the fact, but we have still to ask, What was it that gave the clergy their power? Was not that power due to corrupt doctrines, to a false and degrading theology, to conceptions of God, of the Church, and of salvation which were a mere travesty of the teaching of Christ and His Apostles? Mr. Froude does full justice to the greatness of Luther, and ably vindicates his revolt as a religious, not less than a social, necessity, imperatively demanded in the highest of all interests. The lectures cannot be pleasant reading either for Romanists or Anglo-Catholics. They are animated by a healthy anti-sacerdotalism, and have a bearing on the problems of our own day which cannot be overlooked. That Mr. Froude was towards Charles V. somewhat of a hero-worshipper, and that in his estimate of the Emperor he displayed the same defects as marred his estimate of Henry VIII., must undoubtedly be admitted. The edict against Anabaptism in the Low Countries, suppressing it by fire and sword, deserves a far severer censure than it here receives. But, for the most part, Mr. Froude depicted the course of events with as great fairness as brilliancy. His representations of the intrigues which preceded the Council of Trent, of the subtlety, tyranny, and deception which marked its proceedings, and of the rank corruption of the clergy cannot be gainsaid, as they are amply borne out by the Romanist authorities themselves. The blindness and infatuation of the Papal party are inexplicable, and we may thank God to-day that their pretensions were resisted by men of high principle and indomitable courage, with results of which we are still reaping the benefits. "The Church pretended that outside of the pale of the faithful human virtue was impossible. As if to repel the insolent assumption, new and noble races grew out of the fight for freedom. Before the Reformation the natives of Europe had been the mere subjects of kings and priests and nobles. The people rose everywhere, elevated by their cause to the level of their rulers. English, Scottish, Dutch, Swedes, Germans, were heated in the furnace and hammered in the smithy till the iron in their blood grew to steel. France might reject the light, but it came back to France in the Revolution in forked lightning. The annals of mankind were enriched with splendid names. No Plutarch, no Pindar, ever told or sang of grander men than those who fought and bled in the long battle for European liberty. So has Nature worked in the training of our race that we prize the spiritual freedom which it has cost us so dear to win. Yet, with a little more wisdom, a little more goodwill in the Roman Pope, mankind might have been spared so bitter an experience. The Council which Charles V. brought together might have peaceably accomplished the same results. It was wreaked only on the determination of the Church of Rome to resist the reform of abuses which the Church itself could neither deny nor excuse." With rabid denunciations of Rome we have no

sympathy, but it is not bigotry, nor hard Protestant dogmatism, which leads us to resist the spread of Romish doctrines in England, and especially in the English Church. No direr calamity could befall our beloved country than the success of the attempts which are being made to "re-convert" England to the Papal faith, and such success Mr. Froude's Lectures on the Council of Trent will unquestionably make more difficult.

MESSRS. MACMILLAN AND CO.'S BOOKS.

MESSRS. MACMILLAN are issuing in shilling parts a translation of Ratzel's admirable HISTORY OF MANKIND, by A. J. Butler, M.A. The first volume is completed by the present number (Part X.). It presents a full but popular treatment of the development of man, mainly on the side of manners, religion, and knowledge of the arts of peace and war. It is not too technical for the learner, while the excellence of its maps and illustrations, which are numerous and well-chosen, renders it useful to the specialist in anthropology. Dr. E. B. Tylor, in a valuable Introduction, quotes with approval Professor Virchow's opinion of the work on its first appearance: "that, since the time of Prichard and Waitz, no such extensive attempt had been made to represent our knowledge of the lower races of mankind, immensely augmented as this has been by the researches of travellers, the exhibition of savages in Europe, and the information opened to the public by the great museums." "The illustrations," he declares, "in excellence surpass those which had hitherto come within the range of any work on Man intended for general circulation," and "are no mere book decorations, but a most important part of the apparatus for realising civilisation in its successive stages."—THE CHILD: Its Spiritual Nature. By Henry King Lewis. 5s. net. Mr. Lewis' book is deserving of hearty commendation. It is a thoughtful and valuable treatise on a side of child-life which has so far been greatly neglected by psychologists, though it ought to be held as of the first importance. Mr. Lewis writes with a wide knowledge of his subject, both its scientific and its practical sphere, but his treatment is essentially popular. The examples which he gives would prove, did we require proof, the boundless possibilities of a child's spiritual nature, and his conclusions render the volume one which will be of immense service to parents and teachers, and ultimately to the home and the Church. We are particularly glad to read Mr. Lewis' indignant protest, in the chapter on "The Child of Christendom," against the denial of our Lord's position with regard to children implied in the view of baptismal regeneration. There are one or two obscurities of expression in the book which may well be altered in a later edition (which will, no doubt, be soon called for)—*e.g.*, the last paragraph of page 98.—MELINCOURT; or, Sir Oran Haut-ton. By Thomas Love Peacock. Illustrated Standard Novels. 3s. 6d. According to modern taste "Melincourt" is not a good novel. The story halts under the mass of irrelevant political economy which is introduced into it, and the plot is not strong enough to bear the strain. The chief interest of the book lies in the attacks on Coleridge, Southey, and Wordsworth, all malicious and unjustifiable, because the author extends his satire to their

morals and personal conduct. The contrast between the Southey of "Wat Tyler" and "After Blenheim" and the Southey of the "Vision of Judgment" is, no doubt, immense, but the violence of his conversion was due to the intensity of his nature, not to a desire to "feather his nest." Nor is there anything in Wordsworth's development from "a patriot of the world" to a believer that earth's best hopes lay in the strength of England to call forth such strictures. The immoderation and recklessness of the satire shows how little Peacock really understood of the men whom he attacked, and makes his onslaught ridiculous. That the work is smart, clever, and forcible goes without saying.—In the same popular series there has appeared a reprint of Captain Marryat's "MR. MIDSHIPMAN EASY," with a spirited and clever introduction by David Hannay, and a number of equally clever and amusing illustrations by Fred. Pegram.

THE SELECTED POEMS OF JOHN STUART BLACKIE. Edited, with an Appreciation, by Archibald Stoddart Walker. With a Portrait. London: John Macqueen, Norfolk Street, Strand. 5s.

MR. WALKER has rendered to the memory of his distinguished uncle a pious and useful service. Professor Blackie's poetical works were somewhat numerous, and they are not all likely to command a permanent circulation. But a selection such as this, representing the different sides of his genius, should certainly win for itself a recognised place among lovers of poetry. That he was a poet, and a poet of no mean order, is certain. He had the vividness of imagination, the passionate emotion, and the gift of musical expression which are indispensable to the best poetry and largely compose it. Possibly his pen was too facile. Had his work been kept within narrower limits, its quality would have been finer. But if a sincere love of nature in its varied scenes and moods, broad and generous sympathies, reverence for all that is great and good, and the power of graphic word-painting constitute a poet, the genial Professor was assuredly entitled to the honour. Mr. Walker's selection has been on the whole judiciously made. Such poems as "A Sabbath Meditation," "A Psalm of Ben More," and "The Song of the Highland River," have in them a grandeur to which no one can be insensible, though they do not express the whole range of the emotions which such contemplations inspire in a devout and cultured mind. Many of the Songs of Student Life are as wise and healthy as they are lively and clever. The two lays on the "Voyage of Columba" and "The Death of Columba" are exceedingly fine, and appear opportunely for the proposed Columba celebration next year. "The Lord's Day in Iona," recommending men to worship by the grey cairn that crowns "the lone Dun Ee" (the highest hill in Iona), contains good advice *so far*. There is pleasure and more than pleasure to be derived from the sight of the grand old bens and old grey knolls, the sky-blue waters and the snow-white sand, "and the quaint isles far sown upon the sea." But, in the presence of associations derived from the great warrior-saint who has given to Iona its chief glory, more than this vague nature-worship is

enforced on us, as no one knew better than Professor Blackie. In another sonnet, not quoted in these selections, he wrote with truer appreciation :—

“No sights are here to trap the vulgar eye ;
 No dome, whose gilded cross invades the sky ;
 No palace, where wide sceptred Cæsars dwell.
 An old grey chapel, on an old grey beach,
 Grey waste of rocks, unpictured by a tree,
 As far as hungry vision's range can reach,
 The old grey mist upon the old grey sea :
 These show for sense, but the deep truth behind,
 They only know who read the mind with mind.”

PENSÉES OF JOUBERT. Selected and Translated by Henry Attwell. George Allen, 156, Charing Cross Road. 2s. 6d.

WE are glad to meet with a selection of these Pensées, which will be known to many of our readers through Mr. Matthew Arnold's paper on Joubert in his “Essays in Criticism.” One cannot read them without profit. The writer himself says that “fully to understand a grand and beautiful thought requires, perhaps, as much time as to conceive it,” but he never fails to “be profound with clear terms.” We cannot fail to be struck with his fine understanding of the true relation between religion and life. “Piety,” he says, “is not a religion, but the soul of all religions. The having pious inclinations only is not having a religion, any more than to be philanthropic is to have a fatherland.” We do not wonder that Mr. Ruskin commends the Pensées as “the most precious things for this time.” The reflections “Of the Age” are most valuable. “To the liberal ideas of the age must be opposed the moral ideas of all ages.” The thoughts on education and literature are not the least striking part of the book, and show a remarkable critical insight. The volume is of convenient size and beautifully got up, and is in every sense fitted to become a constant companion.

MR. T. FISHER UNWIN is to be congratulated on his issue of the Jubilee Edition of Mr. John Morley's LIFE OF RICHARD COBDEN, in two elegant and tasteful volumes, published at 7s. 6d., containing the whole of the letter-press of the original thirty-two shilling edition, and bound in a specially attractive style. The difference in the condition of England to-day and fifty years ago, when the old Anti-Corn Law League won its triumphs, is greater than most of us imagine, and, while other causes have contributed to the improvement, it is due in no small measure to the adoption of the policy of Free Trade, and that policy owes its inception, and largely its victories, to the genius and perseverance of Richard Cobden, aided by the oratory of John Bright. According to the late Earl of Beaconsfield, Mr. Cobden's was one of the purest and noblest spirits that ever tenanted a human frame. Those who remember Mr. Bright's eloquent and powerful speech at the unveiling of the Cobden statue at Bradford will readily understand that Cobden was inspired by the

most deeply religious, as well as philanthropic, motives in his great work. A grander life no politician or statesman has ever lived. Mr. Morley's graceful pen has rarely been employed to better purpose than in depicting the career of one whose memory is revered by Englishmen of all parties, and whose work, notwithstanding certain influential attempts to undo it, will stand. Class interests are still powerful, and selfish class legislation is still possible. The faddists who advocate so-called "fair trade" are not without followers; but we do not believe that the nation at large will allow the hands of the clock to be put so far back as to reimpose the old vexatious and burdensome restrictions of which Cobden and his associates, after a fierce and heroic struggle, secured the removal. To prevent such a catastrophe, nothing can be more timely than the study of this noble biography, which we commend alike on literary, political, and philanthropic grounds.

GATHERING CLOUDS. A Tale of the Days of St. Chrysostom. By F. W. Farrar, D.D., Dean of Canterbury. Longmans, Green, & Co. 7s. 6d.

WE have received a copy of the new edition of this solid and brilliant work, which is likely to prove not the least popular of Dean Farrar's books. It is written in his well-known vigorous and graphic style. It abounds in powerful realistic pictures of the political and religious life of the times and all its disgraceful intrigues. Dean Farrar is well able to vindicate his scholarship from the charges which some cynical, but by no means infallible, critics brought against it. His portraiture of Chrysostom is a literary triumph.

VICTORY. Being Reminiscences of, and Letters from, Minnie M. Apperson (late Mrs. H. S. Phillips), of the Church of England Zenana Society. Edited by Mrs. E. C. Millard. With Preface by Rev. E. W. Moore, M.A. E. Marlborough & Co., 51, Old Bailey, E.C. 2s. 6d.

A SAD interest attaches to this volume, as it records what seems to us the too early termination of a life spent in Christ's service in the mission-field in China. Mrs. Phillips was connected with the band of missionaries of whom some were martyred at Kucheng in 1894, and, though she died before the martyrdom took place, her devotion was as conspicuous as that of any of those who laid down their lives for Christ's sake. The book is a welcome addition to missicnary literature, and should have a place in Sunday-school and Christian Endeavour libraries.

SEED CORN FOR THE SOWER; or, Thoughts, Themes, and Illustrations for the Pulpit and Platform, and for Home Reading. Original and Selected. By Rev. C. Perren, D.D. H. R. Allenson. 5s.

THIS is certainly one of the best books of its class which has so far fallen into our hands. Its suggestions are apt, its illustrations forcible, and its arrangement orderly. It has also two good indices.

WE greatly regret that through the non-delivery of the book by one of the Railway Companies when it was sent to our reviewer, our review of the Rev. T. B. Strong's Bampton Lectures, on "Christian Ethics" (Longmans & Co.), has not reached us in time for this number.



London Stereoscopic Company.

(Permanent Photo.)

James S. Sweeney,
Smythoff & Logan.

THE
BAPTIST MAGAZINE

OCTOBER, 1896.

THE REV. JAMES MOFFAT LOGAN.

THE signal success achieved by the Rev. J. Moffat Logan as minister of Old King Street Church, Bristol, justifies the appearance of his portrait in the BAPTIST MAGAZINE. When less than six years ago, he preached there for the first time, there were barely forty persons present; now, with a renovated and enlarged chapel seating some 1,100 adults, there is usually a full—often a crowded—congregation, and a membership of 579. In addition to this Mr. Logan is doing a great and unique work among the men of Bristol; while as a lecturer, debater, and platform speaker he has won a foremost position.

His special gifts are: a small body, very active; a round head bearing a bright and powerful brain; a spirit alert, ready ever to “go for” anyone or anything within reach, yet distinctly determined to press forward; a tender heart, quick to sympathise in joy or sorrow with the youngest toddler and the oldest sinner or saint. He has also in his wife a consecrated Christian as his companion, and a very heroine as his helper. His early advantages were mainly drawbacks. His father (a working man in the city of Glasgow) died when his laddie was under six years of age. Before he was ten he went to work as a message boy, at which calling he put in on an average some fourteen hours a day, and received 2s. 6d. a week as pay.

At thirteen he entered the designing-room of a large carpet manufacturing firm in his native city, where he continued for ten years. His mother was connected with the Young Street Free Church, and was a busy worker there. Her old minister, the Rev. Murray Mackay, writes of her: “She was a most active member of the mothers’ meeting, and noted for her power in prayer. She

was very anxious for the early conversion of her sons." She took James to Mr. Mackay's ordination, and the minister, with his hand on the head of the lad, said, "Perhaps this little man will preach the Gospel yet." As to reading, he found at home, in addition to the Bible and the Paraphrases, portions of which he had daily to memorise, "The Pilgrim's Progress," Boston's "Fourfold State," Baxter's "Saints' Rest," Bogatzky's "Golden Treasury," Harvey's "Meditations," Foxe's "Book of Martyrs," and "The Scottish Chiefs."

At fourteen he was obliged to face the world for himself. He then revolted against all things religious, and roamed in the dreary desert of Infidelity, where he drank of the stream of sceptical literature, and championed the dismal cause of Despair. At this time he lost his moorings, and for four years lived a reckless life. At the end of that time, however, Mercy found him. He entered a tent where Dr. Andrew Bonar was preaching, and a Mr. Thomas sang. While the hymn "Substitution" was sung, the peace of God stole into his soul. To use his own words: "I entered that tent without hope or God in the world, and left knowing that Jesus Christ died for my sins, and was buried and rose again. How it was done I don't know; that it was done I know to my joy. I have never doubted since. I suppose I had used up all my doubting power before." With characteristic promptness and zeal he became a witness for Christ. On the night of his conversion he confessed Christ at home (he was then married), and in the workshop the next day; and on the following Sunday he was out at a street corner taking part in an evangelistic service. He entered heartily into mission and other forms of Christian work. His love of controversy amounted to a talent, and this, too, he determined to consecrate to God. He scents battle from afar, and fairly prances in the prospect of an encounter. He hesitates not to prompt an opponent to an engagement, and his face fairly shines at the thought of meeting (or of having met) a champion of Infidelity. The following, among others, he has in the earlier years of his Christian life withstood to the face: Mr. Joseph Symes, Dr. Aveling, Mr. Moss, Mr. Bradlaugh, and Mrs. Besant.

At twenty-three years of age (in 1878) he removed to Halifax, and being then convinced that immersion was the Scriptural mode

of baptism, he joined the North Parade Church, under the pastorate of the Rev. Watson Dyson. He worked vigorously in connection with the young men's societies, and at the same time kept a watchful eye for the advent of any sceptical speaker to the town. After a year or two he was requested to consider whether he might not enter the ministry, though he had a wife and two children dependent on him. He consulted Dr. Clifford, who had given him the first impulse towards the ministry. The Doctor told him not to enter upon the high calling unless he could not help it. He could not, ultimately, help it, and applied for admission to Rawdon College, his worthy and brave wife declaring herself willing to work for the support of herself and bairns. The sub-committee, the day before the annual meeting, decided to recommend that he be not accepted, because he was married; but one of its members (the late Rev. C. M. Birrell), after further thinking over the answers in the examination papers, changed his mind during the night, and proposed and carried a motion that Mr. Logan be accepted. His College career was eminently successful. At that time he took a lively interest in the large Salvation Army meetings held in Bradford; and the mission stations worked from the College received his heartiest help. His first pastorate was at Egremont, where he remained for four and a half years. Afterwards he was at Bromley, Kent, for three years, and in the latter part of 1890 he went to Bristol. He has all along been a hard worker. His sermons have been carefully prepared both as to thought and expression, and delivered *memoriter*. Side by side with this he has written lecture after lecture on such subjects as "The Early Fathers," "Oliver Cromwell," "Savonarola," "The French Revolution," &c., &c. These lectures usually occupy two hours in delivery, and indicate imaginative, dramatic, and oratorical powers that are but rarely equalled.

Mr. Logan's greatest achievement is his work in Bristol. His powers as a debater, and his love for settling matters along the intellectual plane, have there found considerable scope. He grapples bravely and boldly from the intellectual standpoint with the greatest subjects of thought and religion. A proof of this is given in the range of lecture titles delivered and discussed at his large Sunday afternoon men's meeting, which was

commenced soon after his settlement at Old King Street, of which the following are a sample:—"Is there a God?" "Is the Bible Inspired?" "Is Christ Divine?" "Are there Three Persons in the Godhead?" "Is there a Personal Devil?" "Is Conscience an Infallible Guide?" "When were the Gospels Written?" "What is the Unpardonable Sin?" "Did Jesus Die instead of Sinners?" "Will our Bodies be Raised from the Grave?" "Are Miracles Credible?" "Six Lectures on Eternal Punishments," in which the position taken up by Farrar, Cox, and White are criticised. This gathering is no mild "P.S.A." Hundreds of men meet weekly (the average attendance numbers about 500, with a monthly attendance of over 1,000 at the pastor's monthly lecture) to discuss such subjects as these, and many others. They are allowed to ply their president with any number of questions, and to agree or disagree with him as they think fit. The lectures on theological subjects have excited the keenest interest. Many of these, with the questions raised after their delivery and the answers given, have been published by Hughes, Sully, and Co., of Bristol. The discussions are, as a rule, "lively," and demand a power for ready reply and quick retort on almost every theme—a demand which, in the instance before us, is amply met. Contrary to the expectations of many, it is the "orthodox" conclusion that is generally reached in the themes theological. All this work appeals strongly to men, and thereby Mr. Logan has won as a thinker the respect of all who hear him, while a multitude of men are enthusiastically attached to him. This does not, of course, mean that he has no opponents. Indeed, his manner and aim at times challenge opposition, and, as a rule, persons side strongly with or against him. One woe he stands clear of: "Woe unto you when all men speak well of you." But the more he is known the more he is esteemed for his abundant labours night and day and his self-denying devotion to his people.

Soon after his advent to Bristol he was brought into striking prominence in the city by a public discussion in which he took a leading part. Whether he there ascended his watch-tower to scan the horizon in search of any of the sceptical brood that might be worthy of his steel we cannot tell, but certain it is that the Freethinker, Mr. Foote, entered the lists against Mr. Logan for a

four nights' debate on "The Origin of Belief in the Resurrection of Jesus." The event excited great interest. Christ's champion triumphed. At the close of the debate the hymn "All hail the Power of Jesus' Name!" was spontaneously and heartily sung. Dr. Culross thus gives his impression of this debate:—

"I was present two evenings at the discussion between Mr. Foote and Mr. Logan. No doubt Mr. Foote's friends would set me down as a partisan, but I listened carefully and with an open mind. I thought it brave of Mr. Logan to accept Mr. Foote's challenge, and a practical proof that ministers of the Gospel did not need the shelter of 'Coward's Castle,' and were not afraid of open discussion. It seemed to me that Mr. Logan conducted his arguments with great skill and power, and, I should add, with good temper and courtesy. He knew his ground thoroughly, and showed himself fair, clear-headed, and quick of apprehension, taking care not to be led into the discussion of side issues. It fell to him to have the last speech. He used his opportunity to make a comprehensive statement of Gospel truth, and an impassioned appeal on behalf of Jesus Christ. Having been present at only part of the debate, I cannot give an outline of it as a whole, but speak only of what I heard and saw."

There is, however, something at the back of all that has been said which accounts for Mr. Logan's marked success. First and foremost is his sterling loyalty to Jesus Christ. With great clearness and power he uplifts Christ before the people as the one and only Saviour whom they are to trust, and as the one and only Lord whom they must obey. His teaching is thoroughly Scriptural. He has charged himself with this as his chief duty: "Preach the Word." His fidelity here has made the Bible, and especially the New Testament, a new and living book to his people. No man is more faithful than he to our one supreme standard of faith and practice. Whatever additional work is undertaken, at the ordinary services of the sanctuary with him direct Bible truth holds the field. He, further, steadfastly holds up for himself and those around him a high standard of Christian honour, and purity, and love for everyday life. Thus far he has refused all solicitations to leave his present charge. Wherever he may spend the remaining—and may we not hope the best?—years of his life, we have a strong and glad confidence that his ministry will be a growing power for the advancement of the life, and love, and righteousness found in Jesus Christ.

ROBERT JONES.

REASON'S WARRANT FOR CHRISTIAN FAITH.

BY REV. JOHN THOMAS, M.A.

IV.—THE GOD REVEALED IN CHRIST.

IN our last paper we showed that the idea of an infinite, moral, and, therefore, personal God, is founded deep in the profound postulates and apprehensions of Reason. Many who believe that the voice of Reason affords overwhelming evidence of such an infinite Soul of the world, refuse to think that Reason can lend us aid any further in the sphere of Christian revelation, and are content to believe that the wonderful manifestation of God in the Incarnate Son altogether transcends the province of human reason. This, they say, is an unfathomable mystery which Reason must not attempt to fathom, and Faith must blindly accept. By this "faith" they, of course, mean a purely unreasoning credence, and not that profound and clear perception of the being of God in which Reason and Faith find reconciliation and unity.

But such a way of regarding the matter is easily seen to be untenable. If, as our Christian faith teaches us, the revelation of God in Christ pertains to the very essence of the Divine nature, and is a real and profound manifestation of the meaning of God, then in every true apprehension of God this revelation in Christ must lie latent. If Reason can give us any true vision of God at all, within that vision all the profound developments of the Divine life must lie ready for our unfolding. No part of God's self-manifestation can lie out of relation to the other parts. We must admit the functions of Reason in every part of the way, or deny them from the very beginning. In the vision of the Infinite God, that of the moral God lies latent, and in the vision of the moral God all the glory of the eternal Son lies hidden. The task of unfolding is, of course, one of great magnitude and difficulty, and poor, faltering human Reason can perform it only very slowly and with great labour and difficulty. But it is much to assure ourselves of the path along which it is led, and from which it cannot turn away, and to know that it is the same path along which revelation is leading us with swifter strides.

What we require for the purpose of our present paper is this. We must first discover what essential features in the nature of God are specifically involved in the Christian teaching concerning the Incarnation, and then see whether Reason can at all furnish us with a vision of God which contains these features. Does Reason force us to a conception of God of such a nature that the great fact of the Incarnation arises naturally and irresistibly out of His essential being? Does Reason show that the God that gave forth the finite worlds out of His own infinite being can be none other than such a God as is attested by the revelation in Christ? If so, then our task will be done, and the God revealed in Christ will be asserted also by the voice of Reason.

What, then, are the central conceptions concerning God involved in the Christian conception of the "Incarnate Word"? I think they may be broadly summed up under three heads. The first conception is that God is a *plurality*. There is no need to enlarge upon this at this point. The assertion of the unity of God as involving a plurality lies at the very foundation of the doctrine of the Incarnation. Another conception which is fundamental in the Incarnation is that God, who manifests Himself everywhere in the finite world, manifests Himself according to His own will, *in varying degrees at different points*. This also is clear, for the assertion of the Incarnation is that God manifests Himself there completely and entirely in all the fulness of His glory, while He is elsewhere manifested only in part. The third conception involved in the Incarnation is that God is love, and so possesses the power of infinite self-sacrifice, without which infinite love were only a name utterly devoid of meaning or content.

I am not aware that I have omitted anything essential in the utterance of the doctrine of the Incarnation concerning God. If these three conceptions are sustained by Reason, the Christian doctrine of Christ stands not only upon simple credence, but upon Reason as well. Let us then examine them in order.

With regard to the first conception mentioned, the strange thing to me is that any thinking man can fail to see that Reason, in going back to the source of things, cannot rest in anything but a Unity which is also a Plurality. It is better at this point to deal with this principle of plurality broadly, for the warfare of the

sceptic is not so much against the number three in the Trinity as against the assertion of plurality in the Godhead, be the number what it may. To prove plurality cannot fail to give a tremendous sanction to the doctrine of the Trinity. To go further than this would require more than the limits of the present paper, and perhaps also a profounder discussion than would be suited to the pages of a popular magazine. That Reason can, or, at least, *will be able* to carry its direct sanction even to that wonderful depth of revelation I have not the slightest doubt.

But, for the present, what has Reason to say concerning the assertion and the denial of Plurality in God? To me the voice of Reason has no ambiguity, but clearly and unhesitatingly asserts Plurality in Unity. For, to begin with, if there be no plurality in God, how came it into the world, or, indeed, how could the world ever have come into being? For, in our previous papers, Reason has already told us that the world came forth from God. We have seen that, on the one hand, it is one with Him, but that, on the other, it is in some wonderful way distinguished from Him as the work of His hands. Here, then, as between the created world and God its Maker we have no less plurality than we have unity. Now, if God is alone eternal and self-existent, if all things have their being in Him, and if His eternal being is the negation of plurality, how could plurality ever have sprung into actuality? It is clear that the world could only have been created out of the infinite resources of God's own nature; but, if that nature is the negation of plurality, it is equally clear that such creation could never have taken place. If we once conceive of God as a simple unity negating plurality, it is obviously impossible for thought to move a single step beyond such a simple undifferentiated unity. Such a God would of necessity remain in absolute solitude and isolation for ever, incapable by His nature of moving forth into the plurality of creation.

The only escape from this is through unqualified Pantheism, which cuts the Gordian knot by denying the existence of plurality altogether. Finding no other way of escape from the assertion of eternal plurality in God, it asserts that our idea of plurality is a delusion, and that, if we could see things as they are, we should find that the simple unity of God is all that exists. But such a

way of escape is certainly not founded in Reason. If Reason asserts anything at all, it most emphatically asserts the existence of plurality. To explain away the idea of plurality, even in respect to the physical world, is a task that may well stagger a giant, but to explain it away in the world of moral consciousness is impossible, except by the annihilation of the very foundations of Reason itself. The individuality of the human spirit and all morality stand and fall together, and we have already seen in a former paper that the idea of the human spirit as a moral individual rests upon the strongest guarantees of Reason. The idea of plurality is essential to our idea of morality, and with the denial of morality Reason is wounded on its throne. For this first great message of the Incarnate Christ—viz., the existence of plurality in the unity of God—Reason, therefore, abundantly gives its warrant.

The second great conception of the Incarnation is attested by Reason with equal force. This conception is, as I have said, that God can manifest Himself in the world of His creation in any degree He chooses. This is well expressed in the beginning of the Epistle to the Hebrews:—"God having of old time spoken unto the fathers in the prophets, by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son . . . the effulgence of His glory and the very image of His substance." When we come to examine this question in the light of Reason, it is amazing that so many have stumbled at it. For the principle that underlies this revelation of the Incarnation of God is one that is most deeply rooted in the Reason of men. Surely there is no man living so irrational as to assert that the glory of God is manifested in an equal degree at every point of the finite creation; that there is as much of God, for example, in deserts of sand or even in systems of suns and planets, as in a single human soul. Of course, if there is anyone prepared to make such an assertion, he cannot be regarded as amenable to the evidence of anything that can be called Reason. Man cannot equalise himself with a tree or a brute without denying the deepest and most persistent utterance of Reason within him. Reason, therefore, plainly teaches that God is no universal, all-pervading simplicity, appearing at all points in precisely the same

way and degree, but a living moral complexity, able, according to His own will, to manifest Himself in His created world in varying degrees of fulness, from the faint ray of a brightness which can be scarcely seen to the perfect manifestation of "the effulgence of His glory and the very image of His substance." It must be borne in mind here that any difficulties of thought which may pertain to the self-manifestation of the infinite God in and through a finite creation are not at all peculiar to the fact of the specific incarnation of God in Christ. The same difficulties, or still greater ones, belong to any conception of God's relation to His creation that you may be pleased to name. This, then, is the testimony of Reason concerning the second conception we have mentioned as involved in the Incarnation. We may take the testimony in three steps. Reason tells us, first, that God has the power and the will to manifest Himself in and through His finite creation in varying degrees of glory. To deny this is, of course, to deny all distinction of quality in the world, and to make not only morality, but thought itself, impossible. It is clear, further, that Reason can set no limit to the ascending degree of the Divine self-manifestation. It may clearly ascend until it reaches the point of infinity, "the effulgence of His glory, and the very image of His substance." In the last place, Reason not only asserts that God's self-manifestation *may* reach the point of infinity, but that somewhen and somewhere it *must* do so. For God as the moral Infinite will of a certainty, in accordance with His own nature, seek to manifest His glory in the highest possible measure. "The Word become flesh" is, therefore, no stumbling-block to true Reason, but is rather the satisfaction of one of its profoundest demands.

A word or two will now be sufficient concerning the third conception which we have noted. The Incarnation of Christ not only involves *self-manifestation*, but also *self-sacrifice* to infinity on the part of God. As a matter of fact the moral self-manifestation of God, which we have seen Reason demanding, must itself involve self-sacrifice in some wonderful but intensely real sense. Reason itself sees clearly that God's impartation of His glory to the creatures of His creation already involves in a profound way that self-sacrifice which lies at the heart of all moral life, whether in

God or man. Nor here again can Reason set any limit to this power of self-sacrifice. It may go on—yea, and *must* go on, if necessary—until the “effulgence of His glory” is immolated on the altar of love. Infinity of manifestation may well be attended by infinity of self-sacrifice.

To put it in a slightly different form, love without the power of self-sacrifice is nothing but an empty name. The very essence of love is the power to give oneself to and for the beloved one. Infinite love has no meaning at all unless it carry with it the power of infinite self-sacrifice. There are those that imagine they exalt God by denying to Him the power of suffering and sacrifice. They imagine that His infinity is imperilled by the message from the Cross. Let them realise at once that the heaven in which they place Him, remote from the altars of sacrifice, is a heaven where morality is dead and love is impossible. An Infinite is scarcely worth preserving at such a cost. But Reason makes no such demand. On the contrary, we have heard its message, that in the moral Infinite an infinity of love and an infinite power of self-manifestation and self-sacrifice must go together. Reason could not write Calvary's letter but it attaches the seal to it with a firm hand.

REVIVAL SERMONS IN OUTLINE; with Thoughts, Themes, and Plans by Eminent Pastors and Evangelists. Edited by Rev. C. Perrin, D.D. R. H. Allenson, 30, Paternoster Row. 3s. 6d.—A decidedly good and useful volume, calculated to create, in the hearts of all who read it, a desire for the extension of Christ's Kingdom and the salvation of souls, and full of directions which will ensure, under God's blessing, the fulfilment of the desire. The work is divided into two parts, one of which discusses all questions pertaining to revivals—*e.g.*, the Divine and Human Agency in Revivals, the Pastor's Value in Revivals, the Place of the Evangelist, How to Prepare for a Revival, &c.—while the other part is devoted to outlines of sermons adapted to revival services. The contents of the volume are from well-known and capable men, whose position and experience enable them to speak with authority on the subject. Mr. Moody, Rev. B. Fay Mills, Dr. Herrick Johnson, Dr. R. S. MacArthur, Dr. Henson, and Dr. Perrin himself are among the contributors. Several of the outlines are from authors of older date, such as Thomas Boston, Philip Henry, Dr. Doddridge, and C. G. Finney. In prospect of the winter's campaign, all ministers would do well to study the book.

GLIMPSES OF OLD CHURCH LIFE.

THE CALLING AND ORDAINING OF A MINISTER.

FEW things are more essential to the maintenance of a healthy denominational life than an acquaintance with the sayings and doings of our ancestors, and the study of them is as interesting as it is instructive. In accordance, therefore, with a purpose announced some time ago, we propose to give, in the pages of the BAPTIST MAGAZINE, a series of "occasional papers," by various writers, dealing with the life and work of our forefathers. Greatly as the times have changed, and marked as has been our progress in many directions, there is much to be learned from a study of the former days; and if we understand the spirit and aims of those who by their faith and patience won for us our present liberties, we shall be the better equipped for the conflict in which we are now engaged, and the triumphs which still await us.

We present our readers this month with an account of an ordination in the church of which the Editor of this magazine is now the pastor—the church at Beechen Grove, Watford. The materials for our article have been supplied to us by Mr. John James Smith, the senior deacon. The church was founded in 1707. Before this time it formed part of a community which spread over the western side of Hertfordshire and the adjoining side of Buckinghamshire. There were stations at Watford and Chesham. The headquarters of the church were at Hemel Hempstead; the pastor was Mr. Ewer. It was, in the year we have named, divided into three distinct churches, not as the result of a split, but in a thoroughly amicable spirit, by mutual consent and agreement, and for common convenience. At Watford, the inauguration of the church was preceded by a day of solemn fasting and prayer. Various articles of faith were agreed upon, and the spirit by which the members were animated may be gathered from the following entries in the Church Book:—

"That we will carefully avoid, as much as lieth in us, all differences, discords, and divisions, by bearing and forbearing with one another's weaknesses in much pity, tenderness, and compassion, as far as we can, according to Christ's rule and Gospel order."

“That we will freely distribute and communicate according to our abilities, to the relief of our poorer members, and for defraying the necessary charges of the church.”

There were at first two pastors—Mr. Richard Carter and Mr. Anthony Burgess. Mr. Burgess died in 1724, Mr. Carter in 1735. The Rev. James Fall was minister for twenty-eight years, from 1735 to 1763. Another pastor was the Rev. Samuel Medley, author of many well-known hymns (among them “Awake my soul in joyful lays”) and the founder of a name still honoured, and to-day more than ever honoured in our denomination. Mr. Medley left Watford in 1772, and then there came a period of decadence. The management of the affairs of the church fell into the hands of some who were not members, and contentions arose about a little property belonging to the church, which had to be settled by arbitration.

In 1793 the Rev. Thos. Hunt, a devout and able man, was invited to the pastorate, and we have in his own words an account of his call to the ministry and of his ordination at Watford, which we here transcribe. It is of more than local interest, and will be valued, not only as a picture of by-gone days and methods, but as giving us glimpses of men so famous in their time as the Rev. Abraham Booth and the Rev. Dr. Rippon.

“DEAR SIR,—Agreeable to the hint which you gave me in your favour of the 29th of December last, I send you the following account of the manner in which I was called to the work of the ministry, and of my ordination. Once a fortnight a conference on religious subjects was carried on for upwards of two years, between some of the members of the Church of Christ, under the pastoral care of Rev. Abraham Booth, meeting in Little Prescott Street, London.

“Standing related to that church as a member, I was called upon to unite and assist with other brethren in those exercises, and the leading ideas were summed up by our pastor, who also gave his opinion upon the subject, and concluded the meetings with prayer. In process of time the church thought proper to call upon me to speak more largely from a text of my own choosing at their next church meeting. In this practice I continued at their different church meetings during the space of six months. After this, a

time of solemn prayer was set apart for Divine direction, and suitable portions of Scripture were read by our pastor. At the following meeting, held May 18th, 1791, the church unanimously agreed to give me a call to the work of the ministry, which I cordially accepted in the fear of God, looking up to Him for assistance.

“On the last Lord’s-day of May, 1791, immediately after public worship in the afternoon, my pastor gave me a word of exhortation from Acts xx. 19: ‘Serving the Lord with all humility of mind, and with many tears and temptations’; from which he observed (1) that the ministerial work is a service, and that ministers are the servants of Christ, who is the Lord here spoken of. (2) The manner in which the ministers of Christ should fill up their office with all humility of mind. The Christian should be seen in the minister, and the minister should exemplify the Christian. (3) That a minister’s work is frequently attended with great trials and many difficulties; the Apostle speaks of his serving the Lord with many tears. I might therefore expect to meet with difficulties, partly from the world, at other times from quarters where I least expected it, and frequently from myself and the temptations of Satan; these things would sometimes cause me to shed tears. On the 5th of June, 1791, I entered upon the public ministry, and delivered a discourse, being my first sermon, from Psa. xxvii. 14—‘Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord.’

“My ordination, which took place on the 12th September, 1793, was conducted as follows:—Public worship began at half-past ten o’clock. Mr. Sutcliff, of Olney, opened the service with prayer. Mr. Liddon, of Hempsted, delivered an introductory discourse, and, by various arguments, defended Protestantism in general, and the Dissenters in particular, respecting their mode of worship on these occasions—(1) by refuting an objection; (2) by rectifying a mistake; (3) by explaining the nature of the service in which we were engaged. The church having recognised their call, I recognised my acceptance of it, and then delivered the leading articles of my faith. Mr. Gill, of St. Albans, implored the Divine blessing on the new relation which the church and I had now formed.

“ Mr. Booth, my pastor, then gave me a solemn, faithful, affectionate charge, and addressed the people, both in one discourse, from Phil. ii., former clause of the 16th verse: ‘ Holding forth the word of life.’ He showed (1) what is intended by the word of life, and (2) called our attention to the duty here enjoined. It is necessarily supposed of the minister who holds forth the word of life, first, that he understands it himself before he can explain it to the understanding of others; secondly, that he gives credit to it before he can recommend it to the faith of others; then thirdly, that he exhibits the word of life by the public preaching of the Gospel. He applied the subject first to myself; and the charge was included in three particulars: first, that I should hold forth the word of life in its purity; secondly, in its amplitude; and, thirdly, in its practical influence. He then addressed the deacons and private members of the church; and his exhortation to them was included in the following particulars. Hold forth the word of life—first, by a regular and stated attendance on the means of grace, and the ordinances of God’s house; secondly, by adhering to, and steadily maintaining, those doctrines which are revealed in the word of life; thirdly, by supporting the cause of truth, and giving your pastor all the encouragement which he may stand in need of; fourthly, by constantly maintaining peace, love, and unanimity among yourselves; fifthly, by such a humble, holy, and exemplary walk and conversation as shall adorn the doctrine of God your Saviour in all things. The exhortation was then applied to the congregation at large. Mr. Pilly, of Luton, concluded with prayer. The whole service proved very pleasant; it was compressed within three hours and a half; and the conducting of it gave general satisfaction. May the Lord crown the labours of that day with His blessing, to the future comfort of the church, and their unworthy pastor, who subscribes himself,

“ Your obliged friend and brother in the Gospel,

“ THOMAS HUNT.”

The chief peculiarity of the service was apparently its brevity. Notice the pleasure with which Mr. Hunt records the fact that the whole service was compressed within three hours and a half, and

that the conducting of it gave general satisfaction. There had been some apprehension that the result might have been otherwise, and that some at least of the audience might deem themselves robbed of their rights. To be put off with one sermon, instead of being allowed to listen to two, was a perilous venture, as the following note from Rippon's *Baptist Register* will show. Dr. Rippon was as will be remembered, pastor of Carter Lane Church, now represented by the congregation at the Metropolitan Tabernacle his immediate predecessor being the learned Dr. Gill. Rippon's *Baptist Register* was a small, unpretentious publication, which would now be held in slight esteem, as altogether behind the times, though in its day it did good service. It was in some respects the precursor of the BAPTIST MAGAZINE. The innovation introduced at Mr. Hunt's ordination was not universally followed; indeed, two sermons are still common, though we have, happily, no services extending to three hours and a half. Dr. Rippon, who had a great deal to do with the arrangements of the day, puts the best face on the matter in the note we here quote:—

“The brevity of this service is to be attributed, in some measure, to the following circumstance. The church at Watford had laid their plan after the old method, to have two sermons at the ordination; and hence Mr. Hunt came to town and requested his pastor to preach one, and me the other. I said to him, ‘My good brother, I am sure I would show you any respect in my power, but it is not probable that I can be with you at the time you have fixed; besides, why should we always have two sermons at an ordination, and tire the people to death? Must we for ever groan and go on in the road of impropriety? Do give my love to friend Booth, and beseech him to break the neck of a custom of which everybody complains. He has done so much good, that if he takes upon him, I mean, if he innovates a little, nobody will blame him; a distinction will be made by all but idiots, between reformation and revolution.’ Mr. Hunt, I suppose, carried the message, and only one sermon was preached; and so pleased were the people with the manner in which the business was conducted, that Brother Hunt hopes, when it is generally known, it will become, in some respect at least, a model for future ordinations, and form a new era in the history of these services.—EDITOR.”

It will be seen from Mr. Hunt's letter that he had been warned by Abraham Booth that he might have to serve the Lord with many tears; and this was indeed his lot. There were members (some of them probably good men) who were unable to work harmoniously with him, and, who, either from their angularities of character or their excessive self-will, gave him continuous trouble and annoyance. Happily, however, there were in the church, even when these troubles were at their worst, others of a different texture, zealous and devout men, who longed for the coming of the Kingdom of God, as the following minutes from the church-book clearly show:—

CHURCH MEETING HELD 17TH MAY, 1795.—“It was also agreed that a public collection be made on the second Lord's-day in June, both parts of the day, towards supporting the Missionary which is carried on by the Particular Baptist Denomination for propagating the Gospel among the Heathen. And that our Pastor, Rev. Thos. Hunt, be requested to preach two discourses suited to the occasion.”

CHURCH MEETING HELD 21ST JUNE, 1795.—“Agreeable to the motion made at our last Church Meeting a collection was made last Lord's-day on behalf of the Society for propagating the Gospel among the Heathens, which amounted to £10 17s. 6d., which sum should be sent to the secretary, the Rev. Mr. Andrew Fuller, of Kettering, with a letter written by our Pastor concerning it.”

CHURCH MEETING HELD 20TH SEPTEMBER, 1795.—“Our Pastor informed the Church that several of our sister churches in our neighbourhood and in lower parts of the country had set apart one hour for prayer on the Monday evening after the first Lord's-day in the month, that the Lord would remember us as a nation; bless a Gospel Missionary, our own churches in particular, as well as the prosperity of Zion everywhere. It was resolved unanimously that we imitate their example, and carry on a monthly prayer-meeting for the above purposes on the Monday after the first Lord's-day from seven to eight o'clock.”

We transfer these minutes the more readily to our pages because they mark the beginning of a new era in the history of the church at Watford, and illustrate the fact that generous care for others is helpful to our own highest prosperity and progress. The missionary spirit is, like mercy, “twice blessed,” and enriches the churches which possess and exercise it even more than the men for whom it directly labours. Churches, like individuals, invariably find it “more blessed to give than to receive.”

JAMES STUART.

WITNESS OF HISTORY TO BAPTIST PRINCIPLES.

BY THE REV. W. T. WHITLEY, M.A., LL.M.

PRIVATE JUDGMENT.

PROBABLY three out of four people will say that *The Right of Private Judgment* is the distinguishing Protestant principle, and is impugned only by the Greek and Roman Catholics. Even in this case it were easy to quote Romanists who aver that Baptists are the only consistent Protestants. And it will appear that most Protestants have only allowed the right of private judgment to themselves, and not to those who disagreed with them. But it will also appear that long before the famous Protest of the Lutherans and Zwinglians in 1529, there were many witnesses to the same truth in its full sense. This is that every man ought to receive God's revelation as meant for him, and to interpret it for himself, under the guidance of the Holy Spirit.

This assumes that God has made revelations to mankind, a point yet to receive consideration. It denies the right of popes, councils, reformers, creeds, catechisms to trammel a man's thought; it denies the right of a man to reason and speculate unchecked by the help of Him who prompted the prophets to reveal God. It is based on such an utterance as "Be not ye called Rabbi, for one is your Teacher, even Christ, and all ye are brethren." It is only a restatement of John's sentence: "We have an unction from above, and we know all things;" which testifies to the fulfilment of the promise: "I will send the Advocate to you apostles; and when He is come, He will convince the world concerning sin and righteousness and judgment."

In heathen antiquity no one believed in liberty of conscience. Socrates was condemned for undermining the religion of the State. Rome had a schedule of lawful religions, and from the days of Nero onward took notice of Christianity as an unlawful one. In the fires of persecution the principle struck root in the Christian conscience. Within Christian circles differences of opinion were settled by argument, and Origen had the pleasure of winning a bishop back to the path of orthodoxy. But questions of property

caused a declension, and provoked one party to invoke the power of the law to enforce its majority vote by depriving those opposed to it of certain rights and emoluments. At Antioch, Paul of Samosata was a victim to this, as early as 275. But the question really emerged in the days of Constantine, who, while yet a pagan, was called by the Donatists of North Africa to settle an election disputed between them and the Mensurians there. After unavailing attempts to reconcile them, he gave orders to the Governor to allow full liberty for the Donatists to act according to their own convictions.

But within four years he committed himself to the opposite policy. Assembling a council of bishops, styling themselves Catholic, and so excluding the Novatians, he endorsed their doctrinal conclusions, and enforced them by the civil power. The bishops acquiesced at first; but when Constantine changed, and the Arian party was favoured by the State, the Catholics upheld again the right of private judgment, and "Athanasius against the world" has become proverbial. So long as Arian or pagan emperors were in power oppressing the Catholic churches, these latter upheld the right of private judgment. But when they obtained the upper hand they soon forgot,* and Augustine was eager to compel all to enter the Catholic confederacy, for which end he argued that "men were authorised and bound to employ force." Petilian, a Donatist bishop, urged: "Christ persecutes no one; He was for inviting, not forcing, men to the faith. Why do you not permit every man to follow his own free will?"

From this time onwards the twin principles, Right of Private Judgment, Separation of Church and State, were maintained by a long line of witnesses already cited for their Baptist opinions. It is not necessary to quote at length their statements on these points, and we may pass on to the sixteenth century. During the intervening period if a few voices within the Catholic confederacy occasionally in words testified for the right of private judgment, it was systematically ignored in practice. Church and State combined to crush it by excommunication and persecution.

It is often supposed that the Protestant Reformers upheld this principle as cardinal. To what extent shall now be seen. It

* Curtis, *Op. cit.*, 21.

will be convenient to consider separately the Lutherans, Zwinglians, Calvinists, Anglicans, Scotch Presbyterians, and Independents; then to compare the Baptists.

So long as Luther was in a minority and liable to oppression by the German Diet, so long he upheld the right of private judgment. At Worms he uttered the memorable words: * “Unless I be convinced by Scripture and reason, I neither can nor dare retract anything; for my conscience is a captive to God’s word, and it is neither safe nor right to go against conscience.” At Wittenberg, when preaching against Karlstadt, in 1522, he pleaded: † “No one must draw or tear another away by the hair, but leave God to do His own work, for the plain reason that no man has in his hands the hearts of others.” But when in 1526 the Diet at Augsburg agreed that every prince might settle the religion for his own district Luther was satisfied. His own prince agreed with him, and as soon as his own private judgment was respected he forebore to press for the rights of others. In 1529 another Diet at Speyer retracted the concession, and therefore ‡ some members were driven further on the path of reform, and, abandoning all idea of obedience to their prince’s conscience, declared they must do what their own conscience directed and taught.

Luther felt the pinch again, for, though the persecution ensuing was directed mainly against Baptists, yet in principle it would reach him.

During the negotiations at Augsburg, 1530, he wrote about the Roman bishops: § “If they will suffer our doctrine and cease to persecute it, we will in no ways interfere with their jurisdiction or dignity.” But when it was a question of anyone differing from him he could not rise to toleration. Of some false teachers he said: || “I am very averse to the shedding of blood; it is sufficient that they should be banished, corrected, and forced at least to silence, put under restraint as madmen.” His method for the Jews was: “Their synagogues should be levelled with the ground, their houses burned, and their books, even to the Old Testament, taken from them.” As Lange said, ¶ Luther’s imperious nature would allow no one else to have his own way.

* Tulloch, “Leaders of the Reformation,” 36.

† *Ibid*, *Op. cit.*, 47.

‡ Armitage, *Op. cit.*, 400. § Gardner, 350.

|| Curtis, *Op. cit.*, 31.

¶ Armitage, *Op. cit.*, 401.

If such were the opinions of Luther, nothing better can be expected from his followers. The Landgrave of Hesse-Cassel executed many Baptists merely for propagating their errors contrary to his judgment. So has it ever continued. Creed after creed was issued and enforced by the majority as a standard of the Church; most creeds producing a secession or expulsion, or even banishment. The Church is controlled by the State, which represses all right of private judgment resulting in anything contrary to the standards. The boards ruling the Lutheran churches are nominated by the sovereign of the State, and dissent from the Lutheran Church is generally accompanied with civil disability even at the present day. Baptists in Sweden, Prussia, and Saxony know this to their cost. The right of private judgment has been constantly infringed by Lutherans.

Zwingli, at Zürich, hardly advanced on Luther. In 1525 he approved of an edict that condemned all Baptists to drowning. That same year * he was concerned in the torture of his old friend Hubmeyer, who had exercised the right of private judgment and come to conclusions not like his. In 1527 he approved the drowning of Mantz for the same reason, and the scourging of Blaurock. † So far had he receded from the theses against Rome, where in 1523 he had said: ‡ “No compulsion should be employed in the case of such as do not acknowledge their error, unless by their seditious conduct they disturb the peace of others.”

Zwingli's helpers were as faulty as himself. Vadian, at St. Gall, § headed a special police to fine, imprison, or banish all who dissented from the State church. Ecolampadius, at Basel, urged the Council to imprison, brand, mutilate, and drown dissenters. So too at Bern, Rhegins at Augsburg, and Bucer at Strassburg. Zwingli definitely abandoned this principle when he challenged the Baptists: || “They want no Government to protect the preaching of the Gospel by any violent measures, or interfere with the freedom even of heretical preachers.”

Calvin, at Geneva, was so far from comprehending this principle that he considered the city bound to believe as the pastors

* Cramp, *Op. cit.*, 153.

† Armitage, *Op. cit.*, 336.

‡ *Ibid.*, 332.

§ *Ibid.*, 345.

|| *Ibid.*, 355.

believed, and to live as they enjoined. The State became only a Church, and any judgment differing from Calvin's procured speedy condemnation. Castellio was compelled to retire to Basel, Bolsec was banished, Servetus was burned. In view of a visit from this man, Calvin wrote to Farel: * "If he should come and my authority be of any avail, I will never suffer him to depart alive." Yet the only crime of these men was that their theological views differed from Calvin's, and that they wished to propagate them."

As Calvin began, Beza continued;† and the Calvinists in synod, at Dort, in 1618, urged on the civil power the punishment of heresy. In consequence one man was beheaded, another imprisoned for life, and many banished. Calvinists understood as little as Zwinglians and Lutherans what liberty of conscience meant.

In England the general principle of the Reformation was that the State prescribed the religion. Again and again civil authorities changed the doctrines, ritual, and government; each time conformity was exacted by heavy penalties. Against these civil and ecclesiastical dignitaries a few real Reformers protested. Tindale, in his "Obedience of a Christian Man,"‡ pleaded for the Scriptures in English, to test whether the authorised interpretation were right, to try and judge the spirits by God's word. He did, however, recoil from the position that every man take the Scripture and learn for himself.

It is melancholy to add that even Latimer did not rise to comprehend this. Cranmer secured the condemnation of Forrest for heresy,§ and Cromwell appointed Latimer to preach at his execution. All his pity only led him to the wish: "If he could yet with heart return to his abjuration, I would wish his pardon: such is my foolishness." Then he sat by and saw the prior roasted in an iron cage merely for difference of opinion!

Hooper, however, preached at Paul's Cross|| that their consciences were bound only by the word of God, wherewith they could judge bishop, doctor, preacher, and curate. He taught plainly that "the laws of the civil magistrates are not to be admitted in the Church."

* Tulloch, *Op. cit.*, 139.

† Curtis, *Op. cit.*, 31.

‡ Pp. 55, 59, 62.

§ Tulloch, *Op. cit.*, 227.

|| Skeate, "History of the Free Churches of England," 7.

The authorities taught and practised otherwise. The Church of England was fettered under Elizabeth by a third Act of Uniformity, and this was stringently enforced. Cartwright was silenced and banished from Cambridge merely for his opinions.* If men tried to meet privately in churches of their own, and preach there their own interpretations of Scripture, they were dispersed, as with the Brownists of 1555 and the Presbyterians of 1572. By 1591 the measures of imprisonment, cudgelling, and hanging were adopted; later on banishment became the rule. Thus Elizabeth, who gave the Anglican Church a lasting bias, settled that freedom of conscience was not to be permitted whether within or without its communion.

No better was it in Scotland.† In 1560 Parliament decreed severe penalties, even to death, on all who should be present at the celebration of Mass. Knox and other ministers prepared a "Book of Discipline," assigning to the civil magistrate the repression of all nonconformity and dissent. In 1638 the General Assembly forbade printers to print any confession of faith or protestation or reason *pro* or *contra* without their warrant.‡ Four years later they condemned Romanists to banishment or imprisonment.

When the Presbyterians in England came to power§ they held the same intolerant policy. They imposed on the whole nation, clergy and laity alike, a solemn league and covenant, wherein it was agreed to extirpate all heresy and schism. When a Baptist petitioned for full liberty of conscience to all sects his petition was contemptuously rejected. The Westminster Confession, in chapters 20 and 23, says that erroneous opinions may be lawfully proceeded against by the power of the civil magistrate. Milton summed up well, saying that new presbyter was but old priest writ large.

In 1648 the Parliament decreed that Atheists, Deists, and Socinians should be executed; Papists, Arminians, Antinomians, Episcopalians, Quakers, and Baptists imprisoned till they recanted! Of course the decree was never enforced, but it shows Presbyterian ideas of liberty of conscience.||

Even the Independents were for long no clearer on this point. Browne, one of the earliest, believed that the power of the civil

* Skeats, *Op. cit.*, 12.

† Tulloch, *Op. cit.*, 292.

‡ Curtis, *Op. cit.*, 32.

§ Skeats, *Op. cit.*, 39.

|| Cramp, *Op. cit.*, 277.

¶ Skeats, *Op. cit.*, 19.

magistrate should be exercised in favour of a spiritual religion Johnson and Ainsworth in 1596 declared, on behalf of the Amsterdam church,* that princes and magistrates should suppress and root out by their authority all false ministries, voluntary religions, and counterfeit worship of God. In 1610 John Robinson defended the right of the magistrate to punish † civilly religious actions, and to inflict penalty on nonconformists. In 1616 Jacob put out a confession saying : ‡ “ We believe that we ought to be governed under Christ by the civil magistrate, yea in causes of religion when need is.” Moreover, when they came to power under Oliver Cromwell they permitted no liberty of conscience to Episcopalians. The Pilgrim Fathers § who reached America in 1620 had at length learned the lesson from the Baptists, yet at Plymouth even they disfranchised all who were not “ orthodox in religion.” But the Puritans of Massachusetts not only decreed the same in 1631, but taxed all residents to support their “ Independent ” churches and forbade all churches dissenting from them. Their practice agreed ; in 1629 two Episcopalians were banished merely for using the Prayer Book. Within seven years twenty such cases occurred, punishments merely for religious opinions and practices. Artemus Ward was not wrong as to facts, though it is true of Puritans, not Pilgrim Fathers, when he said that they came to America “ to worship God according to their own consciences, and to prevent other people from worshipping Him according to theirs.” ||

Of course all Independents were not thus blinded. ¶ Cromwell’s new-model army was largely composed of Independents and Baptists, and in 1648 the army urged on the Parliament indulgence for tender consciences, the repeal of the order that everyone must take the Covenant, and all similar compulsory orders. It was because the Parliament, in its Presbyterian bigotry, refused this that Colonel Pride purged it. Yet the facts above recounted, and the establishment of Independency in Massachusetts down to the present century, show that Independents cannot be exempt from the charge of ignoring the great principle.

* Skeats, *Op. cit.*, 27. † Curtis, *Op. cit.*, 34. ‡ Armitage, *Op. cit.*, 556.
 § Armitage, *Op. cit.*, 622. || *Ibid.*, 624. ¶ Skeats, *Op. cit.*, 42.

Thus it will be seen that no body of Reformers understood the right of private judgment, liberty of conscience, a free Church untrammelled by the State. Jorg truly says: * "Having abolished the authority of Rome, the Reformers proceeded to substitute for it their own." The only body which apprehended this truth is the body which was never tempted to infringe it by becoming dominant in a State; but as to them Beard says, in his Hibbert lectures: † "Theirs was the truths which the Reformation neglected and cast out, but which it must again reconcile with itself, if it is ever to complete its work."

The Mennonites, or Dutch Baptists, ‡ as early as 1536 were pleading for complete liberty of conscience. In 1611 the English Baptists, under John Smyth, issued a confession of faith, saying: "The magistrate is not to meddle with religion or matters of conscience, nor compel men to this or that form of religion, because Christ is the King and Lawgiver of Church and conscience."

The first reasoned plea for liberty of conscience was issued by Leonard Busher, § a London citizen, in 1614. He cited the example of Constantine, a Turkish sultan, the pagans; exposed the futility of persecution to persuade, and its tendency to excite rebellion; quoted the example and precepts of Christ; then pleaded for "liberty to every person—yea, Jews and Papists—to write, dispute, confer and reason, print and publish any matter touching religion." In 1615 some members of Mr. Helwy's church of General Baptists issued a pamphlet, "Persecution for Religion Judged and Condemned." In 1620 a Baptist imprisoned in Newgate issued a third humble supplication pleading for the rights of conscience. Many other such pamphlets were written by Baptists. In 1647 Samuel Richardson || propounded seventy questions to the Westminster Assembly on the point that "in matters of religion men ought not to be compelled, but have liberty and freedom."

In the confession of faith put out by seven London churches in 1644, article 48 says: "It is the magistrate's duty to tender the liberty of men's consciences." Grantham's confession of 1660 said, in article 25: "In case the civil power do or shall at any time

* Armitage, *Op. cit.*, 360. † *Ibid.*, 361. ‡ Curtis, *Op. cit.*, 30—35.
§ Goadby: "Byepaths of Baptist History," 53. || *Ibid.*, 67.

impose things about matters of religion which we through conscience to God cannot actually obey, then we ought to obey God rather than men."

A hundred Calvinistic congregations in 1677 put out a confession, whose 21st article runs: "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to His word, or not contained in it. So that to believe such doctrines, or to obey such commands out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith and absolute and blind obedience is to destroy liberty of conscience and reason also. The General Baptist orthodox creed of 1678 said: "The Lord Jesus Christ is the only Lord of conscience, and therefore He would not have the consciences of men in bondage or to be imposed upon by any usurpation, tyranny, or command whatever, contrary to His revealed word, which is the only rule He hath left for the consciences of all men to be ruled and regulated and guided by, through the assistance of His Spirit."

(To be continued.)

AMONG MESSRS. WILLIAM BLACKWOOD & SONS' recent publications there are two in which, during the holiday season, we were deeply interested—GREY MANTLE AND GOLD FRINGE, by David Storrar Meldrum, and THE LOST PIBROCH, and Other Sheiling Stories, by Neil Munro. Mr. Meldrum has already gained recognition by his lifelike sketches of Fifeshire character and scenery in "The Story of Magrédel." The present volume is a collection of sketches as true to life, as redolent of the sea and the sea coast, with its "sunshine and haar," as anything we have read. The portrait of old Parson Dobie in "Rathillet" is exquisitely drawn, as is that of Mary D'Argy, and the whole lesson of "Rathillet," though not formally stated or in any way obtruded, is one that needs to be noted. The hardness and unloveliness of some of the characters—Mr. Fleming, *e.g.*, and Mrs. Shepherd, in "The Laird of Inch"—have unfortunately too many counterparts. In THE LOST PIBROCH, Mr. Munro deals with weird and sombre aspects of the Highland character, with questions of second sight, traditional beliefs, and customs. These he touches with a light and graceful hand. There are other sides of that character on which he is silent; but his book enables us to understand the thoughts and feelings of a race which we often feel to be far away from us.

A DEFUNCT INDIAN MISSION.

IN or about the month of June, A.D. 1681, Dr. John Fell, Bishop of Oxford, was paying a visit to London. The evening before he left he called upon an old friend, the Honourable Robert Boyle, the chief founder of the Royal Society. In the course of conversation, the subject of our responsibility with regard to India was introduced, and Dr. Fell gave utterance to a sense of shame that whilst the East India Company had opened up so extensive a commerce, nothing had been done for the evangelisation of the people of India. At that moment, another of the illustrious men of that age entered, Dr. Gilbert Burnet, afterwards Bishop of Salisbury, the famous author of "History of His Own Times." He was deeply affected by the conversation, and immediately after had an interview with Sir Josiah Child, Governor of the East India Company. A committee of the Company was convened, and steps were at once taken for promoting evangelical work in India. Young men were to be prepared at the universities, schoolmasters were to be sent out, the press was to be extensively employed, and a general scheme of missionary enterprise carried out. It was understood that the Company would need a renewal of their Charter in 1698, and it was resolved that power should be sought for religious work.

That interview of old friends is like a lovely flower discovered where least expected. Breezes were blowing in the political atmosphere. The restoration of the throne would be certain to be a subject under consideration, and prosecutions for treason would be discussed. There was enough stirring in England. It is cheering to learn that even then there were men whose hearts were large enough to think about the conversion of the heathen; that there could be found two or three with so much of the spirit of Christianity as to meditate, amidst the widespread irreligion and scorn of good, some obedience to our Lord's great commission. We cannot but compare that drawing-room meeting of men of high culture with a certain humble cobbler's stall in a Northamptonshire village about a century later. The great and

noble started a mission ; in a few years it died and has been long forgotten. The uneducated artisan opened a fountain whose streams have flowed now for more than a century, ever broader, ever deeper, ever more in the sunlight of the Divine favour. Truly "God moves in a mysterious way."

The letter dated June 21st, 1681, containing an account of the interview, written by Dr. Fell to Dr. Sancroft, Archbishop of Canterbury, is preserved in the Bodleian Library. Sir W. W. Hunter, K.C.S.I., has searched out the documentary history of the movement at Oxford and the India Office. The Bishop of Oxford has a statue in the great quadrangle and his portrait hangs in Christ Church Hall. He worked with earnestness at this mission. But Fell, like our own Carey, had to contend with bitter prejudices. Even Burnet wrote to the Archbishop a disclaimer against anything "like meddling, and business in the concerns of others," objections which confronted the founder of our Mission on all sides. The East India Company were prepared to undertake the management of the missionary funds

"by what method or by whose advice they or their successors shall or will carry on the designed charitable and pious work, but only that they will do it faithfully, according to the best of their judgements and understandings, without making any kind of gain thereof to themselves."

In 1682 the subscription list was opened with promises of £161 per annum. This reminds us of our £13 2s. 6d., but then the latter sum came from unfashionable Baptists and the former from the noble of the land. The aim was to reach £5,000 a year ; how far accomplished is not now in evidence.

The East India Company had its chaplains. Its work in India was conducted in settlements, the members of which formed a socialistic community, dwelling in a kind of college, with a strict rule, commencing and closing the day with prayers, and having their meals in common. Attention to these provided enough to occupy the time of the chaplain. Outside these compounds the conditions of pagan life made it difficult for a missionary to live ; what few attempts had been made had been failures. The Company appears to have found some difficulty in securing clergymen for its own people. In 1695 the Bishop of Chester wrote : "I

think the method proposed for their conversion is very fit and proper, and I wish it was once put in practice; the great difficulty will be to find out men of zeal to set about the work."

A current of opinion amongst influential men was set in motion. In 1698 the East India Company had to renew its Charter. A provision was made in that for the maintenance of one minister in every settlement, with a place set apart for public worship. The minister was to learn the vernacular tongue and instruct the servants and slaves of the Company in the Protestant religion. But nothing was said about seeking the conversion of the heathen outside the Company's compounds. What was actually accomplished for Christ's Kingdom in India it is impossible now to ascertain. Not very much, we fear. The East India Company grew steadily in wealth and power. In 1759 the Battle of Plassey changed the association from a band of merchants to the rulers of a vast empire. The servants of the Company ridiculed the arrangements of 1698 as "The Pious Charter." In India they were steeped in infidelity and lived licentious lives, shamelessly throwing aside all the ten commandments, and pursuing a course inconsistent to the last degree with any mission work. Amidst the crime and godlessness by which the conquest of India was pursued the mission enterprise of 1681 in less than a century passed away.

When in 1793 the Charter was renewed, Mr. Wilberforce proposed a clause pledging the Company to adopt such measures "as may gradually tend to their advancement (the inhabitants of the British dominions in the East) in useful knowledge and to their religious and moral improvement." This last clause alarmed the directors of the Company, and they succeeded in preventing its insertion. In the course of the discussion, Mr. Lushington, who had acquired a large fortune by what was termed "shaking the pagoda tree," said, amidst much applause, that

"he thanked God that if the conversion of the natives was the avowed object of the clause—as he believed it to be the real though concealed aim—the effecting it would be a matter of impracticability. He was fully convinced that suffering clergymen, under the name of missionaries, or any other name, to overrun India, and penetrate the interior parts of it, would, in the first instance be dangerous, and prove utterly destructive of the Company's interests, if not wholly annihilate their power in Hindostan; that, so far from

wishing that they might make converts of ten, fifty, or a hundred thousand natives of any degree of character, he should lament such a circumstance as the most serious and fatal disaster that should happen."

This view was accepted by the Court of Directors, and subsequently by Parliament. As we look back to the state of public opinion a century ago we cannot fail to mark progress. Few, very few indeed, and those only very "superior persons," to-day could be found to applaud this as common sense.

The cause of the failure of this abortive attempt it is not difficult, in the light of the little meeting of October 2nd, 1792, and its success, to discover. Times had changed since 1681, but so far as Indian missions were concerned, for the worse rather than the better. In those early days the Hindus had not learned to associate the name of Christian with oppression, robbery, and debauchery of the foulest kinds. But the earlier movement shows not the faith in God of the later enterprise. Dr. Fell had learning, wealth, and State influence. The great men of this world, if with languid assent, were in his favour. With the poor, uneducated, humbly placed Carey and his co-workers all was the other way. We compare the Bishop's well-planned schemes, with the flowing promises of influential support, and think how sublimely above them all, like the evening star over the lamps of a city, shines out Carey's scheme, "Expect—Attempt." We honour the record of the attempt of Drs. Fell, Boyle, and Burnet; it has a singular fragrance. We hardly knew that the Anglican Church of that age was capable of such beautiful thought; but we shall search through India in vain for traces of abiding results; whilst, on the other hand, there is scarcely a town or village where some benediction cannot be found—the harvest of the divinely strengthened efforts of Carey, Marshman, and Ward. It is a grand illustration of the message of the prophet of old, "Not by might, not by power, but by My Spirit, saith the Lord of Hosts."

J. HUNT COOKE.

IN BONDS: *An Armenian's Experiences.* By Rev. Krikor Behesnilian. Morgan & Scott.—An altogether timely book, containing a record of facts many of which have come under the author's personal observation. The story of the massacres of Sassoun is, alas! but typical of Turkish rule. Unhappily the religion of the defenceless Armenians has more to do with their persecutions and with the resolve to exterminate them than any merely political consideration.

NOTES ON NATURE : OCTOBER.

THE mellow month enters clad in the garments of autumn, which the winds will blow to shreds ere his journey be done. He bears lustily the burden of ripe fruit to the storehouse, and then he hies to the furrows, as described long ago by Spenser, for—

“Eeke by his side

He had his ploughshare and coulter ready tyde.”

Now the leaves, for a brief season, become the crowning glory of the landscape. There is an exquisite freshness about the greys and greens of spring ; a dignity all its own in summer's sweeping train of deeper hue ; but, for magnificence, the robes of autumn spread unrivalled. What a sight to look upon the woods from some high heath ! The burnished bronze of the oaks, the yellow elms, the splendid orange of the beech, the tawny chestnuts all are there, and in the fiery sky of evening they look like clouds of glory on which the sun has set his feet. The larch, too, hangs with a fringe the colour of old gold, while her evergreen sisters, capped with new cones, stand forth as the swarthy daughters of the season. Coming closer, the shades of colour are a growing wonder to the eye. Creepers of many hues, from light lilac to the richest ruby. Again, deep olive bark on one stem, and then another streaked with silver ; while as to polish—who could devise a finer finish than that shown by the seed fallen from the open pod of the chestnut ? Colour should not only be seen in masses, but should be studied in its shades for the spirit to grow sensitive under its influences. If this be done, delicate pleasures await the patient, and emotions thrill which remain unstirred when but a mere glance is given. The Psalm of the Seasons is full of “Selahs.” So we “pause here” before a burning bush, and think of Him who showed Himself to His servant in the desert ; we pause again and listen to the click of dropping seeds, and fancy that the riches from above are being deposited in a “bank of faith” ; then we turn our eyes to tints which blend and soften till, like the colours on a dove's neck, you cannot tell where one begins and another ends ; and we reason from all these that if the Lord, whose Name is Wonderful, can thus clothe a dying world, with what vestments will He hang the halls of His Heavenly Kingdom ; with what colours will He enshrine Himself in the Tree of Life ; and with what dazzling beauty will the “redeemed from among men” reflect the glories of their King ?

The great migration of birds is one of the features of October. Many of the songsters, whose lays fill leafy June with music, leave even before. In our youth it was one of our treats to watch the swallows gather on the ledges and cornices of a fine town hall. Many a time we have seen them assemble in hundreds, soon after sunrise, and arrange themselves in rows, all in white waistcoats, as if they had come for a great debate ere their Parliament was prorogued. In the still street, at that hour, their palaver was distinctly audible, and the animation with which they conducted their business, their

droll little strut, their erratic whirl in the air and then back again to their perch, their fussy way of making room for one another might all have stood for a caricature of the proceedings of bipeds of another order. Then, in a few days, the narrow stone benches of this upper house would be all empty, for these powers of the air would be far away over the sea, travelling express to overtake the sun. The departure of these graceful birds, leaving our chill shores with the first frosts, is full of pathos. What was once said of the petrel is also true of the swallow and many another winged emigrant crossing the waste of waters and arriving unerringly at the same resting places:—

“There is a Power, whose care
Teaches thy way along the pathless coast,
The desert, and illimitable air;
Lone, wand’ring, but not lost.”

If the swifts leave us, other birds come over, possibly timing their arrival by the setting in of severe weather in the climes they quit. An intent watcher, choosing some point of vantage, may, after the close of an autumn day, hear above him in the dark sky the passing of flocks of birds over the land. Strange sounds come from the squadrons of the sky as they sweep unseen overhead—“pilgrims of the night,” seeking their shrines by sunrise. The woodcock, snipe, redwing, and fieldfare are among our emigrants at this season.

As we walk amid the flutter of October leaves; as, on still days, we hear the patter of acorns falling from their bossed cups—the first tea-service the little maid at the cottage can call her own—as we look through the cleared reaches of wood, where recently hung the heavy drapery of summer, the thought comes that life, in the autumn of its years, rapidly clears. The friends of other days—where are they? The pleasures and pastime of the by-gones—a memory! The recreations of youth pointed by a colon, if not by a full stop! Amid the sere and yellow leaves of advancing age the late harvest of life hangs ripe, whether of sweet nut and fruit or of bitter crab and deadly berry.

But the falling of the leaf is no proof that the vital force of the tree is gone. The reverse is really the case. The leaves remain on a dead tree, withered and hard to get off. But in the live tree it has been beautifully pointed out that every loosening leaf carries above it, in swollen bud, the promise of another spring. So, though our outward man perish, united to Christ our risen and redeeming Lord, we who believe have ever ready to burst into blossom the promise of “better things to come.”

H. T. S.

ARCHITECTS OF FATE; or, Steps to Success and Power. A Book Designed to Inspire Youths to Character-Building, Self-Culture, and Noble Achievement. By Onson Sweet Marden. Thos. Nelson & Sons. 3s. 6d.—Little need be said in commendation of a work whose contents correspond so completely with the purpose set forth on its title-page. It may well be placed in the hands of boys and young men. It is full of wise counsels, terse maxims, and forcible instances. To read it is at once an education and a stimulus.

SUNDAY MORNINGS WITH THE CHILDREN.

X.—GOING FORWARD.

ADDRESS I.

OUR talk this morning is about GOING FORWARD. When the children of Israel left Egypt, where they had lived for many years in slavery, under a harsh and tyrannical despotism, it was not only with a view to their freedom, but with the further view of their entering on the land of promise, of which God had spoken to them and their fathers, as an inheritance. Their liberty was merely the first step in their progress, and hence, after they had effected their escape, they were not permitted, nor was it possible for them to "rest and be thankful," but they were under the necessity of advancing. One of the first commands which God gave to the people through Moses after their liberation was this, "Speak to the children of Israel, that they go forward." Their circumstances were to human appearance desperate. The Egyptians were pursuing them, with a mighty army, in the rear; the Red Sea with its deep and threatening waters was in front of them, and there seemed no chance of escape. Were they not sure either to be recaptured and taken back to their cruel bondage by the hosts of Pharaoh, or to be destroyed in a watery grave? Yet the command came, "Go forward." There was to be no looking back, no attempt to fight the Egyptians. They were to go straight on, knowing that when God commanded He would give power to obey, and that wherever He led them He would make for them a way. Moses was bidden to stretch out his hand over the Red Sea, the waters divided, and the people went over on dry ground. They thus began their memorable journeyings in the wilderness, and set out for the land which was thenceforward to be their own, and to become the scene of the most wonderful events in the history of the world.

There is a sense in which we all must advance, whether we will or no. We become older every day and cannot live without doing so. All our yesterdays have merged into to-day. To-day prepares the way for to-morrow, and to-morrow for the day after. Month succeeds to month, year follows year. The infant becomes a child, the child a youth, the youth a man, the man enters on his prime, reaches middle life and then old age, and then death! In that respect we must go forward. But as we grow in years we ought also to grow in knowledge and wisdom, in goodness and in power. We ought to leave behind all that is weak and foolish, sinful and mischievous, and to acquire culture, self-control, reverence for that which is good and holy, kindness and charity, love to God and love to men. We ought, in a word, to become more and more like Jesus Christ, to spend our lives in communion with Him, that at last we may be with Him whither He has gone as our forerunner. In relation to these things God's command is, "Go forward." Now what does that command imply?

I.—It means that *God has made provision for our deliverance—i.e., for our spiritual freedom—so that we shall no longer be slaves, but able to walk at*

liberty. He will deliver us from all that interferes with our progress and thwarts His purpose for our salvation. He will enable you, by the grace of His Holy Spirit, to get away from bad companions, who act as tempters to your soul and induce you to do wrong. He will give you strength to overcome the evil habits into which you may have fallen—slothfulness, self-indulgence, anger, falsehood, dishonesty, irreverence, recklessness, prayerlessness, frivolity, profanity. I know boys who are guilty of all these things, and because of them they are the slaves of sin. These evil habits are becoming to them a second nature, and so long as they last it is impossible for them to go forward. They are dwellers in the City of Destruction. Their nature will always be dwarfed and distorted—a mere wreck compared with what it should be. They cannot deliver themselves. Their old habits, like the Egyptians pursuing the Israelites, are too strong for them ; but God who bids them go forward will conquer all evil for them, and they may if they will become the Lord's free men.

II.—*God has marked out a path for us.* He was not calling the people to a life of haphazard, or commanding them to trust in a chapter of accidents. His plan for them was clearly and distinctly formed, and His purpose stood fast. He knew the way they were to take, and all their steps were ordered by Him. This way was pointed out to them in a remarkable manner. "The Lord went before them by day in a pillar of cloud to lead them the way, and by night in a pillar of fire to give them light." It was not possible for them, so long as they looked to this pillar, to miss their way. If they wandered out of it, it was because, like foolish sheep, they wished to do so, and they had only themselves to blame. Now God has formed a plan for the life of every one of us. The lines are laid down along which we are to move. There is a special purpose in our existence, and for our character and conduct—for the house of our life—He shows us a pattern in the mount, which it is at once our duty and our interest to copy. We are always to follow that which is highest, purest, noblest, and what that is our conscience, instructed by God's Word, will tell us. That Word is a light unto our feet and a lamp unto our path. By reading it we acquire broader knowledge, clearer spiritual insight, and a more resolute will. Our feet are made to step with a firmer tread. Our thought apprehends and reflects the thought of God. We come to look at things from His standpoint, to see them as with His eyes. We may thus have His witness in ourselves, and hear a voice which says, "This is the way ; walk ye in it."

III.—*God will lead us to the promised land,* the land flowing with milk and honey. To this the Israelites looked forward as to their true home. The hope of it fired them with courage and fortitude. They knew that the best was yet to come. There had been imprinted on their minds, in bright and glowing colours, pictures of that fair land, with its vineyards and olive groves, its fruitful valleys and richly clad hills, its brooks and fountains, its goodly cities and comfortable homes. All this was a contrast to the bondage of Egypt and the pilgrimage in the desert, and the anticipation of it was a delight. In our lives it is the same. For those who know not God the

Golden Age is always in the past. But to those who know Him it is in the future. "The path of the just is like the light of the morning which shineth more and more unto the perfect day." The things before are always greater and more attractive than the things behind. At the end of our journeying we shall reach our true home, the Heaven which Christ has gone to prepare for us, the mansions of our Father's house, whose glory no pen can describe and no imagination conceive; sin and sorrow, weakness, weariness, struggle and pain will all have passed away, and we shall enter on that perfect life in which there is fulness of joy. With such a prospect we may well take heart to go forward.

ADDRESS II.

Go forward, then, remembering that God has made ample provision for your deliverance from evil, so that nothing shall be able to hinder you. He has marked out for you a path which He will always make plain, and points you to a land of promise to which He will safely conduct you. You should, in obedience to God, and in reliance on His help start on this path of progress at once. Let there be no delay. Begin to-day. Do not be afraid of difficulties. You will, by God's grace, overcome them, and they will help you, making better men and women of you, giving you pith, persistency, and strength. One of the great needs of our day is men and women with grit in them. We have too many "Pliables," jellyfishes rather than men, who suffer themselves and cause others to suffer because they have no backbone. Face your difficulties boldly and they will vanish. Go forward, keeping always close to your guide and persevering to the end.

Our Golden Age, as I said, is before us. Some people do not think so. They are always lamenting a "Paradise Lost," without any hope of a "Paradise Regained." There is very much in the dull, commonplace lives we see around us, in the low aims, the deadened feelings, and ignoble content of men to sanction the idea that childhood is better than manhood and manhood better than age. Let no one, however, persuade you into the belief that youth must be a struggle, manhood a blunder, and old age a regret.

It is, perhaps, inevitable that as we are brought into closer contact with the responsibilities and burdens of life, and understand more of its sins and sorrows, we should lose our early sprightliness and buoyancy, and become more staid and sober. But we need not become sour, hopeless, and cynical as too many do. We, of course, remember Wordsworth's lines:

"Heaven lies about us in our infancy!
Shades of the prison-house begin to close upon the growing Boy;
But he beholds the light and whence it flows, he sees it in his joy:
The Youth, who daily farther from the East
Must travel, still is Nature's Priest,
And by the vision splendid is on his way attended;
At length the Man perceives it die away
And fade into the light of common day."

I do not deny that it frequently is so, although I am sure that Jesus Christ gives to us something which more than compensates for all we lose. Very often men lose their freshness and vigour through listlessness and indifference, through selfish indulgence, and disobedience to the heavenly vision. Wherever this spirit is displayed it dims the clearness of our sight and brings on a sense of weariness and lassitude. Life becomes tame and nerveless.

Have any of you have seen the song in which Mr. Stevenson laments with exquisite passion the vanished glory of his youth? I lately read it on the waters of the sea he loved, where I saw on every hand the scenery in which he revelled, and was reminded of the stories—some of them weird and thrilling,—which have made him so great a favourite with boys. Among other places I went to Erraid, near the Ross of Mull, which Stevenson not only makes the scene of some of David Balfour's exploits in his "Kidnapped," but has celebrated in a still more pleasing style in his "Memories of an Islet," where he tells us of the building of the noble lighthouse on a lonely rock, Dhu Heartach, some fifteen miles away. I had sailed in a small boat with a friend, the minister of a well-known "Highland Parish," to the lighthouse settlement on a day of wonderful splendour, such as I, at any rate, have only seen in the Highlands, and we were under the spell which held Stevenson as with the power of an enchantress. At more than one point in our sail we saw the islands named in his song, and could not fail to be moved by the simple and fervid passion of words which Nature, not art, had poured forth :—

"Sing me a song of a lad that is gone—
Say, could that lad be I?
Merry of soul he sailed on a day
Over the sea to Skye.

"Mull was astern, Rum on the port,
Eigg on the starboard bow;
Glory of youth glowed in his soul,
Where is that glory now?

"Give me again all that was there,
Give me the sun that shone!
Give me the eyes, give me the ears,
Give me the lad that's gone!

"Billow and breeze, islands and seas,
Mountains and rain and sun,—
All that was good, all that was fair,
All that was me is gone."

Ah, "the lad that is gone"! How many of us have lost him! Some of us never find him again; others have a happier experience when, through their finding of Christ, they find themselves also, and He makes all things new. Christ knows, as no other can know, how much men lose, and how bitterly they must often recall the days that are no more. In the far-off land where

God is not, men must first of all "come to themselves." And, therefore, it is that our Saviour insists, "Except ye be converted, and become as little children, ye shall in nowise enter the Kingdom of Heaven"—as little children, with their simplicity of aim, their docility of spirit, and their innocence of evil. If you could keep your innocency you would keep your freshness and hopefulness. But some of you are already old enough to have lost it. Like the rest of us, you need a Gospel, and, thank God, there is a Gospel that meets your need. Jesus Christ "makes all things new." He will give you something nobler than mere ignorance of evil, which those who have sinned can never have. He will give you a loathing of evil, an aversion from it in all its forms, so that while you know the evil you shall choose only the good. We read of a leprous man whose flesh was restored to him like the flesh of a little child. But better—a thousand times better—than that is the restoration of the child-heart—the heart renewed, the clean heart and the right spirit. There are thousands of men who have gladly testified that to them, because they are in Christ, "old things have passed away, behold all things have become new." As the children of God by faith in Jesus Christ I urge you to "go forward," and then, should you be spared to old age, that old age will be bright, gracious, and beautiful, like the old age of not a few whom we all know, and of whom it is true that

"The soul's dark cottage, battered and betrayed,
 Lets in new light through chinks which time hath made.
 Stronger by weakness, wiser men become
 As they draw near to their eternal home.
 Leaving the old, both worlds at once they view
 Who stand upon the threshold of the new."

JAMES STUART.

NOTES AND COMMENTS.

THE EX-PRESIDENT OF BRISTOL COLLEGE.—So we must now speak of our dear and valued friend, the Rev. James Culross, D.D., who, greatly to the regret of all who know him, has felt constrained to retire from the active duties of his office. In Stirling, London, Glasgow, and Bristol Dr. Culross has ably served the denomination which, more than forty years ago, gladly received him, first into the membership, and afterwards into the ministry of its churches. For more than thirty years the friendship of Dr. Culross has been to the writer of this note one of his choicest privileges. It is a pure delight to recall the occasional exchange of pulpits in the old days, the holiday rambles at the seaside, the mountain climbing, and many a helpful conversation on themes of highest moment. Dr. Culross is a man of absolute simplicity and rare beauty of character, gentle and sympathetic, of fearless integrity and courageous adherence to principle. He has the eye of a seer, the erudition of a scholar, and the fervour of an evangelist. He has shown himself "apt to teach" and wise to direct. Who, then, could fail to esteem and love him? Again and again we have

heard his students speak of him with enthusiasm, and this feeling is by no means confined to the college walls. Dr. Culross is not only a preacher, but an author of repute. His first work, "Mackay, the Martyr of Delhi," was a brief but judicious and sympathetic narrative of a life which too early reached its close amid the tragic events of the Indian Mutiny, and to the memory of which a window was erected in the College at Rawdon. Then came "Lazarus Revived," since enlarged and known under the title of "Jesus in the Home at Bethany"; "Divine Compassion"; "Emmanuel; or, Jesus Revealing the Father"; "The Disciple whom Jesus Loved"; and many others. To the pages of the BAPTIST MAGAZINE Dr. Culross has been a regular contributor, and his contributions have always been welcome. We are glad to learn that substantial public expression is to be given to the esteem in which Dr. Culross is held. There is among us no man more worthy of the very highest regard which can be shown to him.

THE LATE PRINCIPAL REYNOLDS.—Readers of the BAPTIST MAGAZINE will share, with their Congregational brethren, the sorrow occasioned by the death of Henry Robert Reynolds, the revered ex-Principal of Cheshunt College. He was one of the teachers whose influence was far greater than that of men who are more widely known and more frequently before the public. He was a man of choice spirit, of great intellectual force, of exquisite refinement, and intense fervour. Strength and beauty were equally conspicuous in his character. He combined "the culture of Athens" with "the grace of Jerusalem." Few men have penetrated further into the heart of Christian truth. Frail in body, and in constant suffering, he was yet brave and buoyant, his spirit chastened by his trials, and his enthusiasm for Christ intensified by his experience of His presence. To hear him preach in the palmy days of his pastorate at Leeds was, for many a young man, an epoch-making event. What his influence on his students must have been it is impossible to describe. Few teachers in our generation have been so revered and loved, and few will live so long in the memory and affection of pupils and friends. Dr. Reynolds made many valuable contributions to literature. His "Beginnings of Divine Life" and "Notes on the Christian Life" are now, unfortunately, out of print, but there have been few finer sermons published. The volume in the Preachers of the Age, entitled "Light and Peace," does not strike us as being at all equal to them. His "Philosophy of Prayer" and his "Athanasius" are especially valuable books; while his "Commentary on the Gospel of St. John" is, in most respects, equal and in some superior to those of Luthardt Godet, and Westcott. But if we were shut up to the choice of any single volume by Dr. Reynolds, we should select his "Lamps of the Temple," a book which all young men, especially students and ministers, should read—not once or twice or thrice, but again and again.

THE CATHOLIC REACTION.—That there are influences at work in English society favourable to the Papal attempt to re-convert England no sane man

will deny—influences, in fact, which invite such an attempt, and, to a certain extent, ensure its success. One great point of difference between the first and the second fifty years of the nineteenth century is that, in the former, Romanism was found only in the Romish Church; in the latter it is found in the English Church as well. Cardinal Vaughan has again and again gloried in that fact, and bases upon it his hopes for the future of the Romanising process which is going on in England. This is also tacitly acknowledged by the writer of an able article in the current number of the *Edinburgh Review*, on “Manning and the Catholic Reaction of the Time.” There is immense significance in the following contention:—“The real work of the Oxford movement has been done within the Church of England. None of those who went over—not even Newman—have produced, or will produce, any very permanent effect on the mighty organisation which they joined. It has moved, and will move, by its own laws, little affected by anything they may have brought to it; whereas those who did not go over (although personally far less able and interesting than some who did) have by their united efforts produced immense effects.” The “immense effects” are precisely those in which Cardinal Vaughan exults, and because of them Anglicans do not now need to go to Rome for Romanism. Whether they will not have to go ultimately is another matter. We do not believe that Rome will ever recognise either them or their orders, and the probability is that many of them will in the end submit. [Since the above was written the Pope’s Reply to the Anglican Suppliants has been published. As the result of the protracted and “painful” investigation in which he has been engaged the Pope has decided that orders after “the Anglican rite” are absolutely unlawful and invalid. The men who were so eager for his sanction have received a not very gentle rebuff, and are now in a flutter of disappointment. The whole thing is pitiable in the last degree.]

A CHURCH JUSTIFICATION OF DISSENT.—In an article, suggested by the Bishop of Peterborough’s account of the recent coronation of the Czar, contributed to the September number of the *Cornhill*, the *Church Times* discusses the difference in the relations of Church and State in Russia and in England. In Russia the two bodies are regarded as identical, two sides of the same medal; in England, where civilisation has reached a higher stage, they are not. The sovereign is not among us clothed with quasi-sacerdotal authority. The following paragraph is worthy of note; pushed to its logical conclusion it shatters to the ground two-thirds of the arguments which our contemporary week by week advances in favour of the unique prerogatives and special privileges of the Church. “Indeed, it would almost seem hopeless to expect such a submission in religious matters, except in countries where the conception of the dignity of individual existence is as yet in its rudimentary stage. But it is the glory of Christianity to have convinced mankind that each individual is something more than a national item—something more than a factory ‘hand’ or a military cog-wheel—is a *sacrosanct* being, made in the image and likeness of God, the heir of the ages, a conscious fellow-labourer

with God. But just in proportion as men realise the sacredness of individuality, and of conscience as its high-priest and arch-prophet, may we expect to find them differing in their views of their duty and in their conceptions of truth. And this brings us to the paradox that the religious divisions of England are, at any rate, whatever else they may be, an indication of life, even if that life be somewhat exuberant, and apt to clothe itself in perverse forms, and energe in bizarre practices." We are further told that "those who do not wish to see an English State openly declare its indifference to religion must endeavour to convince the majority of the people that the Church of England is the authorised exponent of the Catholic faith in this country (who, by the way, gave the Church of England its authority? It is as the Church of England a mere creature of the State), and is loyal to primitive doctrine and discipline. This is the only Church Defence that has the promise of bearing fruit a hundred-fold. The union of Church and State in England on the lines laid down in Russia is an anachronism, and it is futile to put it before our eyes as an object sought to be attained in the future." But there is more than one anachronism, and we do not need to look to Russia to see this.

NONCONFORMIST DOCTRINE OF THE CHURCH.—It does not follow that Nonconformists, because they reject the Erastian and sacerdotal conceptions of the Church, deprecate that institution altogether, or deny its Divine origin and authority. Neither does individualism, properly understood, clash with the idea of an organised fellowship. Men are individually responsible to God, and because of that responsibility are bound to exercise their own judgment by every right, reasonable and adequate method in ascertaining and carrying out the will of God. Individual fidelity lies at the foundation of social Christianity, and an organised body is made up of individual units, who give to it its character. The *Church Times* is apparently surprised that a writer in the *British Weekly*, in discussing the question of church attendance, should write in what to it is a hopeful strain:—"It is the Church as such that is the object of God's electing love and of Christ's redeeming work; and it is in the Church, and in the Church alone, that the nobler altitudes of the Christian life, the higher visions of the Divine purpose, and the victorious forms of spiritual power can be attained. . . . It is not a matter of indifference whether or not a Christian belongs to the organised fellowship of the Church, and is a faithful and helpful member in his sphere." But there is really nothing new in such language. Readers of Dr. R. W. Dale's works are familiar with it. It has been employed in our own pages again and again, and only a few months ago we inserted a masterly article by the Rev. Henry Bonner, of Birmingham, whose drift was identical. We believe as fully as does the *Church Times* in the Divine authority of the Church; but it is with a difference. The Church, which was divinely founded and divinely inspired, is not the clergy, nor any single community whether lay or cleric, nor a community whose ministers have been episcopally ordained. Still less is it a community which answers to the ideal of the Pope.

It comprises all believers in the Lord Jesus Christ. Insist on that, which is assuredly the doctrine of the New Testament, and there is little risk of unduly exalting the prerogatives of the Church after the manner of Romanists and Anglicans.

THE TURKISH ATROCITIES.—At length the country is thoroughly aroused from its lethargy, and a movement has sprung up which will not cease until the throned Assassin at Constantinople is either brought to his senses and made to desist from his diabolical excesses or deposed. The outburst of popular indignation created by the fresh massacres of Armenians—this time in Constantinople itself, and in sight of European representatives—has had no parallel since the time of the Bulgarian atrocities twenty years ago. The voice of the people is making itself heard, and though many ill-considered and reckless things are said, we cannot but be thankful that so vigorous a protest has been made against the continuance of these hellish iniquities. The agitation, if such it is to be called, is entirely outside the limits of party, Churchmen and Nonconformists, Liberals and Conservatives, alike taking part in it. There are, of course, a few superior persons who stand aloof, as they do from every popular movement, and sneer at the weak philanthropists who care for “those wretched Armenians.” But the heart of the country is sound, and its indignation will not be cooled by cynical sneers. The situation is no doubt grave. The attitude of Russia has complicated matters, and it is perhaps not too much to say that Russia blocks the way. We are reaping now the fruits of Lord Beaconsfield’s ill-starred policy in rejecting the Treaty of San Stefano and substituting for it the Treaty of Berlin. But it should not be above the resources of an English statesman to convince Russia that her suspicions as to our ultimate purpose are groundless. Some agreement must be come to with the Power whose concern in the good government of Turkey is even more close and vital than our own. If Lord Salisbury sets himself to bring about such an understanding he can do it, and we trust that the nation will insist upon his doing it. We have no wish to see Russia enthroned at Constantinople, but better a thousand times that she should realise her hereditary ambition than that this fiendish miscreant should be allowed to satiate his lust. Great hopes are placed on the visit of the Czar to Her Majesty at Balmoral. May they be fully realised. The officers of the Baptist Union and its ex-Presidents have spoken out, and from the pulpits of all the churches there has been given forth “no uncertain sound.” Let us all betake ourselves to more earnest prayer that the God of the whole earth may put forth His power, and cause righteousness, truth, and love to prevail.

THE GOVERNMENT AND THE ENGLISH CHURCH.—Dissatisfaction with the Government on the part of prominent Churchmen still continues, and many of those who, in the interests of clericalism in schools, set every other consideration aside at the last election, are asking themselves whether, and for how long, they are to continue to support a Government which seems quite

unable to redeem one of the most important of its engagements. The *Guardian*, the *Church Times*, the *Rock*, and the *Record* are at one in their protests against the impotence or lukewarmness of Lord Salisbury and his colleagues, and an alliance with the Liberals has been not altogether timidly urged. Sir John Gorst, though not in the Cabinet, has more than once served as a Ministerial barometer. He has been as the straw which shows how the wind blows, and his recent speech at Colchester reveals the fact that Ministers are aware of having lost ground with the Church Party which they are anxious to recover. He was profuse in promises, and assured his "ruridecanal" hearers that the Government would do their utmost to perfect Voluntary schools, &c. Sir John has sufficient "common prudence" to know that the present Government will not last for ever, and he is anxious that his friends should get out of it all that they can. Whether we attach much weight to the opinions of one who was so shamelessly left in the lurch by his colleagues or no, it is evident that we must still be on the alert and prepared to resist the encroachments of the Sacerdotalists. The battle is not yet ended.

EVENTS OF THE MONTH.—The past few weeks have proved a time of great excitement. As we last wrote the nation was watching with deep interest the progress of our illustrious Chinese visitor, *Li Hang Chung*, who must have had his fill of sight-seeing. We are glad that an address was presented to him by the representatives of the various missionary societies, and that "the Grand Secretary" expressed so freely his appreciation of the value to his countrymen of missionary labour.—*The death of the Sultan of Zanzibar* was followed by an attempt at usurpation on the part of Said Khalid, and by the bombardment of the town by British gunboats. For many reasons it would have been well to have made Zanzibar a Crown Colony, and so have secured the thorough abolition of slavery. But on grounds of economy a new "dummy Sultan," Hamid Bin Mohammed Bin Said, has been proclaimed.—*The arrest of the notorious "No. 1,"* and the timely discovery of a dynamite plot which might have spread disaster far and wide, both in England and on the Continent, is a matter for sincere thankfulness. The manner in which the movements of this nefarious scoundrel has been followed since the Phoenix Park murders, fourteen years ago, is a triumph of detective skill, and reflects great credit on Scotland Yard. It is to be hoped that no legal quibbles will prevent the French authorities from extraditing Tynan, that he, with others, may duly be brought to trial in England.—*The death of Prince Lobanoff* removes an influential figure from the stage of European politics. His influence has been the reverse of beneficial. He was the evil genius of Russian politics, and the Armenians, at least, have no reason to lament his removal. The general feeling is that he is well out of the way. As we go to press we hear of *the death of the Rev. J. T. Collier*, formerly of Downton, Wilts, who for nearly half a century has been an ideal village pastor.

REVIEWS.

CHRISTIAN ETHICS: Eight Lectures Preached before the University of Oxford in the Year 1895, on the Foundation of the Rev. John Bampton, M.A. By Thomas B. Strong, M.A. Longmans, Green, & Co. 15s.

THE publication of the Bampton Lectures is still a matter of considerable interest in the theological world, and during quite recent years contributions of considerable value have been made by the Bishop of Ripon, Canon Gore, and Mr. Illingworth. Mr. Strong is, we believe, a younger and less known man, but those who are acquainted with his "Manual of Theology" anticipated from him as Bampton Lecturer a volume which would establish his reputation. Whether these expectations will be entirely fulfilled it is as yet too soon to say. The work as a whole is able and scholarly, the fruit of wide research and patient, philosophic thought, clear and forcible in style, and possessing the power, without which no book can succeed, of compelling attention. It is a valuable apologetic, proving beyond the possibility of dispute the superiority of Christianity in regard both to its ideals and its motive powers. The limitations and consequent failure of the ancient philosophies have rarely been more effectively shown, nor could we desire a clearer statement of the grounds on which the Gospel claims our highest allegiance. Trenchant in argument, concise in narrative, vivid in portraiture, the Lectures are a solid contribution to ethical study. They are not, however, without serious drawbacks. Mr. Strong's conceptions of the Church are, as we hold, unscriptural and invalid, and they unfortunately obtrude themselves at points where they have a weakening and disturbing effect on his argument. Like so many other Anglicans, he places greater stress on the Incarnation than on the Atonement of Christ, and advocates what is now understood as the theology of the Incarnation. His insight into the Atonement is limited, and he fails to understand the regal place which it must always hold in the ethical development of those who are born under a law of sin, and who have to struggle not merely with a sense of imperfection, but with memories of guilt. His estimate of the theology of the Reformation and of its connection with Christian ethics is both defective and unjust. Allow that the Reformation brought in a new individualism, that individualism does not lead to the neglect of the rights of others or obscure our relations to them. The individuality of our religion leads to the observance of all the duties which devolve upon us, individually, in our actual environment, and in the inevitable relations of life, nor is it fair to say that the connection between religion and morality becomes (on Reformation principles) accidental. On the contrary, it is profoundly essential and cannot be ignored without a breach of our responsibility. Mr. Strong's idea of the Church is far narrower than Article XIX. at all warrants, and his frequent talk of the "sects" is weak and illogical. With the main contention of his Lectures we heartily agree—viz., "that the Christian theory of moral life is not merely a new formulation of the old experience, nor merely a restatement of the old truths,

with certain new virtues added ; but a view of life based upon a radically different experience of facts." We are, again, thankful for the conclusive force with which the lecturer has pointed out that the Sermon on the Mount is not the whole of Christianity. If it had been Christ's Gospel the world would still have been in sore plight. It has in it all the notes of a period of transition, looking back upon the past and forward to the future. Alone and in itself, apart, *i.e.*, from the new vital force which centres in the personality and work of Christ, the Sermon on the Mount would minister to despair. To obey it as from without is impossible. We are dependent on the power of the Holy Spirit, which brings us into a new relation to God. The Christian ideal has never, save in the case of our Lord Himself, been realised. We see but a scant embodiment of Christian ethics in the world around us, and this leads Mr. Strong to plead for more stringent church discipline. There is in the chapter dealing with this subject much that we cordially endorse. It is, *e.g.*, perfectly true "that the Christian moral character should be recognised as something perfectly definite and positive, in which the lives of Christian men are to be trained. It is the mission of the Church to produce this character, and the object of all its efforts. If it were to come about that membership of the Church of Christ necessarily carried with it an obligation to pursue this course and to strain every nerve after this ideal, that would mean that the Church had resumed its functions of discipline—that it had again undertaken the extremely complicated and difficult task of bringing men's lives into some conformity with the pattern of Christ." But how far in a National or State Church this can be acted upon is extremely doubtful. At any rate, we are thankful for the courageous recognition of a principle which our Free Churches, with all their defects, strive honestly to carry out. These lectures will greatly aid our highest aim.

THE PULPIT COMMENTARY. Edited by the Very Rev. H. D. M. Spence, D.D., Dean of Gloucester, and the Rev. Joseph Exell, M.A. **PSALMS.** Exposition by Rev. G. Rawlinson, M.A., Canon of Canterbury ; Homiletics by Rev. E. R. Conder, D.D. ; Homilies by Rev. C. Clemence, D.D., Rev. W. Forsyth, M.A., and Rev. C. Short, M.A. Three Volumes. Kegan, Paul, Trench, Trübner, & Co., Limited. £1 10s.

MORE sermons are preached from the Psalms than from any other book of the Old Testament. Every wise Christian teacher makes large use of it in expository readings, in week-night lectures, and evangelistic addresses. Recent criticism—even in the few cases when it has successfully established its positions as to the later date and authorship of the Psalms—has not detracted from the ethical and spiritual value of the book, which, indeed, is largely independent of critical results. Writers like Professor Cheyne have entirely overshoot the mark in their speculations on these questions, much as we are indebted to them on other points. This great work will be a welcome addition to our expository and homiletical literature on the Psalms. Canon Rawlinson's notes are always conscientious and scholarly, never very brilliant,

or startlingly original, but careful, sober, and practical, and such as to bring before us the true meaning of the text. Dr. Eustace Conder was a Biblical and theological student of the first rank, and his Homiletics, treating generally of each Psalm as a whole, are always vigorous and suggestive. The Homilies by various authors are also luminous and pithy, admirable specimens of the way in which the great themes of spiritual life, whether doctrinal or experimental, should be treated in our Christian pulpits. It would be a misfortune and a crime for our preachers to take these Homilies bodily and use them as their own, but they may wisely and honourably gather from them useful suggestions, and learn how to interpret and unfold the rich meaning and frequently hidden allusions of the text. There is in the Introduction no reference to Mr. Spurgeon's "The Treasury of David," to Canon Cheyne's "The Origin of the Psalter," nor even of Dr. Maclaren's "The Psalms" in the Expositor's Bible. In such a work the omission is unaccountable.

ST. AUGUSTINE AT OSTIA. Oxford Sacred Poem. By the Rev. H. C. Beeching, M.A. London : John Lane, The Bodley Head. 1s. net.

MR. BEECHING'S graceful and spirited poem is founded on a well-known passage in Augustine's "Confessions." "It came to pass that she (Monica) and I stood alone leaning in a certain window which looked into the garden of the house where we now lay at Ostia, where, removed from the din of men, we were recruiting from the fatigues of a long journey for the voyage. We were discoursing there together, alone, and inquiring between ourselves in the presence of the Truth, which Thou art, of what sort the eternal life of the saints was to be," &c.—the very passage which, if we mistake not, suggested Ary Scheffer's celebrated picture now in the National Gallery. There are few readers of the "Confessions" who have not felt the spell of this profoundly touching incident. Mr. Beeching's brief *résumé* of Augustine's life, in the days of his recklessness and sin to the time of his conversion, is given with true poetic insight and with finely chastened colours. We are thrilled by the vision of the City of God and long for the realisation of its glory. Imagination and harmony are assuredly not lacking in the stanzas we quote below :—

"Oh, after leagues of dust and sweltering air,
 Like heaven to tired souls this garden green !
 How its soft balm all trouble doth repair,
 Bathed in the shadowy stillness of the scene.
 The shrunken mind grows to her wonted measure,
 As all the senses find their fill of pleasure.

o * e e e e

"O happy Paradise of earthly bliss !
 Take heart of joy, children of God, and shout !
 Yet will that other garden better this,
 Which yonder singing planets ring about,—
 Sweet harbingers, whose love-enflamed breath
 Lights us across the dusky sea of Death.

"They beckon us to unimagined bowers,
 Beauty beyond desire, beyond decay ;
 Where summer parches not, nor rain deflowers,
 And all Eternity is one To-day.
 No need of sun is there, or need of night,
 For 'all is full of God,' and God is Light.

* * * * *

"From Thee is every joy and loveliness.
 When Thou dost call, they wake to life and shine
 As flowers, or sing as birds, and sweetly press
 To their perfection, then as swift decline.
 Yet oft untimely fate cuts short their days,
 Or chance dislimns, dislustres, disarrays.

"But in our souls Thy spirit fashioneth
 The perfect model of their beauty bright,
 Which cannot suffer chance, or change, or death,
 But lives eternal at its beauty's height.
 What though this lily's stem Time's scythe will sever,
 In God and in our hearts it liveth ever.

o o o o o *

"What now remains ? Heaven stoops to-night so near,
 Ev'n now it seems the starry gates must turn
 Upon their hinges, and the King appear
 To judge the quaking world, and bid it burn ;
 Or (dare I hope) to pluck one soul on high
 Before its dew of baptism be dry.

"But that were thankless cowardice to ask !
 Rest before toil—nay, wage for working ill.
 Rather let twice ten years bring each his task
 Of sowing truth the ten years' weeds to kill.
 I sowed full-handed—and weeds prosper well
 In our quick soil, warmed by the fires of hell."

ON HEROES AND HERO WORSHIP AND THE HEROIC IN HISTORY. By
 Thomas Carlyle. With Introduction by Edmund Gosse. London: Ward,
 Lock, & Bowden, Ltd. 2s. 6d.

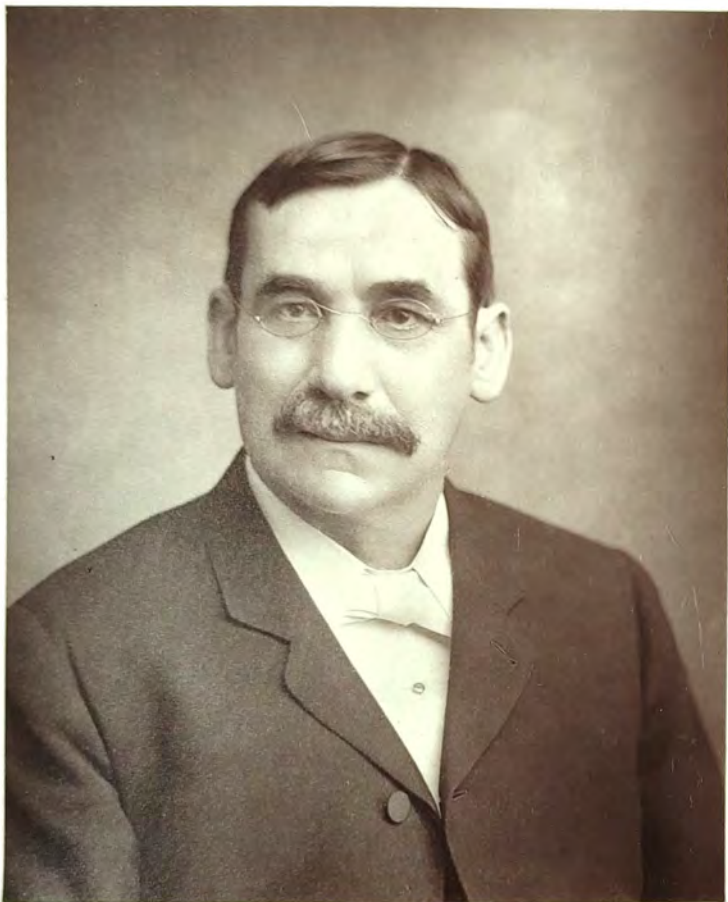
THIS is one of the Nineteenth Century Classics, which we have already com-
 mended as a choice and, in every way, delightful edition of works of which
 every Englishman is justly proud. Carlyle's Lectures on Heroes form his
 most popular work, and are not likely ever to fall into neglect. Mr. Gosse's
 Introduction is sensible and to the point. The frontispiece, from the un-
 finished portrait by Sir John Millais, is specially acceptable.

FROM the Religious Tract Society we have received the following :—(1) *THE ARCH OF TITUS AND THE SPOILS OF THE TEMPLE*, by the late William Knight, M.A., Hon. Canon of Bristol (2s. 6d.), is one of the "By-Paths of Religious Knowledge." Bishop Westcott furnishes a short introduction, in which he shows the immense significance of the Fall of Jerusalem in relation to the Jewish Dispensation, which was passing away, and the establishment of the Church of Christ. The illustrations are of special value.—*OUR JOURNEY TO SINAI: a Visit to the Convent of St. Catrina*, by Mrs. R. L. Bensly (3s. 6d.), is well worth reading, both as a graphic book of travel and as throwing light on one of the most interesting and important discoveries of recent times. The story of the Syriac palimpsest is full of charm. The place in which the discovery was made is vividly depicted.—*THE CROSS IN THE LAND OF THE TRIDENT; or, India from a Missionary Point of View*, by Harlan P. Beach (1s.), is an able survey of India from a religious standpoint, and adds to the value of its information by references to all the best books on the various subjects. It is an exceptionally useful work.—*HOW TO STUDY WILD FLOWERS*, by the Rev. George Henslow, M.A., &c., &c., is intended for the use of schools and private students. Its information is full and varied, concise and well-arranged. It will train all who read it to systematic and accurate observation, and open their eyes to the glory of the world around us.—*THE STORY OF OUR RAILWAYS*, by W. J. Gordon (1s. 6d.), is a capitally written volume—fascinating as any romance. All railway travellers, at least, should read it.—*THE VOICE OF THE PEOPLE: Some Proverbs and Common Sayings, Examined and Applied, with Special Reference to Practical Life*, by Rev. F. Bourdillon, M.A. (2s.). Some twenty proverbs are carefully tested—their virtues and defects weighed. A wise, manly, and valuable book.

THE Bible and Tract Repository in Melbourne, Australia, send out *OUR INDIAN TRIP: Notes and Impressions of a Visit to Mission Stations in India*. By Revs. Silas Mead, LL.B., and W. T. Whitley, M.A. Our two brethren, each holding a prominent position among our Australian churches, wisely determined to see for themselves the actual working of our Mission stations in India, and to satisfy themselves in regard to all points open to question. The results of their investigation were, as we should expect, thoroughly satisfactory. The letters they wrote home have been wisely republished, and we cordially commend them to the attention of all who are interested in this great enterprise. They are full of capital material for missionary meetings.—*THE NINETY-NINTH REPORT OF THE MIDLAND BAPTIST COLLEGE, Nottingham*, contains the address of the Warden, the Rev. Thomas Barrass, of Peterborough, to Preachers, Presidents, and Pastors—full of wise, sympathetic, and practical counsel. The Report is unfortunately disfigured by several misprints, due to a want of revision.—*THE HANDBOOK OF THE BAPTIST UNION OF IRELAND, 1895-96*, contains the address of the President, Dr. Davenport Crosthwaite. It is entitled "A Word to the Churches," and touches with a wise and firm hand matters of urgent moment, especially on the questions of revival, unity, and the instruction of the young.

FROM MESSRS. MACMILLAN & Co., LTD., we have received the POETICAL WORKS OF WILLIAM WORDSWORTH, edited by William Knight—Vol. V., which is devoted to THE EXCURSION, and Vol. VI., containing the poems written between 1814—1820. The Editor's notes are of great value in bringing before us the origin of the poems, and aiding their interpretation. This Eversley Edition is far and away the most beautiful and complete, and will for many a year hold the field.—In the People's Edition of THE POETICAL WORKS OF LORD TENNYSON we have "The Spinster's Sweet-Arts," and other poems.—This month's issue of the "Illustrated Standard Novels" is HELEN, by Maria Edgeworth. Illustrated by Chris. Hammond, with Introduction by Anne Thackeray Ritchie. This is by many considered to be the best of Miss Edgeworth's novels, and in brilliance of description, vividness of portraiture, and buoyancy of spirit it would be hard to surpass it. Mr. Hammond's illustrations are, as usual, delightfully humorous.

HOMILETIC EXPOSITIONS OF ST. PAUL'S EPISTLE TO THE PHILIPPIANS, Sermons, and Leading Thoughts on Texts of Scripture. By Thomas Davies, M.A., Ph.D. London: Richard D. Dickinson. 6s. This work is divided into three parts—the first consisting of homiletic expositions on the Epistle to the Philippians; the second of detached sermons, twenty-four in number, and not unduly long; and the third of leading thoughts on texts of Scripture. Mr. Davies is a careful student of the New Testament, and writes with conciseness and grace of style. He has also a good deal of the Welsh fire; and if such a combination of qualities does not produce good sermons, what will?—A SYNOPSIS OF BUTLER'S ANALOGY. By the Rev. R. O. Thomas. Thomas Murby, Ludgate Circus Buildings. 1s. 6d. The student of Butler's great work will find Mr. Thomas's Synopsis useful and clear. The main points of the argument are well set forth. We are glad to see that the compiler emphasises the fact that it is meant as a companion to, not as a substitute for, the "Analogy." There is in these days too great a tendency to the use of helps, which cannot but be harmful to a student's power of concentrated thought.—WHAT SHALL I TELL THE CHILDREN? Object Sermons and Teachings. By the Rev. Geo. V. Reichel, Ph.D. H. R. Allenson. 6s. The growing attention paid to the interests of the children in the services of the sanctuary is a most healthful sign. This volume is but one of many which the movement has produced. The addresses are simple, direct, and forcible, and the use of the objects indicated—pictures, maps, and models—must be very helpful in arresting the attention of the little ones, though here and there the illustrations exceed the bounds of good taste.—THE EXPOSITORY TIMES. Editor, Rev. James Hastings, M.A. Vol. VII. We need do no more than repeat our former commendation of this ably conducted and helpful magazine. Its monthly "Notes" of recent exposition are as pithy and suggestive as a seeing eye, a sound judgment, and a pointed pen can make them. There are scholarly articles on all the great themes in which Biblical and theological students are interested, sermonettes on the Golden Texts, and brief but helpful reviews of books. Published by T. & T. Clark.



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(Permanent Photo.)

*Your sincerely
H. Warner.*

THE
BAPTIST MAGAZINE

NOVEMBER, 1896.

REV. HENRY BONNER.

THE dear friend and ministerial brother whose portrait is given in this number is, if I mistake not, in his fiftieth year. He was born and brought up in Bilston, which was then and continues to be, though perhaps somewhat improved, one of the dreariest spots in the cheerless Black Country. The poetry of his nature, which is one of the marked features of his thoughts and words, certainly owes nothing to the dull and smoky surroundings in which his early years were spent. But those who have known the true and tender hearts which beat under the rough exterior of those Staffordshire folk, and who know Mr. Bonner, will be ready to believe that he got something better than poetry from his sixteen years of association with them. His religious training was done among Baptists of the old school, Calvinists of uncompromising convictions and sturdy independency, who held on steadfastly to the old paths, resisted all innovations in worship, and hated with a wholesome hatred everything in the nature of priestcraft and secularising ecclesiasticism. Mr. Bonner has left the rigidities and many of the thoughts of that school far behind, but, like many others whose young years were nourished on that strong meat, he has retained the devout religiousness, the fearless honesty, the independence in judgment, and force of original character which it helped to give him.

At the age of sixteen he was transferred by family changes to Leeds, where he came under the teaching and influence of the Rev. William Best, a man whose memory is still cherished dearly by

the Yorkshire Baptists, both for his singular gifts of mind and equally attractive Christian spirit and temper. Through Mr. Best's influence and help, and by the kindly leadings of a Higher power, our friend was persuaded and enabled to enter Rawdon College as a student for the ministry. Those who, like myself, knew him there, were drawn to him from the first, and more closely throughout. His quiet intellectual power, always unobtrusive, but never hidden, his self-restraint in speech, his habits of steady industry, marked him out as a student in every thought and purpose as well as in name; while the genial qualities of his heart, his interest in all that was human, his genuine brotherliness, and the talk—always thoughtful, never wanting in seriousness, yet playful enough with the most innocent humour—gave him a quite exceptional charm of manner which his people at Handsworth feel to-day as his fellow-students felt it then.

His first ministerial experiences were not altogether happy. He was called to the pastoral charge of a church at Rotherham, where he laboured for two years among a people who had Yorkshire wit enough to perceive that there was real power in him, but were hardly sufficiently cultivated to appreciate his fine qualities. It was rough, uncongenial, and perhaps to him disappointing, work, though the fruits of it among those people were greater than he knew, and the discipline upon himself hard, but distinctly helpful. His second sphere of labour was Nottingham, where, as co-pastor with the Rev. S. Cox, D.D., he remained six years. The contrast between the two men in many respects, which it would be, perhaps, invidious to describe, was sufficiently striking to make the experiment of their joint action somewhat curious and interesting. They were both scholarly, thoughtful, and diligent students of God's Word; but their ways of reading it were almost entirely different—one adhering to the letter and the other searching rather for the spirit; and the moulds in which their general thoughts were cast bore so little resemblance that each of them appealed to a distinct and separate class of minds. It speaks well for both men that they worked together without jar, and that their co-operation was always friendly, if not perfectly sympathetic. Mr. Bonner gained for himself a large number of ardent admirers, and by all the people of Mansfield Road was

greatly respected, and is now remembered with affection both for his personal qualities and his helpful teachings.

He left Nottingham to become the first pastor of the church at Handsworth Road, Birmingham, which had just been formed, and which has now been in existence some fifteen years, enjoying his ministry from its commencement until the present time. Here Mr. Bonner has found a work and people after his own heart. A congregation, not imposing in numbers, but exceptionally strong in the intelligence and earnestness of spirit which pervade it, has been attracted to the man and his message. The work has steadily grown; various auxiliary organisations have developed into strength; Bible-classes and societies for young people have been made a special feature; the Sunday-schools connected with the church number now about nine hundred scholars, and in every department there are signs of activity and solid progress. Mr. Bonner's refined and artistic tastes, and devout and reverent feelings, have helped to develop in the Sunday services of the sanctuary an order and ornateness which less discriminating minds would characterise as ritualistic, which more careful and thoughtful minds regard as both pleasing and elevating. A liturgy, partly composed by himself and partly drawn from the best sources, takes the place of extempore prayers, though these are not altogether excluded; and though old-fashioned Baptists like myself still prefer the freer outpourings of the spirit in prayer, we should be wanting in all the best feelings of devotion if we did not both admire and respond to the exquisitely beautiful and heart-searching petitions and confessions which make up this liturgy. The service of song is of the highest order. Mr. Bonner himself possesses musical gifts and tastes which make him the envy of unfortunate and inharmonious natures like my own; and he has given so much attention to this part of divine service that it has attained a degree of excellence at Handsworth Road very unusual in a Nonconformist place of worship.

There are few ministers more fortunate in the hearty love of their people than Mr. Bonner. His words are so true, so incisive, so searching, and so quietly earnest, that they irresistibly lay hold of both mind and heart of the hearers, and make them feel the man behind the message. Everything that he says rings with a

clear and honest note. His thoughts have a philosophic depth, but they are always simple and intelligible. He knows and says exactly what he means, and never fails to make others know it. He is calmly earnest and distinctly forcible, but not impassioned and never declamatory. He has a contempt for all pompous and rhetorical phraseology, and discards all ornaments of speech except those which are unsought, and which spring naturally from his fertile and poetic mind. But there is nothing hard in his style, and it is never dry except to dull and inattentive minds. His words are lighted up with gleams of happy humour; occasionally their force is augmented by touches of half-concealed satire, which are strong enough to provoke contempt for wrong-doing, but too gentle to wound, and they are never wanting in that tenderness which springs from a deep knowledge of human failings and aspirations, and sympathy with human sorrows and needs. He has read widely, with that discrimination and careful selection of the best things written which make for true culture. His illustrations are drawn from nearly every department of thought and life.

Perhaps the most marked feature of his character and teachings is their transparent honesty and severe truthfulness. He is not imposed upon by phrases. He dislikes all exaggerations, and exercises upon his utterances a watchful self-restraint. He takes nothing at second hand, but says only what he has thought, felt, and believed himself. In his religious studies he has gone behind the creeds to the divine quarries from which they were digged; and though he commenced with perhaps little attachment to the creeds, he has found them again in his own prayerful searches, and is now bound more closely than ever to most of what we lovingly call the evangelical truths; while, in his clear conception of the Saviour's redeeming power, and his devotion to the Divine Masterhood, he is all that the most orthodox belief could desire.

But to his people, and to all who know him best, the man is even more than his teachings. The genial, sunny temper; the big heart, all alive with the humanities; the prompt sympathy; the ear open to all who appeal to him; the interest always genuine—never put on—which he takes in the lives and thoughts of others, make friendship with him a thing beyond price, and endear him to

the hearts of all—and they are many—who seek and easily find access to him. His house is a house of mercy to all the anxious and perplexed and troubled in his congregation; his time always too fully occupied by their calls; and they know well that they have in him an adviser whom they may fully trust, and a model pastor.

I may not speak of the lady whom somewhat too late in life he found to share his work and joys, and to round off his life with sweet domesticities; suffice it to say that in gifts of mind and spirit she is in every way worthy of him, and that he could not have made a happier choice. May they long be spared to tread the path of Christian service together, and to adorn the doctrine of their Lord! I have for years regretted that a man of Mr. Bonner's attainments and character should not be more generally known in our denomination. Only once have we been privileged to hear his words read by another, and I think we have never heard his voice at our Union meetings. This is partly owing to his own modest and unambitious nature, but not altogether; and if those who have the management of these things can succeed in bringing him out of his retirement, and making his voice heard on our larger platforms, they will both deserve and gain the thanks of the denomination, and perhaps render a needed service to a brother who thinks quite too little of himself.

J. G. GREENHOUGH.

MESSRS. SMITH, ELDER, & Co. are publishing THE POETICAL WORKS OF ROBERT BROWNING, with portraits, in two handsome volumes, of which the first has just appeared. It is similar in size, type, and general get up to Messrs. Macmillan's one-volume editions of Wordsworth, Arnold, and Tennyson, with gilt top. It is edited by Mr. Augustine Birrell, who prefixes to some of the plays and poems brief notes "explanatory of the characters and events depicted and described, and also explanations of unfamiliar words," &c. The notes on "The Ring and the Book" are to be by Mr. F. G. Kenyon. This is precisely such an edition of Browning as we have long wished to see, and there is not the slightest doubt that it will give a great impetus to the study of, in some respects, the greatest poet of the Victorian era. The volumes are issued at 7s. 6d. each, and a complete set of Browning is now, therefore, within general reach. To study him is indeed a stimulating, healthy, and invigorating exercise.

THE LATE ARCHBISHOP OF CANTERBURY.

THE suddenness of Dr. Benson's death, which occurred while he was on a visit to Mr. Gladstone at Hawarden, has added greatly to its impressiveness, and sent through the entire nation a thrill of surprise and awe. But in the death itself there was nothing tragic. It was a fitting close to a brave, saintly, and honourable life. In the words of his illustrious friend and host, "He died as a soldier," in the very act and attitude of worship, passing calmly from the strife and service of the Church on earth to the rest and reward of the Church in Heaven. Dr. Benson will not take rank with the greatest of his predecessors, but he has achieved a distinguished name, and left a deep mark on the polity of the English Church. He owed his position to his own inherent strength and energy, and not to any adventitious aids of fortune. His first great public work (1859-1872) was accomplished during his thirteen years' headmastership of Wellington College, which he thoroughly transformed, and which by his wise care and strenuous discipline he made a really great school. In 1872 he became Chancellor of the Diocese of Lincoln, and devoted himself to the systematic training of the clergy. He founded at Lincoln a theological college, which still bears the impress of his genius. In 1877 he was appointed Bishop of the newly-formed see of Truro, where he was largely instrumental in building the handsome cathedral, and—a far higher achievement—infused into the Cornish Church new life and devotion. Five years afterwards, greatly to the surprise of the country at large, he was called by Mr. Gladstone to the highest ecclesiastical post an Englishman can occupy, and became, in succession to Archbishop Tait, Primate of all England. That post had been offered to the late Dean Church, and declined by him, and it was on his recommendation that Mr. Gladstone nominated Dr. Benson. Dean Church, in writing to his friend, Dr. Asa Gray, said of this appointment: "Benson is, I really believe, the best choice that could have been made in England. Everything that he has touched he has done well. He is quiet and he is enthusiastic, and he is conciliatory and he is firm . . . But of one thing I am

quite certain, that never for hundreds of years has so much disinterested pains been taken to fill a Primacy—such inquiry and trouble resolutely followed out to find the really fittest man, apart from every personal and political consideration, as in this case. Of that I can bear witness.”

On the whole Mr. Gladstone's choice was more than justified. Dr. Benson proved himself to be as Dean Church averred, “quiet and enthusiastic, firm and conciliatory.” He entered on his duties at a time which was favourable to his conciliatory policy. There was a reaction from the excitement caused by the Public Worship Regulation Act, and a sense of depression due to its apparent failure. Whatever that Act was in conception and theory it was in fact unworkable, and the Evangelicals found to their chagrin that it was powerless to “put down Ritualism.” Archbishop Tait sent from his deathbed—mainly in relation to the disputes in connection with St. Alban's, Holborn—an entreaty for peace, and there was for a time a general disposition to acquiesce. The tranquillity was after several years broken by the prosecution of the Bishop of Lincoln for practices which by the Civil Courts had assuredly been declared illegal. These were (1) the use of lighted candles when not required for the purpose of giving light; (2) adopting the Eastward position during the ante-communication office; (3) mixing water with the Sacramental wine used in the Holy Communion; (4) administering water and wine so mixed to the communicants; (5) standing in such a position during the prayer of consecration as to hide the manual acts; (6) permitting the singing of the *Agnus Dei* immediately after the prayer of consecration; (7) making the sign of the Cross over the people; (8) rinsing the chalice and drinking the ablutions.

There was sad irony in the fact that the Bill which had been initiated by one Archbishop of Canterbury to put down Ritualism was used by another Archbishop practically to encourage it. The first judgment pronounced by a purely ecclesiastical court occasioned both surprise and consternation. Dr. Benson delivered his judgment in November, 1890, and prefaced it with a virtual censure, couched in severe terms, of both sides, and especially, it was thought, of those who had initiated the proceedings. One party in the Church, he said, seemed to spend its time and money in “indecently” hiring

persons to intrude upon the worship of another party for the purpose of espial. Each party was blameworthy—the one for giving, the other for taking, offence in connection with trivialities. Public worship had thus become an occasion for internecine strife instead of a means of promoting the fraternal union of mankind; the time, attention, and money of Churchmen had been diverted from the real contest with evil. High Churchmen had more reason to be satisfied with this deliverance than the Evangelicals, and openly boasted that the Lord had delivered their adversaries into their hands. The judgment declared, *e.g.*, that the use of lighted candles was legal, as also the Eastward position. It was also legal to mix water with the wine if it were done before and not as part of the service, and legal to “administer” the water and wine so mixed. It was further legal to permit the singing of the *Agnus Dei*, but illegal to make the sign of the Cross in absolution and benediction. Confusion thus became worse confounded. The High Church Party exulted, inasmuch as what the judgment permitted was far more valuable to them than what it prohibited, and as it granted by a spiritual court what had never been permitted by a secular one.

The unsatisfactory and mischievous nature of this judgment was commented upon in these pages at the time, and the whole course of subsequent events in the English Church has confirmed the accuracy of our forecast. The Ritualists have triumphed all along the line. The Anglo-Catholics openly boast of the fact that practices which would not have been tolerated during Archbishop Tait's Primacy, and which would have been resisted to the death, are now carried on without the slightest difficulty and as matters of course. Cardinal Vaughan glories in the success of the Romanising process which is going on, and is strong in his triumphant assurance that Anglican priests are being so thoroughly trained in the spirit of the Papal Church that they must ultimately, and in increasing numbers, go over to it. If anyone wishes to estimate the difference in the English Church of to-day and of five-and-twenty years ago let him read Archbishop Tait's letters on Auricular Confession, and the resolute stand he made against that pernicious practice, and contrast it with “Father” Black's recent sermon, in which he exulted in the fact that whereas there were formerly not more than a dozen “priests” in the

Church of England who openly invited and practised Confession, there are now over twelve hundred. This growth in respect to Confession is typical, and it must, in all fairness and honesty, be said that Dr. Benson's Lincoln judgment is largely responsible for it. An appeal made against it to the Privy Council was unfortunately lost. Peace in a church as in a nation is an inestimable boon when it can be honourably secured, but it may be purchased at too high a cost. The Lincoln judgment was emphatically anti-evangelical.

Dr. Benson did much to promote unity between the English Church and its American and Colonial Branches, initiating and presiding over the Pan-Anglican Conference of 1888. He was also the moving spirit in arranging for a Lambeth conference next year, when there is to be a commemoration of the landing of "Augustine of Canterbury" on our shores thirteen hundred years ago—an event to which we trust Nonconformists also will direct their attention and be determined to set in its true light. Romanists and Anglicans will, we may be sure, use the opportunity of glorifying the historic Episcopate, and of enlarging, from their separate standpoints, on the continuity of the Church. But to all this there is, as we might easily show, another side.

Dr. Benson was in private life a man of rare beauty of character—frank, gentle, and generous. All who came into contact with him seem to have revered and loved him. As a politician and an ecclesiastic he was decidedly anti-Liberal. The Parish Councils Bill of the late Government he accepted grudgingly and with reservations, and his attitude on it was far from edifying. He was an active and, at times, bitter opponent of Disestablishment in Wales, and though he more than once bore witness to the value of the instruction imparted in Board Schools, he was one of the most resolute prompters of the Government in their shameful attempt to overthrow the Board School system and to sectarianise elementary education in the interests of the Established Church and its Roman Catholic allies. He was an accomplished if not a great scholar, a diligent and unwearied worker, and a ruler of whom any Church might be proud. Beyond publishing several volumes of sermons and charges, he has added nothing to the literature of our country, though he is said to have left behind him the materials of a really great book on "St. Cyprian." W. H.

REASON'S WARRANT FOR CHRISTIAN FAITH.

BY REV. JOHN THOMAS, M.A.

V.—THE IDEA OF SIN.

IF we were engaged in these papers in a detailed exposition of the great ideas with which we have been occupied, the exposition of the idea of Sin would necessarily have preceded that of the God revealed in Christ, or even of the idea of God in the most general sense. This reflection suggests an important intimation. The *demonstration* of the credentials of the Christian Revelation must not be confounded with the full *exposition* of its contents. It is possible to show that the deep general foundations on which the facts of Revelation are built are securely grounded in Reason without unfolding all the opulent contents of these facts. It is, of course, to the former of these ends we have directed these papers. The analysis we have given of any fact of Revelation must not be taken to convey our idea of all that is involved in it, but only our conception of those foundation principles upon which all the other truths are upreared. The task of deducing all the rich content of the Christian Revelation is obviously at present out of our range, though we trust we shall not have been unfruitful in suggestions for the performance of such a task.

For a complete *exposition* of the Revelation of God in Christ the idea of Sin must be already established in our mind. For this revelation has, as one of its fundamental objects, the making of atonement for the sins of men. In fine, the complete task of exposition, as distinguished from demonstration, from the standpoint of Reason, requires that we should first of all lay down, as we are now doing, the general foundations of the fundamental Christian ideas, and then recombine all these ideas so as to build them into living completeness and unity. Our present purpose is one of *demonstration*, and for this purpose it was necessary to examine the idea of the human spirit and the fundamental Christian conceptions of God before we could satisfactorily show Reason's warrant for the idea of Sin.

It will be well for us first to examine the nature of the attempts that have been made to deny the nature of Sin, and to explain it away. We may broadly divide these attempts into three classes—the Metaphysical, the Scientific, and the Theologico-Rationalistic.

Of the first of these, the Metaphysical system of Spinoza is sufficiently typical to enable us to see the general assumptions on which such denial depends. The problem of Metaphysics is to find an ultimate unity in which all the facts of the world can find explanation and reconciliation. Owing to the profound dualities that confront human thought, this is obviously a task of vast magnitude and difficulty. At the bottom of them all lies the stupendous opposition between thought and things, between the Infinite and the Finite. Now, there are three possible ways of seeking for these an ultimate metaphysical unity. The first is, by reducing thought to things, and so denying the existence of the Infinite as at all distinguished from the Finite. In that case, of course, the idea of Sin, since it involves a direct moral relation of the human spirit to the Infinite, disappears as a delusion. But we have already shown, in our paper on the idea of the human spirit, that Materialism is altogether discredited by the voice of Reason, that its Metaphysic is irrational.

The second way of seeking a solution of the mystery of the world is by asserting the *Infinite as all*, and denying to the finite world any real being. *All that is* is only a manifestation of one unsundered Infinite, and all finite perceptions and feelings are only a delusion. This is the Spinozistic or Pantheistic solution, and in it, of course, all finite freedom, and even all finite being, in any sense that is worth mentioning, of necessity disappear. Sin there can be none, for there is no one capable of committing it, except the Infinite itself. But can such an arbitrary explanation of the world by any stretch of charity be called Rational? What Reason demands is an *explanation* of the Finite, not an elaborate *denial* of it, which first professes to give it an airy existence and then scornfully blows it away. Whatever else Reason declares, it asserts that this earthly life of ours is real. It declares that we men are real moral individuals, no less real now than the Infinite that gave us birth. So the fantastic denial of moral individuality outside of the Infinite must be set aside as irrational.

The Scientific denial of the idea of Sin has taken various forms. in the course of its history, but its present pre-eminent form is related to the Scientific hypothesis of Evolution, and we shall therefore confine ourselves to that. In this there will be no omission, for the principle of Evolution involves all the other sources of attack. The real substance of Scientific Evolution consists in this, that very important indications have been found to suggest that the higher products of nature did not spring out of the Infinite ready-made, but moved upward through lower stages of being. From this certain *inferences* have been drawn which must be very strongly distinguished from the *facts* that have been observed, and from any rigid scientific interpretation of these facts. It is inferred that all things—taken in the whole—are at every step making real progress, the very form of which is forced upon them by infinite necessity. Such an inference makes man's life, like everything else, the child of inexorable necessity. It will be easily seen how arbitrary this assumption is, and how absolutely unwarranted by the simple facts of Scientific Evolution. But not only is it unwarranted. As soon as it is tested by the great moral principles we have already found asserted by Reason, it is utterly annihilated. To speak of a moral life altogether determined by infinite and eternal necessity is nothing less than an absurdity. As our deepest Reason assures us, we are capable of moral life, because we are morally free. Only when Science forgets itself and becomes unscientific can it deny the moral freedom of the human spirit.

The theological Rationalists need only occupy our attention for a small moment. For as a rule their chaotic utterances are made up of a hash of bad Science and worse Metaphysic. They talk about a "Fall upward," or a "Fall out of the condition of the brute into that of a moral being," as though there could be any question of a "Fall" at all unless moral life were already present. Such talk is simply a new and absurder hash of the illegitimate consequences from the data of Scientific Evolution which we have already animadverted upon. There is, further, a great deal of aimless and haphazard talk about "our dear Father in heaven who will be certain to lead everybody to a desirable destination," while our sins are treated as "necessary, but unfortunate weaknesses," for

which God, and not we, requires forgiveness. I suppose there is some confused and fantastic Metaphysic underlying these random chatterings, but the whole thing is a chaotic jumble in which it is impossible to discover any real order or depth of thought. In as far as any sense can be got out of this nondescript compilation we have already demonstrated its untenableness. For the rest, Reason can only ignore those that do not pay her the respect of entering into her territory.

Now, coming to the positive side of the question, it is clear enough that moral freedom involves at least the *possibility* of sin. We must reverently assert, even concerning God, that, though His moral grandeur and omnipotency make sin for Him practically impossible, yet even He must have freedom of choice; for otherwise He would be simply an infinite Automaton and not a moral Being. In a finite creature it is not difficult to see that this practical impossibility vanishes. Here the possibility of Sin assumes a practical shape and threatens practical issues. So the possible intrusion of sin into human life is emphatically asserted by Reason.

There is no need, therefore, to explain away patent and far-reaching facts of life in deference to the authority of Reason. Every Metaphysic that denies human freedom is doomed to destruction whenever earnest men stand, like Kant, in the presence of the infinite majesty of the moral law, and so recognise both their own freedom and the Infinite that rings them round at the same moment. But in this same consciousness is fixed, as universal and as immutable as the moral law itself, a clear consciousness of Sin, so that precisely the same Reason that declares the sovereignty of the moral law declares the fact of sin in human life. Nor can there be any delusiveness in this, for the more fully it is examined the more clearly does it establish itself in Reason. For the consciousness of Sin is no eccentric product of morbid or disordered minds. It is found throughout the human race in all nations and amid every variety of temperament and character. Wherever there is the consciousness of a moral law there is a corresponding consciousness of Sin. As the moral intuitions become fainter, the consciousness of Sin grows fainter also, and as the former increase in clearness and power so does the

latter. In fine, the moral law itself affords no clearer evidence of its truth to Reason than the consciousness of Sin does. And we have seen in a former paper how firmly established in Reason is the moral nature of man.

Nor is the evidence of this sense of Sin lessened by the cultivation and development of human life. On the contrary, the nobler the intuitional powers of the moral life, and the greater the spiritual forces that are developed, the intenser becomes the consciousness of Sin. With increasing clearness of vision, and a deeper self-knowledge, this characteristic consciousness of the human spirit becomes greatly intensified; so that the noblest saints are ever the humblest penitents. The tribe that lives a little higher than the brute feels but little of failure and sin; but the nation that has been lifted high through the revelation of Christ into God-likeness has an ever-growing sense of violated moral law. Far from losing our sense of Sin by true development of life, we are being ever plunged more deeply into it.

There are cases, no doubt, where it may seem that increase of knowledge lessens the consciousness of Sin. We see such a lessening in the present day in coincidence with an increase of a certain kind of knowledge. But a closer examination will show that this spread of knowledge is very patently characterised by lack of depth both in life and thought. And it is to this lack of depth, and not to the spread of real knowledge, that the fading consciousness of Sin is linked. The theorising intellect may sometimes, with false views of God and the world, cause a general lowering of moral intensity among a people, and with that lowering the consciousness of Sin will also grow less. But in all true moral development, whether in nations or individuals, history abundantly assures us that the sense of Sin is an ever-increasing quantity. To the souls that act as purest mirrors for themselves, their own selves look most deformed.

To explain this consciousness of Sin as a growth from something else is impossible. It is the idea of moral obligation unfulfilled, and cannot be deduced out of anything of a different kind. Nor can the idea of moral obligation be evolved out of anything simpler. Herbert Spencer and others may go on as long as ever they please in showing that certain tendencies to certain actions are gradually

evolved by heredity, and that these correspond to the general moral code. But tendencies to action, evolved or otherwise, are a very different thing from the idea of moral obligation, from the all-potent "ought" which holds the human spirit in its grip. The idea of moral obligation cannot be created by any number of tendencies, and cannot be deduced from anything but itself. It is an ultimate authoritative fact in the life of man. Thus the consciousness of Sin is fixed in an ultimate and fundamental relation of the human spirit.

In the last place, the consciousness of Sin is quite distinct in its character from the simple human aspiration for progress, though some would uncritically confound them together. The consciousness of Sin is the sense of a violated moral law. The aspiration for progress is related to a sense of limitation. The feelings and the resultant actions are quite different in the several cases. In the consciousness of Sin the feeling is one of grief, and the action one of self-humiliation. In the aspiration for progress the feeling is one of desire and gratitude and hope, and the action one of strenuous and glad endeavour. The two consciousnesses often mingle in a way that is to the advantage of both; but it is important that we should not fall into the mistake of regarding them as identical, and so foolishly think that we can reduce the sense of Sin to the more agreeable terms of non-penitential aspiration for progress.

We have now shown that the consciousness of Sin cannot be legitimately negated by any Metaphysical, Scientific, or Theologico-Rationalistic theories; that it cannot be deduced from anything that would alter its fundamental character; and that it cannot be identified with anything that would give it a different complexion. We have seen that it is inseparably fixed in man's consciousness of the moral law, so that it grows stronger and stronger with the growth of moral intuition. And we have also seen that all true development in human life, whether national or individual, accredits its truth with greater clearness. It is no rash claim, then, to assert that the Christian consciousness of Sin is set in the truest Reason. Upon this fact of Sin, then, and not upon shallower interpretations, rests the truth concerning Calvary. In the Cross Reason and Love, Truth and Mercy, clasp hands together.

THE BAPTIST UNION MEETINGS IN BRISTOL.

IT may be an open question whether the attendance at the meetings of our autumnal assembly is increased or lessened when, as was the case last October in Portsmouth, the brethren are favoured with clear skies and bright sunshine; but there can be no question that the weather, during the meetings of the Union last month in Bristol, was the most stormy and tempestuous we have had for many a long year. With a cold, blustering wind and drenching rain there was but little temptation, even for the most robust minister or delegate, to stroll on Clifton and Durdham Downs, or to explore the beauties of the Leigh Woods and Nightingale Valley. Perhaps that was one reason why all the meetings were so crowded; but however that may be, it is the fact that, for numbers, enthusiasm, and that sympathetic earnestness and warmth which crowded audiences always inspire, the gatherings at Bristol have seldom or never been surpassed.

The Mayor's reception on Monday evening, and the meeting which followed in Colston Hall on behalf of our Home Missionary and Church Extension work, were a most hopeful beginning. The present Mayor of Bristol, Mr. W. H. Davies, is himself a Nonconformist, and welcomed the Union not only with official courtesy, but with the generous appreciation of one who is in perfect sympathy with the efforts of all who are striving to promote the strength of free evangelical religion in our villages, and the response given to the Mayor's welcome by the Rev. E. G. Gange was quite as appreciative and brotherly. The first address, by the Rev. R. C. Lemin, of Bradninch, on the "Church in the Village," was not the sort of address one expects from a village pastor; it was a thoughtful, carefully prepared, and well-read plea on behalf of village life in general, and for the support of village churches in particular. The Rev. W. A. Mursell, who followed with another paper on "The Romance of Church Extension," met with a hearty reception, and his bright, epigrammatic sentences and touches of humour reminded many of his father, and some (over whose "heads are sprinkled the snows which summer sun will

never thaw") of his grandfather. Beginning with the expression of regret at the absence of the "Shakespeare" of the Church Extension movement, he went on to give a very cheering and hopeful account of the work in the new chapel at Blackburn. The Rev. Dr. Berry, of Wolverhampton, whose subject was "Free Church Work in Rural England," had more to say about Free Church work than about the special condition and needs of village churches. Nevertheless, it goes without saying that he gave a most able and interesting speech, and his sharp sarcasm at the pretensions of the sacerdotalists elicited hearty applause. Whether his somewhat optimistic conclusion that sacerdotalism is on its decline in this country is justified by the facts is a matter on which, we imagine, there will be considerable difference of opinion.

As on former occasions, Tuesday was devoted to the work of our Foreign Missions. There is the less need to say much about the interesting engagements of the day, as the particulars will be found in the *Missionary Herald* at the end of this number of our magazine. There were early morning sermons to young men and young women by the Rev. Arthur Mursell, at Bedminster, and the Rev. F. Jackson, M.A., at Tyndale Chapel, Redland. These were followed at ten o'clock by a missionary designation and valedictory service in Broadmead Chapel, to bid farewell and God-speed to some who are leaving England to commence work on the foreign field, and others who are returning, after furlough, to their special scenes of labour. Mr. W. R. Rickett presided, and spoke in his usual quiet, weighty manner of the kind of men needed for missionary work, and pointed out the necessity for increased contributions to the Society's funds. One by one the brethren gave brief speeches, and then Dr. Landels ascended the pulpit and gave the valedictory address. The departing brethren were commended to God in prayer by the Rev. J. R. Wood. The whole service was hallowed and impressive, and the gracious memory of it will long linger in the minds and hearts of those who were present. In the afternoon there was a public service in King Street Chapel, when the missionary sermon was preached by the Rev. Dr. Monro Gibson, of London, who took as his special subject "The Priesthood of Believers." The proceedings of the day were closed and crowned by a large and enthusiastic meeting in the Colston Hall, at which

Mr. Edward Robinson, J.P., presided, and addresses, descriptive of mission work in China, in India, and on the Congo, were given by our brethren the Revs. T. Richard, R. Spurgeon, and J. H. Weeks.

On Wednesday morning, at the first session of the Baptist Union, there was a crowded gathering in Broadmead Chapel, when the address of the President held the close and rapt attention of the assembly for quite an hour and a half. Mr. Tymms gave the second part of the subject he had discussed at the Spring Meeting in London: "Authority, True and False." The address was extremely well received. Before Mr. Tymms had read many paragraphs it was distinctly perceived that he had a clear mental grasp of a great subject, and was unfolding it with a lucid eloquence that made every point both plain and telling. Many a pithy phrase that lit up and popularised the argument, which will not be found in the printed copies, was interjected on the inspiration of the moment. It was universally felt that Mr. Tymms had well sustained the best traditions of the Chair. At the close of the address there was a resolution of congratulation to the Queen on her extended reign, and the assembly spontaneously sang a verse of the National Anthem. The next business was the reception of delegations from public bodies in Bristol. One was from the local Free Church Council, the members of which crowded and overflowed the platform. The address, read by the Rev. P. W. Darnton, and the two speeches of the Rev. Urijah Thomas (Congregationalist) and the Rev. W. Perkins (Wesleyan Methodist) gave most hearty expression to the growing brotherly feeling among the members of the various Free Churches, and a warm welcome to the Union on its visit to the ancient city. After words of generous appreciation and brotherly sympathy, spoken by the Free Church Delegates, the statement by Dr. Glover that he was charged with "a kindly message of welcome" from the Dean and Chapter of the Cathedral seemed to be rather tame. Further delegations from local temperance societies completed the programme of the first session.

At the second session, held in the afternoon, the assembly was deeply interested by the account of the work of the London Deaconesses' Home and Mission, given by the Rev. E. Henderson and "Sister Daisy." The story of the latter concerning the condition and the need of the people in the poorest dis-

tricts of the great city, and of the joy of working among them, was earnestly and touchingly told, and listened to with deep, sympathetic attention. Dr. Booth then read a paper on "The Responsibility of the Churches for the Religious Training of the Young," and was followed by the Rev. W. J. Henderson, B.A., Principal of Bristol College, who gave a bright, racy address, dealing mainly with the duty of ministers, and the Rev. A. Rollason, of Saffron Walden, who laid stress on the duty of Church members to help in the work of teaching the children. At six o'clock there was a service for children in the City Road Chapel, conducted by the Rev. Carey Bonner, of Southampton. The day closed with public worship and the Lord's Supper at Broadmead Chapel. The sermon of the Rev. James Thew, of Leicester, on the necessity for dealing with individuals in relation to their spiritual condition and need, "warning every man and teaching every man," was characterised by much impressive force and a persuasiveness that was not only earnest, but gracious and tender. It was a sermon that will long be remembered. The subsequent address of the Rev. T. Phillips, B.A., of Kettering, was well adapted to the occasion and earnestly delivered, but, though not too long in itself, it had the effect of unduly prolonging the service, which, toward the close, was somewhat marred by the fact that many had to leave before the concluding hymn was sung.

Thursday began with an early morning service at King Street Chapel, when the Rev. J. Thomas, M.A., of Liverpool, preached a thoughtful and eloquent sermon on "Time and the Human Spirit," from the words, "A day in Thy courts is better than a thousand." The third session of the Union, which commenced in Broadmead Chapel at ten o'clock, was devoted mainly to the discussion of public questions. Primary National Education, the Turkish Atrocities, and Temperance Reform were successively dealt with. Two very effective speeches in support of a resolution on the first subject were delivered by the Rev. G. H. James, of Nottingham, and the Rev. J. Wilson, member of the London School Board, and it was unanimously adopted without further discussion. Before proceeding to the next question the assembly performed the pleasant duty of passing a resolution of cordial thanks to the friends of all denominations in Bristol for their

“abounding hospitality” to the members of the Union during its sessions. On the resolution condemning the Turkish atrocities there arose a somewhat excited and breezy discussion. In its original form, as moved by the Rev. E. G. Gange and seconded by Dr. Glover, there was a clause asking the Government “especially to reconsider our recent policy in Egypt and Cyprus, which has naturally awakened the distrust and dislike of Europe.” This was objected to by the Rev. J. Moffat Logan, who moved an amendment embodying the objection. After a good deal of discussion it was agreed that the clause should be deleted, and a resolution simply expressing shame and sorrow at the atrocities, and assuring the Government of strenuous support in any well-advised effort to terminate the misrule under which the Turkish Empire has so long groaned, was carried unanimously. The resolution on Temperance Reform was unanimously adopted without discussion. The time was now so far advanced that the reading of the paper on “Hindrances to Spiritual Life,” which had been prepared by the Rev. F. J. Benskin, had to be postponed till the Spring meetings, and the session was brought to a close by a devotional address delivered by the Rev. S. Newnam, of Yeovil.

In the afternoon there was a deeply interesting meeting of the Zenana Society in King Street Chapel. The chair was taken by Mrs. Hosegood. Mrs. Daniel Jones spoke very touchingly of the condition and need of the women of India; the Rev. J. P. Bruce, B.A., showed how great was the necessity for educational work among the women and girls of China; and Mrs. Bayley told, in an earnest and pathetic manner, of the somewhat singular way in which she had been led to devote herself to the work of foreign missions. The whole meeting was pervaded by a tone of deep earnestness and of spiritual consecration.

The great closing meeting on Thursday evening was wonderfully bright and enthusiastic. Broadmead Chapel was crowded at the time of commencement, and arrangements had to be made for an overflow meeting in King Street Chapel, and each of the speakers went from one meeting to the other. That at Broadmead was presided over by the Rev. T. V. Tymms. The Rev. J. Bradford, of London, spoke on “The Attractions of Nonconformity,” and showed that our fathers were driven from the church by spiritual hunger,

and went to the village conventicle that they might break the bread of life. The subject assigned to the Rev. J. G. Greenhough, "The Positive Witness and Work of the Free Churches," was a very congenial one, and he was thoroughly happy in his repudiation of the negative terms Nonconformist and Dissenter. "None of your Dissenters for me," as a dear old lady said; "I have always gone to the Baptists," was one of the points of his bright, humorous, and most earnest speech, which delighted the crowded audience. The Rev. J. Hirst Hollowell, of Rochdale, followed with a speech that rippled and sparkled from end to end. His subject was, "Why we will not surrender England to the Priests." Mr. Hollowell is a master of popular platform oratory, and the audience was again and again convulsed with laughter by his caustic humour, as he unfolded reason after reason for resisting the encroachments of priestism.

Other meetings were held in connection with the visit of the Union to Bristol—those of the Baptist Total Abstinence Association, for example—which there is no space to describe; but a word must be said, in closing, of the exceedingly interesting gathering in the College, at Stoke's Croft, on Wednesday afternoon. Dr. Culross is retiring from active public work, after forty-five years of service in the ministry, during thirteen of which he has been the Principal of the Bristol College, and his many friends, both in England and Scotland, resolved to present him with a substantial testimonial as the expression of their appreciation and regard. The gift, which amounted to something over seventeen hundred pounds, was presented by Dr. Glover, who remarked: "We feel grateful to Dr. Culross, and grateful to God for him." This is a sentence which will be endorsed by all; we are grateful to the servant for the simplicity, fidelity, and whole-heartedness with which he has devoted himself and his gifts to the service of the Lord, and grateful to the Lord for the rare gifts with which He has endowed His servant. We glorify God in him.

W. H. KING.

Mr. ELLIOT STOCK has sent out cheap (shilling) editions of TALKS WITH YOUNG PEOPLE ON THE PSALMS, by C. H. PERRY, and PLAIN TALKS ON PLAIN SUBJECTS, by F. A. REES. Both books deserve a wide circulation.

WITNESS OF HISTORY TO BAPTIST PRINCIPLES.

BY THE REV. W. T. WHITLEY, M.A., LL.M.

PRIVATE JUDGMENT (*continued*).

THUS by the theory and practice of all Protestants of the sixteenth and seventeenth centuries, by the theory of the Baptists, it is shown that the principle of liberty of conscience was distinctly Baptist then. The more pleasurable task remains to trace how the same doctrine was taught by others, especially Quakers, until we may say that to-day it is accepted as a cardinal Protestant principle.

Strangely, the first recognition of it appears with Roman Catholics.* Lord Baltimore had in 1632 been made Governor of Maryland, in America. To secure toleration for his own religion he framed the oath for the Governor and Council thus: "I will not discountenance any person professing to believe in Jesus Christ for or in respect of religion." More, people calling one another heretic, Puritan, Jesuit, or any other bad name, were liable to fine or imprisonment.

Chillingworth, who was Puritan, Romanist, and Anglican successively, pleaded in his "Religion of Protestants,"† "Restore Christians to their just and full liberty of captivating their understanding to the Scriptures only." Hales somewhat agreed. Jeremy Taylor devoted a whole treatise to the "Liberty of Prophesying," *i.e.*, preaching; he claimed toleration for all opinions not leading to open acts harming the State. John Goodwin, an Arminian Independent, wrote in 1644: "If by a toleration the argument means a non-suppression of such religious sects and schisms by fining, imprisoning, disfranchising, banishment, death, or the like, my answer is that they ought to be tolerated."

An Act of 1650 repealed all the Acts of Uniformity,‡ but still compelled attendance on religious worship of some kind. In 1653 the Council of State abolished compulsory conformity,§ and protected all Dissenters in their faith and worship. But from this

* Stoughton, "Religion in England," II., 450—461.

† *Ibid.*, 19.

‡ *Ibid.*, 335.

§ *Ibid.*, 81.

liberty all Papists and Prelatists were expelled, and they were excluded from Parliament and disfranchised. The Presbyterian ministers next year tried to limit this liberty further, but failed.* Baxter was extremely angry, and protested: † “I abhor unlimited liberty and toleration of all, and think myself easily able to prove the wickedness of it.”

Sir Harry Vane wrote in his “Meditations” the next year: ‡ “The province of the magistrate is this world and man’s body, not his conscience or the concerns of eternity.” Yet in 1656 Cromwell forbade ejected ministers § to act as schoolmasters or conduct services! Vane wrote a remonstrance, and asked: ¶ “Why shouldst thou set at naught thy brother in matters of his faith and conscience, and herein intrude into the proper office of Christ?” To Cromwell’s disgrace he summoned Vane for this, failed to get a bond that he would not disturb the peace of the commonwealth, and sent him to prison. Yet in September ¶ he opened Parliament with a speech claiming liberty of conscience to all who continued quiet and peaceable; while in December he wrote to Cardinal Mazarin ** declining to tolerate the Catholics. In the Petition and Advice of 1657 toleration was granted to all Trinitarians accepting the Bible. In settling the affairs of the American colonies †† the question was rather evaded; Barbadoes sought liberty of conscience, Virginia obtained it, the Puritans denied it in Maryland, but Cromwell’s commissioners hardly spoke on the subject. In correspondence with European magnates Cromwell claimed liberty of conscience and freedom of worship for Protestants in Piedmont and Languedoc.

All this came rapidly to an end at the Restoration. From Breda Charles II. promised toleration and indulgence for tender consciences; his second declaration receded somewhat; the Savoy Conference threw over the Independents, Baptists, Quakers, &c.; the Act of Uniformity ejected all Puritans. Within twelve years a whole series of oppressive Acts were passed, expelling all but Episcopalians from Church office, silencing them, and forbidding

° Stoughton, 99.

§ Stoughton, 112.

** *Ibid.*, 136.

† Armitage, *Op. cit.*, 556.

¶ *Ibid.*, 125.

†† *Ibid.*, 470.

‡ Skeats, *Op. cit.*, 46.

¶ *Ibid.*, 131.

them to live near towns, forbidding Nonconformists to hold municipal, civil, naval or military office, or meet for worship.

When James II. came to the throne, and these Acts hit at his own religion, he showed himself more liberal. He at once set free all religious prisoners,* and announced in 1687: "It was always my principle that consciences should not be forced, and that all men ought to have liberty of conscience." His Declaration of Indulgence was however illegal, and many declined to use it. Penn, the Quaker, set forth as the first fundamental of his government in Pennsylvania: "Every person shall enjoy the free profession of his faith, and exercise of worship as every such person shall in conscience believe is most acceptable to God."

When William of Orange, a Presbyterian, landed in 1688 he declared † that he would suffer all who would live peaceably to enjoy due freedom of conscience. The peers at London, headed by six bishops, re-echoed the same. During the settlement that followed ‡ John Howe pleaded for the rights of Dissenters, but they were only scantily recognised in the famous Toleration Act of 1689. This tolerated no dissent from doctrines, and left Dissenters excluded from office, but compelled to support the Established Church. It did, however, end the system of imprisonment and death for entertaining religious opinions other than those patronised by the State.

About the same time John Locke, the philosopher, was pleading for a much wider toleration. His first essay was written in 1667 and argued the right to universal toleration for speculative opinions and Divine worship; he excepted Papists because they refused to tolerate others. In 1685, when in Holland, he published a Latin letter on the same topic, which when translated into English had a great circulation. Another letter of 1690 was called out by antagonism, and such controversy arose that a third letter was needed in 1692, and a fourth in 1704. These letters, with the essay, remain still as models of argument on the topic, and are the first that became classical.

Yet so little were the rights of conscience understood that the Presbyterian and Independent ministers § petitioned William in

* Skeats, 64.

† *Ibid.*, 80.‡ *Ibid.*, 104.§ *Ibid.*, 146

1697 to prevent the printing of Socinian books! This was done next year, and heavy penalties enjoined on any Unitarian author or preacher. In 1703 the reaction was so strong that Defoe, the Dissenter, deceived the High Churchmen with a satire, "The Shortest Way with the Dissenters," abounding in passages such as "Let the obstinate be ruled with a rod of iron." For this he was fined, pilloried, and imprisoned. Bishop Burnet, however, the same year* defeated another Bill aimed at Dissenters with a noble speech, wherein he said that liberty of conscience was a right of human nature antecedent to society. The Bill passed in 1711; and another in 1714, which happily remained a dead letter.

In 1717 Hoadly, Bishop of Bangor,† attacked the laws which limited the civil rights of Christians merely for their opinions. For three years he earnestly contended for complete liberty of conscience, did actually obtain the repeal of some oppressive Acts, and was seen to be aiming at the disestablishment of the Church. His doctrines excited great alarm, and in turn he quietly subsided.

In Dissenting circles ‡ questions of property arose to darken the principle. Inroads of Socinianism about 1719 caused a proposition in London that certain articles and catechetical answers be imposed as a test creed. This was accepted by a minority of 69 to 73, and thus the doctrine of religious liberty was wounded in the house of its friends.

The great revival headed by Whitefield and the Wesleys was marked by serious intolerance on the part of the mob, often headed by so-called Christian ministers. The missionaries, however, were not forced into intolerance in their turn. When Wesley organised his societies it was on very broad lines indeed. In his works, VII. 321, he wrote: § "They do not impose any opinions whatever. People might hold particular or general redemption, absolute or conditional decrees. They think and let think." Elsewhere he wrote: "The Methodists alone do not insist on your holding this or that opinion. I do not know any other religious society, ancient or modern, wherein such liberty of conscience is now allowed or has been allowed since the age of the Apostles."

* Skeats, 170.

† *Ibid.*, 220.

‡ *Ibid.*, 244.

§ *Ibid.*, 312.

In 1739 Dr. Watts published an essay * on "Civil Power in Things Sacred." In this very careful production he maintained that no civil ruler has any right to require or command the people to profess or practise his own religion, nor to levy tithes or other compulsory dues for its support. This essay was the first formal impeachment by any Congregational minister of the principle of Church establishments. The other side was taken by Doddridge the Dissenter, and Warburton the State Church minister. The controversy widened, and brought forth a work by Micaiah Towgood, a Presbyterian minister,† who exposed at much length the incompatibility of Scriptural churches and State establishments. His work has been often reprinted during a century, and may be regarded as classic.

The headway made by the principle of freedom of conscience ‡ is seen in the fact that George II. stopped a prosecution of Doddridge under the Test Act, saying he would have no persecution for conscience sake. So much might have been expected from a man who himself had been bred a Lutheran.

A great law case § concluded in 1767 settled the right of Dissenters to be freed from certain heavy fines inflicted by the City of London. Lord Mansfield, in delivering final judgment, not merely pronounced religious liberty to be the law of the land, but added: "There is nothing certainly more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the Christian religion, more iniquitous and unjust, more impolitic, than persecution. It is against natural religion, revealed religion, and sound policy."

Not only did high dignitaries of the State thus express themselves, but an archdeacon of the Church echoed them. || Blackburne denounced all creeds and confessions of faith, and asserted the right of private liberty in theological matters. This sounded marvellous from one who had himself subscribed the Articles of the Established Church. Many Dissenters, of course, wrote in the same strain—Furneaux, the (Unitarian) Presbyterian, on toleration; Chandler a history of persecution. At length a movement began in 1771 to

* Skeats, 333.
§ *Ibid.*, 348.

† *Ibid.*, 338.
|| *Ibid.*, 352.

‡ *Ibid.*, 343.

exempt clergymen, physicians and students at the universities from signing the Thirty-nine Articles. This failed decisively, but the agitation continued in another phase,* and after several defeats the Dissenters at length secured an Act which relieved their preachers from the necessity of signing any Articles, provided they declared themselves believers in the Scriptures. The evil effects of any State Establishment were more and more recognised, and at the close of the American war Wesley wrote: †“As our American brethren are now totally disentangled both from the State and the English hierarchy, we dare not entangle them again either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive Church.”

The attempt to relieve Dissenters at home from all civil disabilities was steadily maintained. The great champion in Parliament was Fox,‡ who in debate said that religion and civil government should ever be distinct, that no human government had any right to inquire as to private opinions. He avowed that he would admit even Jews to hold offices of trust. The plain exposition of these views as to the wrongfulness of establishing any church provoked severe opposition, and the motion was thrice rejected, at last by 294 to 105. This majority was possibly increased by the known sympathy of Dissenters with the French, who had just disestablished their Church and proclaimed complete liberty of conscience to all, thus being the first nation to endorse the claims so long repressed in England.

The subsequent excesses of the French increased the feeling against Dissenters, and riots took place in many towns, so that public opinion on this point seriously declined. The arguments were frequently stated, by Price, Priestley, Stennett, Graham, and other Dissenting ministers, especially by John Foster in the *Eclectic Review*. An attempt in the House of Lords to limit the number of Dissenting chapels and ministers caused the formation in 1811 of a society § to “obtain the repeal of every penal law which prevented the complete enjoyment of religious liberty.” Within a year it succeeded in annulling the Quaker’s Oaths, Conventicle, and Five-Mile Acts; next year it compelled the East

* Skeats, 373.

† *Ibid.*, 383.

‡ *Ibid.* 395.

§ *Ibid.*, 450.

India Company to permit missionaries to labour in India, and the year after secured toleration for Unitarians. On the other hand, large votes were passed to further endow the Anglican Church at the expense of Churchmen and Dissenters alike. In one year alone a million was voted for new buildings, besides large sums for augmentations to salaries.

In 1828 Lord John Russell was induced to secure the repeal of the Test and Corporation Acts, and in this he was supported by the bishops, from both expediency and principle.

In 1833 the Congregational Union,* at its first meeting, declared that "the power of a Christian church is purely spiritual, and should in no way be corrupted by union with temporal or civil power." In Scotland a great controversy took place on the question of church establishments, and the interest spread to England. In 1836 the Legislature permitted marriages to be celebrated without the help or control of any Established Church minister. But at this point all concessions stayed; the State redistributed the salaries of the Church bishops and ministers, and arranged to collect these salaries as a rent-charge, instead of tithes in kind, from Churchmen and Dissenters alike.

In 1841 the *Nonconformist* newspaper was founded, to secure liberty of conscience for all and complete religious equality. Two years later the Church of Scotland was rent asunder by 400 ministers quitting it with their people rather than permit the State to interfere in spiritual affairs. Nevertheless, two years later the State endowed the Roman Catholic College of Maynooth, to balance which it withdrew in 1851 an annual vote to help Dissenting ministers. A further attempt to endow the Catholics in Ireland was steadily, repeatedly, and successfully resisted.

MR. JAMES BOWDEN, a prominent and well-known Baptist deacon and Sunday-school superintendent, and for many years managing director of Messrs. Ward, Lock, & Bowden, has opened a publishing house of his own at 10, Henrietta Street, Covent Garden. His first publication, which has reached us too late for review, is a clever and brilliant prose poem intended to show the cheerlessness and failure of life without Christ, entitled "The Child, the Wise Man, and the Devil," by Mr. Coulson Kernahan.

THE LATEST PAPAL BULL.

LAST winter there was no inconsiderable running to and fro between certain leading men of the Church of England and the Vatican at Rome. For so far as doctrine and practice are concerned, the work of the English Reformation has been so undone in the Established Church that many of its clergy thought the time had come for its reunion with the Papacy. The next necessary step was the recognition of the validity of the orders of an English bishop. We of the Free Churches are indifferent to the discussion. We look to service as the test of validity, and care only for the proof found in true life and ministry. The English are a practical people. We value a watch because it tells the time, and not for the maker's name if it does not. The Romanist asserts that, however genuine and successful his work may be, no man can be a true pastor unless he has received the *sacerdotium*—a wondrous gift, the existence of which can neither be seen, heard, felt, proved, or evidenced in any way, but which he possesses, and has come down the ages to him by the laying on of a bishop's hands. And the question is, Does an Anglican clergyman possess this? He is clear that the Roman priest has it, and that the Free Church minister has it not. He thinks he has got it, but he needed the recognition of the doctors of the Vatican, the great authority on such matters. So, in consequence of certain representations, the Pope appointed a number of men to search archives, and in general get information about the subject. Then a committee of twelve, with a cardinal as chairman, was appointed. Their report was reconsidered by the Cardinals in solemn conclave. The grand outcome of all was a Papal Bull giving the conclusion of the whole matter. This has at length appeared. Last winter, in the view of people called "Anglican Catholics," Christianity was in this strange condition. There were a number of people who were not satisfied with faith in the Lord Jesus Christ for forgiveness of sins, but wished to have pardon proclaimed to them by the words of a duly appointed cleric. These simple folk had to wait for the assurance of forgiven transgression until the Vatican doctors had leisurely ransacked dreary records and pronounced a decision on what they were pleased to call the Edwardean Ordinal! What a curious outcome of eighteen centuries of the sunshine of the Gospel!

The Bull has been published, and leaves nothing to be desired in definiteness. It says, "It must be clear to every one that the controversy lately revived had been already definitely settled by the Apostolic See, and that it is to the insufficient knowledge of these documents that we must perhaps attribute the fact that any Catholic writer should have considered it still an open question." The documents have been re-examined, but with the same conclusion. A special meeting was held on July 16th, when it was agreed that the past adjudication was satisfactory; nevertheless, since it has been "recalled into discussion," there had been a "renewed discussion and examination of the issues which had only served to bring out more clearly the wisdom and accuracy with which that decision had been made." And that there may be no mistake for

the future, the Pope declares, "It has seemed good to us in the Lord to pronounce our judgment. Wherefore, strictly adhering, in this matter, to the decrees of the Pontiffs, our predecessors, and confirming them most fully, and, as it were, renewing them by our authority, of our own motion and certain knowledge, we pronounce and declare that Ordinations carried out according to the Anglican rite have been, and are, absolutely null and utterly void."

The reasons for this decision are given at length, and appear to us unanswerable. They go to the heart of the matter, and deal with fundamental principle. The Romish idea of a sacrament is diametrically the reverse of ours. We believe that the efficacy is to be sought, under the Spirit of God, in the mind of the recipient; the sacerdotalist in the mind of the ministrant. Hence the grave question of Intention. This is a subject in which we are uninterested, but it must be paramount with those who believe in sacramental efficacy. The Council of Trent, their great authority, settled the question for Romanists by pronouncing an anathema upon anyone who called in question the assertion that a ministrant must have the right intention to make a sacrament valid. Now it is perfectly clear that the intention of an Anglican bishop in conferring orders differs from the intention of a Roman bishop. The centre of the argument is here. Laying on of hands is not sufficient. Otherwise every little lad whom a kindly bishop patted on the head would be a priest and have power to forgive sins. The laying on of hands is the expression of the intention, and through the intention the *sacerdotium* flows. The argument is complete.

It is only God who can judge the intents of the heart; how, then, is it possible for us to prove the intention? We assert that the *sacerdotium* is a vision, vanity, and worse than vanity, and therefore the question does not trouble us. But, it has been argued, we must take the intention from the words used. The Pope deals with this, and gives a side-blow at the miserable tergiversation of some phrases in the Book of Common Prayer which may be taken in two meanings. We detest double dealing, especially in religion. This sad defect in the Anglican ritual ought to have been expelled in a storm of reprehension long ago, for we English hate what is not straightforward. The Bull says:—"In vain also has been the contention of that small section of the Anglican body formed in recent times that the said Ordinal can be understood and interpreted in a sound and orthodox sense. Such efforts, we affirm, have been, and are, made in vain, and for this reason, that any words in the Anglican Ordinal, as it now is, which lend themselves to ambiguity, cannot be taken in the same sense as they possess in the Catholic rite." Then, in conclusion, that all hope may be extinguished, this remarkable document, "*Apostolicæ Curix*," as it is called, announces, on the word of an infallible Pope:—"We decree that these letters and all things contained therein shall not be liable at any time to be impugned or objected to by reason of fault or any other defect which whatsoever of subreption or obreption or of our intention, but are and shall be always valid and in force, and shall be inviolably observed, both juridically and otherwise, by all, of

whatsoever degree and pre-eminence, declaring null and void anything which, in these matters, may happen to be contrariwise attempted, whether wittingly or unwittingly, by any person whatsoever, by whatsoever authority or pretext, all things to the contrary notwithstanding."

Reverting to the general subject we find this clear, that if there be any *sacerdotium* it must come to us by way of the arrogant persecuting bishops of Rome. We must acknowledge that the true ministers of Jesus Christ were the persecutors, and that the false prophets were the martyrs; that Spanish inquisitors with their thumbscrews had received the Holy Ghost, and those whom they tortured on the rack for the testimony of Jesus were impostors. Surely such refuge of lies cannot be of God. The secret of the decision is an open one. The Church of England is rich and powerful, and Rome wants to recover her moribund condition by her reunion. We can quite understand the desire of the Vatican to gain the adherence of the wealthiest and most prosperous ecclesiastical system in Christendom. Two methods of procedure were in conflict in Rome, one party believing it would be best to recognise, and another party that it would be best to deny, the validity of Anglican orders. Cardinal Vaughan and not a few English priests were strong for their denial. They asserted that they have found many devout persons who long for a properly appointed priesthood, and who, if told they cannot have it in the Anglican Church, will remove to the Roman Church. This opinion has prevailed, and the Vatican has acted sagaciously in making the decree definite.

But what a miserable piece of business it is! How discordant with the Spirit of Christ! The claim over which this great fight has been made is "the baseless fabric of a vision." The possession of the imaginary *sacerdotium* makes no difference to either the mind or the body of the man. In no way is he changed after the ordination, except in conceit. That is the only spirit conveyed by the ceremony. It is a solemn thought; but, because it is true it should be plainly uttered, that whilst the bishop in the ordination rite professes to bestow the Spirit of God, he often only conveys an evil spirit, a spirit of pride and presumption, and that evil spirit of an assumed priesthood works spiritual ruin to many souls.

J. HUNT COOKE.

ELEMENTS OF RELIGION; or, Thoughts on the Inner Life. By A. H. Moncur Sime, Minister of Holloway Congregational Church. Second Edition. Alexander & Shephard. 2s. 6d.—A notable book, whose merits have already been recognised by Christian thinkers of very diverse schools. Mr. Sime is concerned more with the spirit of religion than with its form, with its life more than with its creed, or its creed only as it affects the life. Reverence for all that is great and holy, obedience to all that is true, service for all whom we can in any way aid, the sanctifying of things common and secular, aspirations after the highest and best—these are the points which, in choice and expressive language, he urges upon his readers. He is prepared to give up some things we feel bound to retain, but to the essence of all that is God-like he cleaves fast.

NOTES ON NATURE : NOVEMBER.

A FEW tattered banners hang on the trees, through which the sky, now grey-blue streaked with cirrus, looks with watery eye. Most of the leaves fleck the grass of the meadows, or are blown by the wind into heaps by wall or gate—the discomfited regiments of the summer utterly routed by autumn gales, fit only to be carried off the field on which they have fallen. At the close of October and the beginning of November, King Lear's apostrophe to the storm may often be uttered :—

“ Blow, wind, and crack your cheeks ! rage ! blow !
 You cataracts and hurricanoes, spout
 Till you have drenched our steeples”

With what resistless energy the west wind sweeps along ! The signal of its rising is a low moan, oft repeated, till it becomes a monotone. Then as the storm gets nearer, the sigh heightens into a cry, as of someone in torture out on the invisible waste. Anon, the squall deepens into a roar, as if a wild thing rushed upon its prey. Then in fretful, baffled gasps the sound sinks again, to take up, presently, the long dissatisfied moan with such a craving that the weird cry comes close to the sleeper's window, as if the spirits in prison had broken loose and were pleading for entrance. So through the long dark night, till the late day, pale as a frightened servant, shows its face, to see the storm pass by, now greenish-yellow, then in purple throes, or sable—black with anger at the morn. The bare trees toss their bereaved arms in the growing light, as if in anguish for the leaves they have lost, and the low sun mirrors his fitful gleams in the gullies which run clear from the lavish weeping of the sky.

The flowers and shrubs now bloom in greatly diminished numbers. Should October and early November be open and quiet, with fog in the morning and a sunny haze in the afternoon, the chrysanthemum will then make a brave show in the gardens of the South. By the way, what an addition to our horticultural beauties is this blossom from the far Orient ! If the sunflower graces September, ever turning its face, circled with flame, like a well-bred courtier, to the presence ;—and if asters and japonicas linger in October, like friends at a party who shine when the rest are gone ;—surely chrysanthemums may be likened to happy fellows who look in late, and are ready to put new life into dying pleasures. How we have mused with exquisite delight on these fragrant favourites, as, across some green lawn, we have seen their slim stems crowned with many crowns ! One of the charms of Bournemouth is the way in which its climate shields late-blooming plants. When the ferns of the New Forest are russet, and the leaves on the giant trees have sullened into red, the charming gardens which slope with the chines to Christchurch Bay may be seen adorned with flowers. The delightful land further west has many such valleys, where floral loveliness lingers long after winter has set in on higher

ground. When the early snow has lain thick around London, and hoar frost has fretted the window-pane with its delusive sprays, we have unpacked a box of wallflowers, mignonette, geraniums, and roses, picked in the open at St. Ives. 'Tis a pity that our south-western shores are not more known as ideal winter resorts for invalids. To those who do not desire fashionable life, but want a quiet rest and soothing air, South Devon, with its terra-cotta cliffs and turfy tors, shielding such nestling nooks as Dawlish and Teignmouth, is simply delicious, vieing with the "Delectable Duchy" further on.

The birds, which immigrate and emigrate for ten months of the year, cease, after the middle of November, to come and go. No further great movement from north to south will take place till the pied wagtail and the lapwing journey through the harsh February air as the first heralds of the spring.

At the end of November, there is some truth in the words of Christina Rossetti:—

"The earth lies fast asleep, grown tired
Of all that's high or deep."

Yet even this has to be qualified, for a clear November night has many times borne witness to a celestial display which has illustrated to wonderment the multitude of the hidden things of God. From the constellation Leo there has burst forth a shower of shooting stars, spraying the whole heavens with a fountain of fire. Such a sight was seen by Humboldt on the night of the 11th of November, 1799. There was another display of great splendour on the 13th of November, 1833. We have ourselves a vivid memory of the brilliant fall of meteors on the night of November 13th, 1866. How we looked with awe upon the stars of Leo for long after! Again, in 1872, on the 27th of November, the heavens were resplendent. Nor does the month ever pass without some sign of this fiery rain. Our knowledge of the meteoric branch of astronomy is admitted to be incomplete, but as far as observation goes these displays occur when the earth in its movement bisects some cometary system, along whose path meteors are distributed in vast multitudes. When these bodies enter our atmosphere they ignite, and slowly fall to the earth as metallic dust. To talk of metallic dust as coming from bodies far away in space may seem startling. It has been shown, however, by the spectroscope that such stars, for instance, as Aldebaran and Betelgeux, contain indications, among other things, of sodium, calcium, iron, bismuth, and mercury. From such discoveries the inference may be drawn that celestial bodies without our sphere have a community of matter with the earth itself. But this soaring must cease, or where should we be carried? Let us close with the devout utterance of the 19th Psalm: "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

H. T. S.

SUNDAY MORNINGS WITH THE CHILDREN.

XI.—THE BABY AND THE BUST.

“And be not fashioned according to this world: but be ye transformed by the renewing of your mind.”—ROM. xii. 2 (R.V.).

THE Apostle Paul had not visited Rome when he wrote this letter to the Christian people there. We might have thought that he would not know enough about them to give them advice and to warn them against sin. But if Paul knew little about Rome, he knew a good deal about people's hearts, and he knew that temptations are much the same everywhere and in all ages. Little Roman boys and girls might learn different lessons from those you learn, might wear dresses that you would think very funny, might live under beautiful blue skies very different from our dull, smoke-laden ones; but they had to fight against evil temper and falsehood and wicked thoughts just as you and I have. Paul knew this, and so he tells them, and their fathers and mothers too, how best to win the victory over sin and self in that great battle everybody has to fight. Some of the words of my text look rather long and difficult for little ones to understand, but I think we can find out what they mean.

Paul is talking about two ways of living, from without and from within. He says you may live by being moulded and fashioned as the world likes; you may listen to what people say and do as other people do. That is the wrong way of living. Or you may have the Spirit of Jesus, “the mind of Christ,” within, and let the Lord Himself mould your life. That is the right way of living. Let me show you what I mean. Some years ago a dear friend of mine went to be with Jesus for ever. He had been a true friend of boys and girls all his life, loving them and serving them for Jesus' sake, trying always to do them good. When he was dead and people no longer saw in the town “the good grey head that all men knew,” those who had known and loved him said: “We shall never forget him—never; but our little children, and our children's children, will not remember him; they will not know how beautiful his face was, or how it shone with the love of Jesus. We will have a marble bust made and put up in the chapel where he worshipped for so many years, so that our children can bring their children in after years and say, ‘This was the man who, for the great love of Jesus, loved little children and lived for them.’” So they told a clever sculptor to carve a marble bust. Now, before the marble is carved, the sculptor always makes a model in soft clay, like the clay you use in Kindergarten work, to make sure he gets a good likeness before he begins to carve the marble, because it is easy to alter soft clay, but if you chip too much from the marble you can never put it on again. The sculptor had never seen the man whose likeness he was to carve, and could only judge what he was like from photographs; so he asked some who had known my old friend well to go and see the clay model and say whether the likeness was good or not before the marble was touched.

One day I went, and, as I sat looking at the bust, I said to the sculptor, "It is very beautiful, and very like my friend, but I think it wants a little more fulness on the temple, and a little finer nostril." So the sculptor took a knife and scraped away some clay from the nostril, and then he took a little more clay and put it on the temple, and rubbed it with his finger until it became a smooth and regular part of the bust. So the bust was fashioned, and when we were satisfied with the likeness, the marble was carved, and to-day the bust stands, white and beautiful, in the chapel for everyone to see.

But you know that is not how baby grows. His forehead gets broader, and his little nose develops; but you never saw mother take a bit of flesh and rub it on the temple as the sculptor did the clay. And you never saw her take a knife and pare away the little fat cheeks until the nose stood out in bolder outline. Baby's way of growing is quite different. Baby has a spirit of life within, and that spirit working from within transforms him by little and little from the baby to the boy, from the boy to the man, by its inward power. That is how it is with the life of our bodies. That is just how it should be with the life of the soul, with character. When you listen to what other boys and girls say, and do what they say because they say it; when you are afraid to do right because you will be laughed at, and are ready to do wrong because others are doing it; when you do a thing because it is popular or fashionable, you are letting yourself be fashioned "according to," or by, "this world." You are living from without. It is just as if you let the coarse, rough hands of the world take a little bit off your character here and put a little bit on there.

But when, remembering how Jesus loves you, you love Him in return, and, welcoming His Spirit into your hearts, you do what that Spirit inspires you to do; when you love right because it is right, and are truthful and pure and honourable and kind and brave because, with the Spirit of Jesus within, you cannot well do anything else, then you are being transformed by the renewing of your mind—you are living from within.

And what is it to be transformed? Read Mark ix. 1—8. It tells how Jesus was transfigured up on the mountain in the sight of Peter and James and John. Now the word translated in verse 2, "transfigured," is the same as the word translated in this verse "transformed." On the mountain the Spirit of Jesus was so beautiful and strong that it shone through His clothes until they "became glistening, exceeding white; so as no fuller on earth can whiten them." The Spirit of Jesus in you may not shine in that way through your body and clothes; but it will shine through every act, through every word you speak, through your very looks, until people will say "How beautiful it is to be a Christian!" And that surely is what Jesus meant when He said, "Even so let your light shine before men that they may see your good works and glorify your Father which is in heaven"; and what St. Paul meant when he wrote, "Be not fashioned according to this world: but be ye transformed by the renewing of your mind."

CHARLES W. VICK.

NOTES AND COMMENTS.

THE PRINCIPLES AND METHODS OF MISSIONARY LABOUR.—Our readers will be interested in knowing that our revered friend, Dr. Underhill, has collected into a volume, with the above title, a number of papers prepared at various times in the interests of our Foreign Missionary Society. As the volume is "printed for private circulation," we do not feel at liberty to review it in the ordinary sense, but we feel bound to note its issue. The volume is of the highest value, not only as a record of the progress of our beloved Society, and of the difficulties which, at different points, confronted it, but as an exposition of the true principles of evangelisation. Dr. Underhill, at the request of the Committee, has, as it will be remembered, visited India, Africa, and Jamaica for the purpose of a thorough and searching investigation into the work of the Society, and of the conditions amid which it is carried on, and the needs which it is imperative to meet. The papers in this volume were originally written as confidential reports to the Committee, but we are sure that they might wisely and profitably be given to the churches and the general Christian public. The section dealing with India will, perhaps, be deemed by most people of greater importance, but the section on Jamaica tells a story of unrivalled interest. The large knowledge, the sound judgment, the strong practical sense, and the high-toned Christian enthusiasm of our dear friend has never been more conspicuously displayed than in this valuable collection of essays and dissertations.

THE ARMENIAN MASSACRES.—The national voice continues to make itself heard on this momentous and pressing question. Mr. Gladstone's return to public life for "one brilliant hour" in Liverpool, the magnificent demonstration of the Federation of the Free Churches in the City Temple, the meetings held in all parts of the country, culminating in the great demonstration in St. James's Hall, have all served to clear the air and to raise the question to a higher platform. In Turkey and Armenia the situation is virtually unchanged. "The Great Assassin" is callous and unmoved. But the force of public opinion will, undoubtedly, make itself felt. It may be true that "eloquence, however sublime; rhetoric, however impassioned; sympathy, however profound, will not solve the Eastern Question." But these are not the only characteristics of the national movement. It has behind it reason, common sense, truth, righteousness, courage, and self-sacrifice, and these are by no means impotent or unpractical. We do not, for ourselves, believe that, if England is determined to enforce her Treaty rights and OBLIGATIONS in the suppression of these diabolical crimes, and gives such proof as she is prepared to give that she has no selfish ends in view, she would thereby provoke the hostility of the other Powers or run the risk of an European war. But, surely, it should be possible to come to some practical agreement with France and

Russia, and especially with Russia, as the Power most intimately concerned. The resolutions of almost all the public meetings we have seen carefully refrain from indicating the details of a policy, as there is no wish to embarrass the Government, and this makes it the more ungenerous to sneer at the meetings as lacking in practicality. From the first, the desire of the nation has been to strengthen the hands of Lord Salisbury—a task which is by no means superfluous, and which might undoubtedly have been more effectively done upwards of a year ago. But though the most favourable opportunity has been lost, better late than never, and we can only express our hope that the hands which are being strengthened will also be moved in the direction we all desire.

WORKING FOR AND WITH THE CHURCHES. — In one of the recently issued "Twelve Sermons on the Prodigal Son," by the late Rev. C. H. Spurgeon, are words which, though uttered twenty-five years ago, have lost none of their cogency:—"A few years ago there was a kind of slur cast upon the visible church by many enthusiastic but mistaken persons, who dreamed that the time was come for doing away with organised effort; for irregular agencies outside of the visible church were to do all the work. Certain remarkable men sprang up whose ferocious censures almost amounted to attacks upon the recognised churches. Their efforts were apart from the regular ministry, and in some cases ostentatiously in opposition to it. It was as much their aim to pull down the existing church as to bring in converts. I ask any man who has fairly watched these efforts what they have come to. I never condemned them, nor will I; but I do venture to say, to-day, in the light of their history, that they have not superseded regular church work, and never will. The masses were to be aroused, but where are the boasted results? What has become of many of these much-vaunted works? Those who have worked in connection with a church of God have achieved permanent usefulness; those who acted as separatist agencies, though they blazed for a while before the public eye and filled the corners of the newspapers with spiritual puffery, are now either altogether or almost extinct. Where are the victories which were to be won by these freeshooters? Echo answers, Where? We have to fall back on the old disciplined troops. God means to bless the church still, and it is through the church that He will continue to send a benediction upon the sons of men. I am glad to hear of anybody preaching the Gospel; if Christ is preached I therein do rejoice, yea, and will rejoice. I remember the Master's words, 'Forbid them not! He that is not against us is for us.' Still the mass of conversions will come through the church, and by her regular organised efforts." There is doubtless scope for undenominational, or, we should rather say, united effort, as in our city and town missions, in the temperance reformation, and in special evangelistic services; but, speaking generally, church members will effect most by working in connection with their own church, and not taking each man his own course. The manner in which the

established Christian agencies are in many cases neglected is deplorable, and goes far to account for the paucity of conversions and the scantiness of the progress which so many churches have to deplore. Were the strength devoted to outside work, concentrated on what Mr. Spurgeon calls "our regular organised efforts," the results would be immeasurably greater and more abiding.

THE ROMAN CATHOLIC APPEAL TO NONCONFORMISTS.—During the annual conference of "The Catholic Truth Society" at Hanley, an unwonted interest was shown in the welfare of Nonconformists. The reader of a paper, the Rev. A. H. Villiers, of Birmingham, remarked on the fact that "the long roll of distinguished converts which recorded the victories of their faith during the past fifty years bore few names of men from the ranks of prominent Nonconformists." It is well that this fact should be emphasised. The Church, whose proud boast used to be that it was "the bulwark of Protestantism," supplies more than nine-tenths of the converts (or perverts) to the great anti-Protestant community. Mr. Villiers sets this fact down to our ignorance. But he thereby gives proof that he himself does not know. "Nonconformists," it was admitted, "could not be too highly praised for the exalted standard of morality which they had ever striven for in public and in private life." Cardinal Vaughan spoke of the very great religious earnestness which existed in the various denominations, and avowed that their Nonconformist brethren were equal in the eyes of Catholics with the Anglican community. This avowal has given offence to the Anglican community, for it is bitterly humiliating to its ecclesiastical ambition to be classed with (as we lately heard them called) those miserable Dissenters. To us the avowal makes little difference. We have no desire to do other than reciprocate the feelings of goodwill which were expressed towards us, and are prepared to unite with the Roman Catholics on all grounds which are common to us as citizens, philanthropists, and Christians. But they are utterly mistaken if they suppose for a moment that this means the relaxation of our Protestantism, or approximation to Catholic dogma and practice. The ideas of an infallible church, an infallible priesthood, and an infallible Pope are as irrational in themselves, and as mischievous in practice as they are assuredly unscriptural. No sound literature, no skilfully written "tracts," will shake our conviction as to the essential evils of the Papal system as such, and we can therefore have no fellowship with it. To all such Papal overtures we can only return an emphatic *Non Possumus*.

THE TABLES TURNED.—The members of the Church Congress lately had the pleasure of listening to one of those utterances of sanity and wisdom, and were roused to enthusiasm by one of those bursts of indignant eloquence in which they and their Nonconformist brethren were so far heartily at one—at one, no doubt, with a difference; for, if anything, the delight of the Nonconformist in such robust and timely truth must be even keener than the Churchman's. Looking at the matter from a Christian and not from a

narrowly sectarian standpoint, we agree with Lord Halifax in thinking that the Pope's treatment of the suppliant Anglicans was neither just nor generous. To us the position he took—however much on Papal and Episcopal grounds can be said in its defence—was unchristian, small-minded, and altogether pitiable. We are glad that Lord Halifax has at last been aroused to a sense of the unjustifiable and mischievous character of tactics which are by no means restricted to Rome, and that he has given telling expression to the feelings of men who could not have joined in the Anglican appeal to the Pope. This is his heroic protest:—"Have we not been met by a determination to make the very worst instead of the best of the Church of England, by a total inability to look at alleged facts except in the narrowest and most party spirit? The inspirations of love and sympathy—those keys by which all who will can learn so much—have been conspicuous by their absence, and, looking back over that wonderful revival with which it has pleased God to bless the Church of England during the last fifty years, they could find nothing better to say of it than that it was the work of Satan, who by an imitation of the true Church was endeavouring to keep souls from the truth. Our Lord had been amongst us, healing the sick, giving sight to the blind, and letting the captives go free, and they said it was the work of the enemy of souls. It is an awful responsibility to attribute to Beelzebub what may be the work of the Holy Ghost; but the servant is not above his Master, and to that Master we are content to leave ourselves." Wisely spoken, Lord Halifax; but has it ever occurred to you that the Free Churches of England can use precisely the same plea on their own behalf, and that their record is every whit as honourable and apostolic? And is it fair to mete out to them the treatment you so justly resent from the Pope? Haughty ecclesiasticism is out of place everywhere, and is not one whit more tolerable whether it be shown by Rome towards Anglicans, or, as is so often the case, by Anglicans towards the Free Churches of England. O for more inspirations of love and sympathy!

THE TRUE CHURCH AUTHORITY.—Again Lord Halifax asked very bravely: "Was it by following the opinions of majorities or by deferring to articles in the Press that we have been able, by God's help, to vindicate the ancient rights of the Church of England? Was it by listening to such pleas that the martyrs won their crown? When we are told that all men combine in the assertion that our sacraments are shams and our absolutions worthless we reply with St. Paul 'that we know in whom we have believed,' and that we are content to trust our souls to Him in life, in death, and on to that great day when before all the world the truth will be vindicated." This also, for the most part, is well spoken. Majorities are certainly not supreme dictators of faith, and he who would do God's work must be prepared, if needs be, to be in a minority of one. We also know whom we have believed (not simply "in whom")—the living, ever-present, all-powerful Christ—and from Him have we, no less than Anglicans, received our "marching orders."

REVIEWS.

MEMOIR OF JOHN NICHOL, Professor of English Literature in the University of Glasgow. By Professor Knight, St. Andrews. Glasgow: James MacLehose & Sons. 7s. 6d. net.

JOHN NICHOL was the first occupant of the Chair of English Literature in the University of Glasgow, and filled it with distinction for seven-and-twenty years (1862-1889). Though comparatively unknown to the outside world, he numbered among his personal friends not a few of the foremost men of the age. His colleagues at Glasgow readily acknowledged his brilliance and force, and at Edinburgh, Oxford, and in America there were distinguished men who admired and loved him. Drs. Jowett, T. H. Green, Walter Pater, Mr. Bryce, Mr. Swinburne, the late Lord Lytton, Professor Flint, Dr. Mackennal, Dr. Donald Macleod, and Mr. Longfellow were among his intimate friends. His contributions to literature were worthy of the high reputation with which he left Oxford, and which he maintained at Glasgow, and it is surprising that his undoubted genius did not secure a wider recognition. Nichol's father—of whom we have here a brief sketch—was Professor of Astronomy at Glasgow. The letters in which the son records his reminiscences of his early life are, as Mr. Knight says, almost unique in modern autobiography. They are radiant with the light of an early heaven, the heaven which, in Wordsworth's words, "lies about us in our infancy." They were written to his wife from the Continent shortly after his marriage, and glow with rich poetic feeling. There are passages in them which read like strains of music. Not the least beautiful are those in which he speaks of his father and mother. Of his mother he says, "More wise than clever, she gave me more sage advice than I have ever seen in books, and all I have seen of life has only served to confirm its excellence. One of the best and greatest of those who have ever, in storm and sunshine, toiled through the earth, she ever seemed less than she was. My father spoke at times scornfully of the world, but in his happier hours it came out a perfect round, and hope made it seem rich in glorious promises. She saw it just as it was, rather a cloudy land; but her anchorage was firm beyond it. It seemed to me as if my father had power to see all the stars; but my mother alone could hear the music they made. His speech was melodious, like silver; but her silence was like gold, and when she spoke her noble words were clenched by noble deeds. She said to me, 'Be faithful,' and lived like an emblem of Faith; 'Be loving,' and her love was deep as the sea; 'Be true,' and she was true as the eternal stars." And later on he says, in reference to her death and its effect upon him, "I have had many trials since, but never one which made me desolate like that, when I moved about calm and cold and shed no tears. I have work to do in the world, but it often seems little worth. I have other duties now, and new relations, and one at least as near as she whom I lost.

"'But my soul from out that shadow which lies floating on the floor
Shall be lifted nevermore.'"

A man who cherished so pure and romantic affection for his early home could not be other than a good husband and father. He married, in 1861, the eldest daughter of Henry Glassford Bell—Sheriff Bell, as he was familiarly called—a woman of rare intelligence, and, as it would seem, an ideal wife. To her Nichol was strongly attached, and the spirit of his married life may be inferred from the hitherto unpublished poem addressed to her shortly after their marriage. We quote the greater part of it from page 172 :—

- “ My love, my love, the golden hours
 Have come at last for you and me :
 Fresh fragrance floats above the flowers,
 A morning glory o'er the sea.
- “ The breeze long lingering comes, and brings
 The feeling of a new delight,
 It comes with healing on its wings
 To chase the shadows of the night.
- “ Our honeymoon they say is o'er,
 And yet our walks are sweet as ever,
 Whether we watch the purple shore
 Or ramble by the winding river.
- “ The noontide in a sultry clime
 Burns fiercely on the silent sands ;
 The cool of evening is the time
 When song-birds sing in southern lands.
- “ The world moves onward, but our love
 Grows deeper, stronger day by day,
 Draws clearer accents from above,
 And leads us by a nobler way.
- ‘ Good night, my love, good night.
 The song that the sea is singing
 Is gentle and soft to-night ;
 The lustre the stars are flinging
 On the bay is tender and bright ;
 The bark, like a bird, is springing
 Along the waves to-night,
 And a tune in my head keeps ringing
 That makes my heart more light.
 Good night, my love, good night.”

That Nichol was not altogether happy in his Chair at Glasgow is evident from the references to the atmosphere of turmoil in which he breathed. There was a cynical side in his nature which comes out in such expressions as “ this perpetual teaching of roughs, and wrangling with senates,” “ the

growing rowdyism of the semi-barbarians," &c. The same feeling comes out later in other directions, as in his references to the "veritable Hodge," his wish "to hang all the Irish . . . and to decimate the Welsh dissenting . . ." He was bitterly and absurdly intolerant towards the Free Church of Scotland, and utterly failed to see the grandeur of the principle which lay at the root of the movement. It is probable that Nichol did to some extent suffer from the hostility of certain literary cliques, but not so much as he imagined, and that his prospects in Scotland were damaged by his heterodox religious opinions, which appear to have oscillated between a sort of agnosticism on the one hand and Unitarianism on the other. In a letter from Dr. Mackennal we find the following:—"I am a Christian," Nichol said to me in one of our last talks; and he went on to add that he was a Unitarian." Dr. Mackennal thinks, however, that it would have been as accurate had he called himself a Catholic! The probability is that he was, towards the close of his life, a simple theist. How immeasurably happier would he have been could he have accepted the simple Evangelical faith which, so far as we can gather, he never really tried to understand! Nichol was a brilliant and incisive critic, and his monographs on "Burns," "Byron," and "Carlyle" are among the best appreciations in our language. His "Hannibal: an Historical Drama," and "The Death of Themistocles, and Other Poems," though never popular, gained the warm appreciation of men distinguished in literature and art. Nichol was a true poet, and, with a more cheerful faith, would have done work of no secondary rank. This Memoir is beautifully got up. It is a pleasure to handle and a pleasure to read it. Professor Knight has fulfilled his task admirably, and the publishers have admirably aided him.

THE LIFE AND SAYINGS OF KILSBY JONES. By Vyrnwy Morgan, Baptist Minister, Swansea. London: Elliot Stock. 3s.

A BOOK devoted to such a subject as Kilsby Jones cannot be dull. Kilsby—as in the later period of his life he elected to be called—was a decided "character," vigorous and independent, brusque and eccentric, and altogether heedless of the proprieties. Archdeacon Howell says that "as a type of Christian manhood—intellectual, cultivated, and intelligent—he could hardly fail to make his mark anywhere. He seemed to revel in playful humour and gentle satire. He was a true child of genius. As such he should hardly be judged by the ordinary standard of ordinary men." This caution it is certainly well to remember, otherwise our estimate of Kilsby will be wide of the mark—as unjust as unfavourable. Mr. Morgan has had no lack of biographical and anecdotal materials to draw from, but he has not made the best use of them; and, in respect to its form and finish, the book leaves much to be desired. Kilsby took his name from the Northamptonshire village in which he settled as Congregational minister in 1840. He also held pastorates at Bolton, Birmingham, Rhayadr, and London before he settled for the

remainder of his life at Llandrindod Wells. He was a lively, humorous, and, at times, pathetic preacher, an eloquent lecturer, and an active political leader. Mr. Morgan calls him "The Great Welsh Tribune." Many of his "sayings" are worthy of preservation, but some of them lose their point in print. Among the best are the following:—"You have given an invitation to James Rhys Jones to become your shepherd," he said to his congregation on settling at Bolton. "Here James Rhys Jones has come according to your desire. He has not come to *lord* it over you, and, as the Lord liveth, you shall not *lord* it over him." He prayed once at an Association meeting: "Lord, give help to these men to say something that we can remember. Our fathers told us things that we remember now and will remember for ever." A few friends were standing together in The Square at Llanwrtyd, when Kilsby passed. One of them introduced himself to Kilsby, and asked: "How are you, Mr. Jones?" "Very well, thank you," he replied. "Don't you know me?" asked the visitor. "No," answered Kilsby. "Dear me, I know you well," continued the friend. "Well," retorted Kilsby, "I have lived in this body these seventy years, and I do not know myself yet." To a grumbler against the weather because one day it was cold and wet and another day dry and hot, he said: "You consummate fool! Do you think the Almighty has nothing to do but dance attendance upon you and carry a water-pot on one side and an umbrella on the other?" He sometimes found his match. One day, standing in the shop of Mr. Lewis, The Square, Llanwrtyd, a woman stared at him for a long while. Kilsby felt annoyed, and asked: "What are you looking for? Do you see horns on my head?" "Well, sir," she replied, "the horns are not in sight, but they must be there, for you are very fond of goring people." Kilsby enjoyed the retort, and when the woman left he inquired who she was. Several specimens of his sermons are given, and a number of outlines. One of these is taken from our friend the Rev. David Davies' "Echoes from the Welsh Hills." In the description of the after-meeting at the smithy, Caleb Rees is made to say that he heard Kilsby preach on the words, "Thou hast cast all my sins behind Thy back," and also from the words, "My sin is ever before me." The treatment was thus: (1) God's treatment of forgiven sin. (2) The penitent sinner's treatment of forgiven sin. Kilsby said the penitent sinner had his sin ever before him—(a) In order to keep alive the sense of the sweetness of forgiveness. (b) To lead him to watchfulness and prayer. (c) In order to teach him to be merciful to others. Kilsby, speaking of God's treatment of forgiven sin—casting it behind His back—said that it not only meant that sin was *out of sight*, but also at an *unreachable distance*. Then Kilsby asked: "Where is God's back? And where are the regions behind that? Who can find them? Let the accuser of the brethren set out in search of this unknown and untroudden land. If he reach it he may find sin, but not till then." No wonder that Shadrach exclaimed: "That is the kind of preaching that touches me, and that is what I can best remember." The volume also contains the masterly and brilliant essay by Kilsby on "Characteristics of Welsh Preaching."

AN INTRODUCTION TO THEOLOGY: Its Principles, its Branches, its Results, and its Literature. By Alfred Cave, B.A., D.D. Second Edition; largely rewritten. Edinburgh: T. & T. Clark. 12s.

WE were among the first to join in the "unanimous chorus of approval" which greeted this book on its first appearance ten years ago, and are glad to welcome it in its enlarged form. It is an introduction to theology as well as to its literature—to theology as the science of religion, which, again, is the "human perception of a spiritual world revealed." Dr. Cave, whose position is emphatically Biblical and evangelical, has here given us a scholarly and comprehensive contribution to a new theology, a theology of which, while the materials are old, the form and the organism are new. He does not co-ordinate the universal religions with Christianity, but seizes on the elements of truth they contain, and shows their place in the Christian conception of God and the world. He is no advocate of "Nature Religion," but from Nature also he learns much which is indisputably of God. His method is strictly scientific, and his results are such as the clearest spiritual insight and the most loyal Christian faith will endorse. The lists of books recommended on each branch of study (though not complete) are a marvel of knowledge.

THE PRINCIPLES OF ECCLESIASTICAL UNITY. By Arthur James Mason, D.D., Canon of Canterbury. Longmans, Green & Co. 1896. 3s. 6d.

SINCE these Lectures were delivered in June, the Pope has again spoken. His eagerly expected deliverance on the validity of Anglican orders has been given, *ex cathedra*, and has at once and for ever swept away a host of Anglican illusions. Reunion with Rome is now authoritatively declared to be possible only on Rome's own terms. Anglican orders are null and void, and the Pope treats their possessors precisely as they treat Presbyterians, Wesleyans, and other Nonconformists. We have never been anxious to secure Papal recognition, or to rejoin a corrupt church, whose hierarchy and ceremonies are destitute of all Scriptural authority. We are thoroughly satisfied with the primitive and apostolic faith on which our churches are founded, and with the New Testament order to which they adhere. Our ministers have received their authority from the call of Jesus Christ Himself, ratified by the voice of their brethren among whom they have lived, and among whom they labour. We are anxious to unite with all who love our Lord Jesus Christ in sincerity, and where, from differences of opinion and belief, there cannot be organic union, we strive to live in love and to concede to others the rights we claim for ourselves. There is much in Canon Mason's plea which touches us. It is, in most respects, manly and charitable, and marks a great advance on many High Church utterances. But his position, nevertheless, is unscriptural, illogical, and invalid. He cannot gain recognition from Rome. He will not recognise his brethren of other churches. There is the very essence of Popery in the following:—"Ecclesiastical reunion will never be brought about on the Presbyterian platform, or on that of Presbyterianism and Episcopacy treated as equally good one with the other." Nor will either Presbyterians, Congre-

gationalists, or Wesleyans consent to receive "such supplementary additions to their system as would satisfy the Catholic Conception of Orders." With the New Testament in our hands we dare not add to Christ's own requirements, or even, for the sake of peace, submit to something as essential of which He has not spoken. We commend these able and fine-spirited lectures as—notwithstanding their limitations—a valuable *eirenicon*.

A. J. GORDON, D.D. A Biography, with Letters and Illustrative Extracts. By his Son, Ernest B. Gordon. Hodder & Stoughton. 6s.

It is impossible for us at present to review this noble life as it deserves to be reviewed. It should have—and we hope subsequently to give to it—a long article. There were phases of Dr. Gordon's theology to which we could not assent. We differed from his views on "Faith Healing," and on the Premillenarian advent of Christ, nor should we be prepared to adopt all his missionary methods. But in view of his evangelistic zeal, his ministry among the poor and outcast, his loyal acceptance of the Word of God as his supreme authority, his evident communion with God, his power in prayer, his loving, gracious, and Christ-like personality, how small such differences appear. He was a nineteenth century saint, whom it was good to know. His son has written a biography which it is at once a delight and an inspiration to read. Like his revered father, he has dwelt much in the King's country, and has seen the King's face. There is intellectual force and vivacity in his pages, but these are always steeped in a rich spiritual glow. Mr. Ernest Gordon is an accomplished literary artist and brilliant word-painter. Some of his pictures of his father's early life and surroundings are perfect. The book is also relieved by a fine sense of humour. Every minister ought to read it, and he who reads it once will be constrained to read it again and again.

WITH OPEN FACE; or, Jesus Mirrored in Matthew, Mark, and Luke. By Alexander Balmain Bruce, D.D. Hodder & Stoughton. 6s.

WHETHER we assent to Prof. Bruce's theory as to the precise purpose and the mutual relations of the Synoptics or not, we can none of us fail to see that each Gospel has its distinctive features, and that these features are plainly visible in each separate delineation of our Lord. In Matthew He appears mainly as the *Christ*, in His Messianic dignity and the subject of ancient prophecy; in Mark, realistically as a *Man*, with marked individuality of experience; in Luke, as *Lord*, the exalted Head of the Church. These pictures Prof. Bruce presents with an unerring literary instinct and the sure touch of spiritual genius, and there are few students of the Gospels to whom his pages will not bring new and welcome light. The discussions on the Synagogue Ministry and the Mission to the Publicans form a remarkable study on the purpose and methods of our Lord's work, and should be read by all who wish to prove faithful ministers of Christ. "Jesus Longing for Apt Disciples" is the expressive title of another chapter, and gives a new and suggestive, though not an all-inclusive, interpretation of Matthew xi. 28-30. Here, as in several other places, Prof. Bruce's interpretations err

on the side of over-refinement, and are a little strained. Thus he regards the well-known words, "Foxes have holes, and the birds of the air have nests," as parabolical, referring to Christ's spiritual situation as one who had no home in the religion of the time. Other sections deal with such subjects as "Your Father who is in Heaven," "The Worth of Man," "The Moral Ideal," "The Cross in Sight," &c., and the volume closes with a Christian primer—a Catechism on the Gospels—of the biographical rather than of the doctrinal order. It is admirably conceived, and gathers into a focus the salient points of the evangelical narratives. It ought to be widely useful.

THE STORY OF MAURICE LESTRANGE. Being an Account of his Travels and Adventures in Scotland during the Year 1765. By G. W. T. Omond. London: A. & C. Black. 6s.

WE gather from Mr. Omond's Preface that his novel has an historical foundation. In any case it is valuable as a picture indisputably true to life of the Edinburgh and Scotland of a hundred and thirty years ago. We have travelled far since then, but it is for various reasons good to measure the distance, as Mr. Omond enables us to do. Maurice Lestrangle, a Frenchman, comes over to Scotland to visit some kinsfolk. In Perthshire he is the guest of a man who was poisoned, and whose wife and brother were charged with the murder. The trial, which is graphically described, ends in a verdict of guilty. Maurice succeeds in effecting the escape of the lady, who escapes with him to France, where she ultimately marries him, he knowing that she was innocent of the foul charge laid against her, and being able to prove it by the confession of the brother, who died in prison. The real criminal was another woman. We meet in the course of the narrative with the names of many distinguished lawyers and judges. The story is effectively told, and enchains the reader's attention from the first page to the last.

THE PREACHER'S COMPLETE HOMILETICAL COMMENTARY ON THE NEW TESTAMENT, with Critical and Explanatory Notes, Indices, &c. By Various Authors. **MATTHEW,** by Rev. W. Sunderland Lewis, M.A., and Rev. H. M. Booth. **MARK,** by the Rev. John Henry Burn, B.D. **LUKE,** by the Rev. J. Willcock, B.D. **JOHN,** by Rev. W. Frank Scott. New York and London (44, Fleet Street): Funk & Wagnall's Company.

OUR ministerial readers have probably noticed the announcement of this great Homiletic Commentary on the New Testament. It is to be completed in eleven volumes, four of which—dealing with the Four Gospels—are now before us. To the production of the work editors, contributors, and publishers have devoted the utmost possible care with the view of making it a solid and invaluable help to busy and hard-worked ministers, who are often glad of suggestions as to topics, method of treatment, and application which they can work out in their own style. There is much that will be found useful in the critical notes, which, like many of the homiletical notes, are gathered from various quarters, and give us the very cream of previous expositions. The volume on Mark—which has all the good features of the others—has a section

appended to each chapter containing illustrations and anecdotes, such as serve to light up a sermon and give point to its instruction and appeal. The majority of these are, happily, no mere "chestnuts," no pretentious repetitions of anecdotes which have been already done to death. They are gathered from the commentator's own reading, and have, therefore, the charm of freshness. Books of this class may easily be abused by indolent, sluggish men, who parrot-like repeat whatever they hear. But, if used as a spur and an incentive to honest, vigorous work, they render immense service, and give to ministers that mark of culture which Mr. Arnold defined as acquaintance with the best which has been thought and said on any subject. Used as it should be used, the "Preacher's Homiletical Commentary" must promote vigour, variety, and effectiveness in the instructions and appeals of the pulpit.

A CONCISE MANUAL OF BAPTISM. By J. Hunt Cooke. Baptist Tract Society.

THIS is precisely the kind of manual we have long wished to see in the hands of our young people, containing as it does a short, succinct, and altogether admirable statement of our principles and practices. For several years past, knowing Mr. Cooke's interest in the subject, and having seen the materials he had collected in relation to it, we have urged upon him the duty of preparing a work of this order, and we are thankful that he has done so. Ministers will find it specially serviceable in their efforts to instruct their people in our denominational principles, and as a handbook for senior classes and classes of young men nothing could be better or more timely. It is a storehouse of curious and out-of-the-way information. (Price 2s.)

THE CHRISTIAN PICTORIAL. A Religious Illustrated Weekly. Vol. VII. February—August, 1896. Alexander & Shephard.

WHAT can we say of the seventh volume of this spirited and thoroughly interesting weekly which we have not in substance said already? Our friend the Rev. David Davies knows what to say and how to say it, both in the pulpit and the press. His sermons and addresses in this volume are still bright and vivacious, full of tenderness and glow, and rich in illustration, and if the accounts of his rambles in Wales do not set others on his track we do not know what will. As a wise editor Mr. Davies has secured a band of able contributors in all parts of the country, who send him "live" articles, stories, descriptive sketches, and other valuable items. The International Lessons, by Rev. Michael Eastwood, are, as usual, specially well done. But the chief feature of the *Pictorial* is, of course, its illustrations, which are really excellent. They are of the most varied character, giving us views of scenery on land and sea, cities, watering places, and historic buildings, cathedrals, churches, chapels, town halls, portraits of ministers, &c.

IDYLLISTS OF THE COUNTRY SIDE. Being Six Commentaries concerning some of those who have Apostrophised the Joys of the Open Air. By George H. Ellwanger. London: George Bell & Sons. 5s. net.

THIS is one of the books which make a delightful day in the country still

more delightful, and "add sunshine to daylight." Isaac Walton, Gilbert White, Thomas Hardy, Richard Jefferies, Thoreau, and Burroughs are names to conjure with. Who has pierced to the heart of Nature, and unveiled her innermost spirit, if these men have not? Mr. Ellwanger is a devoted student of their writings, and is saturated with their spirit. He has collected much valuable information, especially concerning the writers who have lived in our own day, and shows a true appreciation of the services they have rendered to us. His book will be a valued pocket companion in many rambles.

THE SUPREMACY AND SUFFICIENCY OF JESUS CHRIST as Set Forth in the Epistle to the Hebrews. By "Ignotus." Edinburgh: W. Blackwood & Sons. 3s. 6d.

It is a good sign that the Epistle to the Hebrews has, during recent years, been so thoroughly studied. The Commentaries of Dr. Angus, of Bishop Westcott, Dean Vaughan, Mr. Randall, and Principal Edwards are, from different standpoints, of great value. "Ignotus" gives us a series of popular evangelical addresses, all of which are intended to demonstrate the unique greatness and the absolute sufficiency of Jesus Christ in all the offices which pertain to Him as Saviour, Teacher, Lawgiver, Priest, King. The successive chapters are full of fine spiritual insight, and are intelligent, reverent, earnest, and profoundly persuasive.

BEULAH LAND: Words of Good Cheer. By Theodore L. Cuyler, D.D. 5s. 6d.
—THINGS TO LIVE FOR. By J. R. Miller, D.D. 3s. 6d.—A GENTLE HEART. Same Author. 6d. London: Hodder & Stoughton.

DR. CUYLER—himself one of God's veterans, and a dweller in Beulah Land—here shows to us in simple, winsome words the secret of a calm, strong life, and a bright, triumphant hope. He has reached the stage in which "old experience doth attain somewhat of prophetic strain," and the reading of his words is a benediction. Dr. Miller also is a master in the art of spiritual instruction and guidance, a true son of consolation and a succourer of many. Deep, earnest thought, refined feeling, apt illustration, and choice gems of poetry, light up all his pages and give to them a rare value. "A Gentle Heart" should prove a welcome Christmas card.

WE have to acknowledge the *Critical Review* for October, 1896 (T. & T. Clark), which ably fulfils its purpose in the sphere of theological and philosophical literature. The reviews of Mr. Gladstone's "Studies on Butler," of White's "Warfare of Science," of the Lives of Dr. McCosh and Dr. Hort, are specially good. We have received from the R.T.S. the annual volumes—and noble volumes they are—of the *Leisure Hour* and the *Sunday at Home*, the *Boys' Own* and the *Girls' Own* magazines. Messrs. Macmillan have issued Vol. VII. of the admirable Eversley Wordsworth and the two concluding volumes of the People's Edition of *Lord Tennyson's Poems*. Notices of these and various other books must be held over.



London Stereoscopic Company.

(Permanent Photo.)

Yours faithfully,

Wm Hill.

THE
BAPTIST MAGAZINE

DECEMBER, 1896.

REV. WILLIAM HILL.

ALTHOUGH it is more than forty years ago, I have never forgotten the first time I heard my friend, the Rev. William Hill, preach. It was on Tuesday, April 10th, 1855, at a small village named Sutton Bonington, a few miles from Beeston, Nottinghamshire, where I was then living, and in connection with the gatherings of the Midland Conference of General Baptists. Mr. Hill, who was already designated for missionary work in Orissa, was the evening preacher; and to me, at that date, the foreign missionary held highest rank amongst the successors of the Apostles; and he who dared to make "the great choice" joined the goodly fellowship of those spiritual giants of my youth—William Carey and Henry Martyn, John Williams and Dr. Moffat. Through the story of the Orissa Mission I had first seen the great and wide world, and been startled by its arresting problems; and, therefore, I listened with deeply stirred emotions and warm admiration to the young soldier of the Cross, who was about to leave England for that far-away region, as he spoke to us that evening of his God-given purpose to take to the heathen "the fulness of the blessing of the Gospel of Christ."

It is not surprising that William Hill should have chosen to work for God in Orissa. He was born at Derby, and in an atmosphere saturated with missionary ideas and enthusiasms. He was trained by missionary parents, and although he lost his mother in 1840, when he was only eleven years of age, yet her teaching and character gave an abiding spiritual impact to his career. Moreover, the master to whom he was apprenticed, in order that he might learn the business of a printer, was filled with missionary zeal, and had

himself been a fellow-apprentice of William Ward, the companion in toil and self-sacrifice of Carey and Marshman at Serampore. Add to this, that Sunday by Sunday the youth came under the spell of the solemn and pathetic ministry of the Rev. J. G. Pike, founder of the General Baptist Missionary Society, and the impassioned and ceaseless advocate of missions to the heathen; and also had his mind informed as to missionary facts, and his heart stirred with missionary enthusiasm by a Juvenile Missionary Association; and it will be clear that he was gradually and by a variety of agencies prepared for the vision of missionary duty which flashed on his mind at a missionary meeting at Wirksworth, in October, 1854.

To that heavenly vision he was not only not disobedient; but for practical and thoroughgoing obedience had been specially fitted in the opening years of his Christian manhood. Led by the late Rev. W. R. Stevenson, M.A., the colleague of Mr. Pike at Mary's Gate, Derby, he had sought and gained admission to the General Baptist College, then at Leicester, under the presidency of the able and much-beloved Joseph Wallis; and he had just crowned the three years' collegiate training with an apprenticeship, for the first six months of 1855, to pastoral work under the Rev. Hugh Hunter, the minister of Stoney Street Chapel, Nottingham. At that time Stoney Street Chapel was the home of the largest Baptist church in the kingdom, and the experience gained by Mr. Hill in preaching, in visitation, and in the management of religious organisations was of incalculable service in the foreign field. The reasons for completing the classical and theological training of the College by an apprenticeship to pastoral work, under conditions resembling those Mr. Hill found, grow stronger and stronger with the increasing difficulty of evangelising the world, whether the student is destined for work at home or abroad.

The records say: "Mr. W. Hill was solemnly set apart to the work of a missionary to the heathen in the General Baptist chapel, Mary's Gate, Derby, on Tuesday, July 10th, 1855." Evidently, the greater part of the day was devoted to the proceedings. Men and women full of zeal for the conversion of Orissa trooped in from Nottingham and Leicester and from the villages around; and, realising the gravity of their responsibilities, pledged themselves

to sustain the missionaries by their sympathies, their prayers, and their gifts. In company with six other missionaries, Mr. and Mrs. Hill sailed for India, and were not long before they settled down to their work, first at Berhampore, Ganjam, and next at Cuttack, where Mr. Hill had in charge for a time the printing press and publishing department.

In 1865, on account of the feebleness of the health of his wife, Mr. Hill returned to England, and accepted an invitation to the pastorate of the ancient church of Barton-in-the-Beans, Leicestershire. It was a most fitting sphere. From the first the church had been missionary in its instincts and ideals, in its methods and achievements. Besides planting churches far and near, it had sent forth into the foreign field men and women of splendid consecration and burning enthusiasm, and ministered the Gospel of the Grace of God from Twycross to the Leicester Forest, a distance of twelve miles in one direction, and from Market Bosworth to Markfield, a length of eight miles, in another direction. During Mr. Hill's pastorate two new chapels were added, and more than a hundred members received into fellowship. The church enjoyed great prosperity, and the Word of the Lord had free course and was glorified.

But again Mr. Hill found it possible to resume his work in India. During this second period of service, spent partly at his old station Berhampore, and partly at Piplee, Mrs. Hill superintended the mission orphanages, the inmates of which consisted chiefly of foundlings rescued from a barbarous death, and of famine orphans. Accompanying her husband on his journeys to the Khonds, she was one of the pioneers of Zenana work, and won the affection of the native Christians by her Christ-like spirit and beautiful life. But the stress of toil and the heat of the climate were more than she could endure, and in 1875 she was again ordered to England; and though the voyage renewed her strength for a while, she remained very weak, and after a protracted sickness entered the eternal rest in the year 1882.

It was not long after Mr. Hill's return to England that the General Baptist Missionary Society required a successor to the Rev. J. C. Pike, the Secretary, who had been removed by death. Mr. Hill was at once chosen, and arrangements were made that he should give the

whole of his time to the Society, acting not only as Secretary, but also as missionary deputation, and as editor of the *Missionary Observer*. In this useful post he remained until the Institution, in accordance with the wishes of those who created it, was made part and parcel of the Baptist Missionary Society in 1891. But prior to the amalgamation he was elected by his brethren to the chair of the General Baptist Association, and delivered the last address but one therefrom, the theme with which he dealt being "Our Position as Baptists." From that address I select the following pertinent utterance:—

"In our position as Baptists, we have the main reason for our distinct denominational existence. And if the maintenance of our principles is no longer required, then the *reason*, the *necessity*, for our *separate existence* is gone: we might as well dissolve and distribute ourselves among other evangelical denominations. If, however, we are satisfied that *believers* are the *only proper subjects* for Christian baptism; that *immersion* is the *only proper mode*; and that in baptism we have the *sign*, not the *cause* of regeneration, then let us be true to our convictions. Other communities may surpass us in numbers, but so long as they refuse to obey Christ's command, and imitate Christ's example, in baptism, we cannot admit that they 'fulfil all righteousness.' To every unbaptized believer, no matter how great his talents, learning, zeal, or usefulness, we venture to say, 'One thing thou lackest.' At any rate our course is clear. Regarding our Saviour's command as to baptism as definite and imperative; as one to be obeyed, not altered, avoided, or perverted, we must be loyal to our Lord. Moreover, in our consistency lies our strength. Let us then as ministers and members be *Baptists*—REAL BAPTISTS—ever ready to profess, to proclaim, and to propagate our views. As Baptists, we venture to think that *the future is with us*; that baptism will once again take its true place in the Church of Christ; and that sooner or later, not only the English-speaking peoples, but all nations, and kindreds, and peoples, and tongues will acknowledge, 'One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.'"

Since the unification of Baptist mission work was accomplished, Mr. Hill has acted as Secretary to the Bible Translation Society, and as special advocate of foreign missions amongst our churches. It is in these two capacities he is best known to us. As a speaker he is rich in facts, clear in statement, and abundant in illustration. His voice is that of a living witness, and his appeals come with the interest and cogency of experience. He is still essentially a missionary, and is especially fortunate in that his present wife, the widow of the Rev. J. Wilshire, of Bideford, Penzance, Taunton,

and Derby, breathes the same missionary spirit, and is an assiduous and self-sacrificing worker in the same cause.

Nor is his work forgotten in India, though twenty years have passed since he left its shores. In an address recently presented to his son by the native Christians, they say: "For more than one reason we owe you our special regard. You are the son of our old friend and revered missionary, the Rev. W. Hill, who during his prolonged residence in this country devoted himself zealously to its welfare; and though he now lives far away, his desire for our prosperity continues as great as ever. We shall to our latest breath recall to mind his friendship and affection toward us. Some of his instructive sermons are still imprinted on our hearts. For his sake, therefore, you and your family are objects of our love and esteem."

JOHN CLIFFORD.

CHRIST 'MONG THE KINE.

WHEN Christ would come into our nature's night,
 To be its morning star, its noontide light,
 "No room!" our nature cried, and waved away
 From its dark door the patient, heavenly day;
 But Christ *would* come, and, where blind instinct browsed,
 God's Word, with clay content, was fitly housed.

Then love stooped lower than man's mean disdain,
 And made of earth's privations heavenly gain,
 For, from the doorstep of the inn repelled,
 God turned to where the servile oxen dwelled;
 He'd work for man—and bear—as meek as they:—
 That made their shed His dwelling-place that day.

And man now knows, as else he could not know,
 How far for love's own sake God's love will go,
 That to poor human love it nothing owes,
 But spite of wintry hatred fervent flows.
 When the babe Christ was thrust among the kine,
 The only love that lived was Love Divine.

And all the love that is is that day's love
 Let into lowly hearts from Heaven above,—
 Love that seeks only access where it may
 Do o'er and o'er just what it did that day.
 Our natures hate defeat, and meekly show
 How far, for love's own sake, God's love will go.

R. WRIGHT HAY.

THE RE-UNION QUESTION.*

BY THE LATE REV. A. J. GORDON, D.D.

THE fundamental idea of the association is this: that non-conformity in religion is the great evil of the Church, and that the highest success of the Gospel can be attained only in ecclesiastical uniformity. We believe, on the contrary, that there is much that is good, and much that calls for profound gratitude, in the present economy of an externally divided church. It undoubtedly gives free scope to her varied and otherwise conflicting activities, brings harmony out of her antagonisms, and economises forces by separating them, which must else be wasted by their own friction. How much, too, does the Church owe to the existence of sects for clearness and compactness in the statement of her doctrines; how many crude and unphilosophical symbols have been ground down and polished by the attrition of controversy; how much of error and misconception have been sifted out of the creeds by polemical winnowings and threshings; how repeatedly have the accretions of falsehood, which in the course of time gather about religious truth, been removed by the sharp antagonisms of sectarian strife; how many ideas, in fine, the most vital and precious to the Church, have, humanly speaking, been kept alive by the jealous circumspections of the denominations! The evils which result from monopoly of the Gospel, perversions of it in the interest of a single church, biased interpretations and one-sided expositions, have unquestionably been very largely prevented by the presence and watchfulness of differing religious orders.

“Christianity,” says Bunsen, “proves itself to be the religion of the world by its power of surviving the inherent crisis of development through which it has had to pass.” Yes, and, we add, by its power of fully meeting those crises out of its own resources; of

* This admirable article was written by Dr. Gordon, some thirty years ago, in answer to an appeal of “The Christian Unity Society”—an Episcopalian institution. There is an advantage in seeing the subject discussed by one whom our “insular prejudices” do not affect. (See “The Life of A. J. Gordon, D.D.,” by his Son, reviewed in our last number, and published in this country by Messrs. Hodder & Stoughton.)

fitting itself into all the convolutions of history ; of pushing itself out into the ever-varying want and woe of humanity. And how has it been able to do this ? By the diversity of its outward organisations ; by its ability to assume manifold forms of operation, and work successfully through them.

Methodism is an exact illustration of what we mean. It is perfectly clear that, at the time when it arose, the establishment had become so unwieldy, so hampered with civil and ecclesiastical rules, that it was utterly unable to meet the prevailing demand for a free and missionary gospel. If, here and there, a preacher was to be found who had true evangelical zeal, his jurisdiction was so prescribed by the fences of the Church that his zeal profited him nothing. When John Berridge undertook to carry salvation to the poor and unprivileged about him, on the ground that his conscience impelled him to seek to preach the Gospel to every creature, he was summoned before the Bishop with the rebuke, "As to your conscience, you know that preaching out of your parish is contrary to the Canons of the Church."

But Providence met the exigency. Out of the Church, and in spite of her opposition, came forth that noble system of itinerancy which has carried salvation to thousands and tens of thousands, and has continued until this day one of the most potent agencies for reclaiming lost men.

But the Churchman sees nothing in the origin of this society to rejoice over. "All must feel," says our author, "how needless and how fearfully mixed with wrong on both sides was the Wesleyan separation." Needless, forsooth ! No power on earth can for ever check a living stream in its course. From the very dams that have restrained it, it will every day gain strength for the inevitable rupture. Similarly, no device of priest or bishop can so choke the life of Christianity in the Church as completely to shut it off from those who are panting for its blessings. It must break out somewhere, and if it becomes irregular in its course, the fault lies with those who attempted to repress it. It is not a wrong on both sides. If the blood cannot flow in the arteries of the Church because of the pressure of some human obstructions, then there must be an anastomosis. Vitality must be supplied to all the members of Christ's body.

There are evils of which this address makes no mention, and for which it proposes no remedy—the dull immobility, the stagnation of religious thought and of religious life, which have been invariable accompaniments of ecclesiastical uniformity. Against these, sectarianism has been in constant antagonism. And if it had performed no other office, this were enough to secure it from the imputation of being an unmitigated evil.

When the question comes between a dead uniformity and a living diversity, it would seem as if there could be very little difficulty in choosing. And yet we believe that the first of these conditions is the alternative offered us by this society.

As though the illustration which Romanism has given of a Christianity completely paralysed by the clamps and constraints of ritualism were not sufficient, it is now proposed to repeat the experiment: to take the faith of Christendom as it is held in solution by the various sects, and crystallise it about the *Thirty-nine Articles* or the *Nicene Creed*; to constrain its varied devotion into exact and rigidly defined channels; to put all its worship into regulation dress; to compress its free and plastic life into concerted formulas and modes; to sacrifice a variety which fully accords with a true unity to a unity that has no variety; and to call back all the “children of the dispersion” from their widely different yet spiritually accordant labours, and bid them all march to the music and measure of the “*Historic Church.*” Theoretically the proposition is untenable enough, but practically it is even more so.

To ask Methodism, with its splendid record of fidelity to the claims of a missionary gospel, with its noble history of self-sacrificing and evangelic labour, to come back and be absorbed again into the Church from which it sprang, abandoning that organism which, however faulty it may be in some respects, has penetrated a stratum of society that the cumbersome machinery of the Anglican Church never did, and never could, effectually reach; to ask Congregationalism, after having stamped its polity upon our rising institutions, and done more than anything else to mould and determine that noble republicanism which we now enjoy, to return into a church whose whole genius and history has been so manifestly on the side of monarchy—is to ask simply

that Romulus and Remus, after having grown to manhood, should go back and be suckled on that creed which nourished them kindly enough in their infancy, but which was never designed to feed them in maturer life.

And this suggests another grave objection to the theory of the address—namely, that it presupposes the possibility of a harmless return from spirituality to ritualism. That symbols have done much to develop ideas, that types have had a blessed mission in helping to bring forth spiritual conceptions, and to lead them through adolescence into maturity, is a fact too obvious to be denied. But to suppose that ideas that have once sloughed off their skins can be made to crawl back into them and still maintain a healthy life is quite another matter. It is to imagine that manhood can return to the swaddling-bands of infancy—that the Church can leave the more “stately mansions” into which, by discipline and training, by reformations and revolutions, Providence has brought her, and crouch down again into her “low-vaulted past.” . . .

Since Episcopalianism professes to regard the Romish Church as corrupt and degenerate, the inference is that they hold it to be only a medium of communication, and not in any sense a vital part of the succession. So that, within its decay and corruption, the germ of the true organic unity has been preserved, wrapped up, like the Egyptian wheat, in the swathes of the mummy, waiting for Providence to bring about the necessary conditions for its growth and development. This theory seems certainly to be philosophical, perfectly consistent with the analogies of history.

But the hypothesis being once admitted, why cannot those denominations which have sprung from the Episcopal Church, and which charge that Church with being a perversion, rise up and claim that they have been derived from the true germ—the germ of which Episcopacy was the repository—and hence that they have the only true succession? What then becomes of the claims of the Churchman? If, by a legitimate process of exogenous growth, they who once constituted the heart of Christianity find themselves pushed outward to its exterior, into the bark and tegument of mere formalism, surely they cannot complain that there is anything anomalous in the position of those who have

supp'anted them. Least of all can they with good grace press their own claim of still constituting the pith and marrow of the Church.

And the Scripture argument for any such succession of the priesthood is still more unsatisfactory. It impresses one as almost unparalleled in the annals of forced interpretation, two or three texts being made to bear up the whole superstructure of argument against hundreds whose genius is most obviously opposed to it. Nine parts of conclusion are found to every one part of premise, reminding us most forcibly of Coleridge's description of such interpretations as "smoke-like wreaths of inference," or an "ever-widening spiral *ergo* from the narrow aperture of perhaps a single text." The boon, therefore, which is offered us in organic unity as here defined has, we are constrained to say, no special value to us, because we cannot appreciate our need of it.

We see no necessity of drawing the life which we receive from Christ through a channel so long and tortuous that to explore it is an impossible task, or of tracing our descent from His Apostles through a lineage so obscure that we cannot tell whether we are sons or bastards. We believe in a Christ as the Head of the Church, who lives and reigns for ever, who not only holds His mysterious union with His Church still unbroken, but constantly energises and reinforces that Church by fresh infusions of His life; so that the vitality of the children does not depend upon the vitality of their ancestors. We believe His union with His Church is direct, not mediate—a union of incorporation, not of remote connection. And hence it matters little whether we are connected with the original branches of the True Vine, so long as that Vine is capable of thrusting out fresh shoots alike for the Church and for its ministry.

For any one of the coördinate branches of the Church, therefore, to attempt to bring about unity by setting forth its own pattern and polity as the one to be conformed to, exactly or approximately, by all, will necessarily be of little use. No sectarian plea against sectarianism, no partizan tirade against religious partisanship, will avail. But whatever brings the Church into nearer accord with the spirit of Christ and His Gospel, whatever exalts the central and centralising truths of our common

faith, will do most toward promoting that unity for which we all hope and pray. In the beautiful words of the author of "The Patience of Hope," "The bosom of Christ is the grave, the only grave, of religious acrimony; we learn secrets there which render it possible for us to be of one heart, if we may not yet be of one mind, with all who lean upon it with us. For, slightly as we may think to heal long-festering hurts, there is no cure for religious dissension except that of spiritual acquaintance with God, as revealed to us in the mind and spirit of Christ Jesus. To acquaint ourselves thus with God is to be at peace, for it is to learn how far more strong than all which separates is that which unites us in Him. So long as the external is more to us than the vital, the accidental dearer than the essential, so long as we are more Churchmen, more Protestants, more anything than Christians, religious acerbity will continue."

ANOTHER BOOK ABOUT DRUMTOCHTY.—We have received from Messrs. Hodder & Stoughton, *KATE CARNEGIE AND THOSE MINISTERS*. By Ian Maclaren. 6s. Although this book has run its preliminary course in *The Woman at Home*, its appearance in separate form has been awaited with unusual interest. We are still on the author's favourite ground of Drumtochty, and are, indeed, well pleased to be there. He narrates few startling incidents, and does not attempt the development of a plot. We have rather a series of character sketches, portrayed with fine literary skill, and invested with a remote and old-world charm. There are characters in the story which will live: Dr. Davidson, the fine old Moderate; a group of commonplace ministers hit off to the life; and, grander in a sense than all, Jeremiah Saunderson, the minister of Kilbogie, an old Dry-as-dust, with a sternly Calvinistic creed which plunges him into the gloom of despair, and impels him to institute a trial for heresy against his boy, as he called Carmichael, but with a heart as tender as a woman's—a noble old man of whom any church and country might be proud. Very clever also is the sketch of the Beadle of Drumtochty—surely one of Ian Maclaren's masterpieces. Kate, the heroine of the story, strikes us as somewhat thin, and out of harmony with her Drumtochty environment. She is winsome and attractive, but we should have liked to see more of her, and there is surely no reason why Carmichael's love-making should be so much behind the scenes. The young minister himself is a generous, loyal-hearted fellow, whose spiritual development it is pleasant to follow, and whose best is yet to come. Whether Ian Maclaren will follow up the fortunes of his hero and heroine in another book we do not know. He should do so, and we hope will, though we are sincerely thankful for the story as it is.

CHRISTIAN TRANSFORMATION.

MAN, when created, was, as the Bible assures us, physically, intellectually, and morally perfect—made in the image of God, which consisted in “knowledge, righteousness, and holiness.” As remarked by Dr. South:—“In man we have a draught of His hand. In him were united all the scattered perfections of the creature, all the graces and ornaments, all the airs and features of being were abridged into this small yet full system of nature and Divinity. As we might well imagine, the Great Artificer would be more than ordinarily exact in drawing His own picture:” “An Aristotle was but the rubbish of an Adam.” But through sin, the image of God was lost. Disease and other evils laid hold of body and soul. There was a gradual deterioration in the human race. The more the knowledge of God was lost, the lower men sank in the scale of being. Through the corruptions of heathendom, men are brutalised, and the lovely lines of goodness and truth in the face are changed into the dark eyes and the fierce look. “Their feet are swift to shed blood; destruction and misery are in their ways” (Rom. iii. 15, 16).

Christianity has a powerful influence on our physical nature. We do not say that it absolutely re-creates or makes new, but it gradually changes. When the moral feelings rule, they give dignity to the spirit and light up the countenance. The eye sparkles, the touch becomes tender, and the gait loses its rough run. This fact has had ample illustration. Take the case of Africaner as related by Dr. Moffat, in his “Missionary Labours and Scenes.” When he was seen “in a supplicating attitude entreating parties, ripe for a battle, to live at peace with one another,” a chief thus spoke of him:—“Look, there is a man, once a lion, at whose roar even the inhabitants of distant hamlets fled from their houses! Yes; and I have, for fear of his approach, fled with my people, our wives, and our babes to the mountain glen or to the wilderness, and spent nights among beasts of prey, rather than gaze on the eyes of this lion or hear his roar.” What was Africaner after his conversion? We are told that “he wept with those that wept,” and was ever ready to

“stretch out a helping hand to the widow and fatherless,” that “he, who was formerly like a firebrand, spreading discord, enmity, and war among the neighbouring tribes, would make any sacrifice to prevent anything like a collision between two contending parties; and when he might have raised his arm, and dared them to lift a spear or draw a bow, he would stand in the attitude of a suppliant and entreat them to be reconciled to each other.” There was tenderness in his looks and words. We do not wonder at the incredulity of the farmer, who, when told that Africaner was “now a truly good man,” replied, “I can believe almost anything you say, but *that* I cannot credit. There are seven wonders in the world, that would make the eight.” And when, in the presence of the chief, he asked, “Are you Africaner?” receiving the answer, “I am,” he exclaimed with eyes turned heavenward, “O God, what a miracle of Thy power! What cannot Thy grace accomplish!”

Solomon says, “A man’s wisdom maketh his face to shine” (Ecc. viii. 1). Which wisdom is it that specially gives a shining face? It is, of course, the wisdom of God. But the Gospel is the greatest manifestation of God’s wisdom. We admit that there is unspeakable wisdom in His material works; that adaptation, completeness and goodness mark them; that there is unspeakable wisdom in Providence—in its mysterious uses and ends; but the wisdom of the Cross of Christ infinitely excels. All the perfections of God harmonise in blessing a lost world. Doctrines, precepts, and promises are the best and noblest that could have been given. Its hopes and blessings are the crown of all good. The Gospel is the noblest Temple of Wisdom, having its foundations laid deep in eternity, and erections that will go on in all time, till the top stone is brought forth with shoutings, “Grace, grace unto it!”

This wisdom of the Gospel illuminates the face. This is true, less or more, of all wisdom. A great man, as a great man, may generally be known. The difference between his facial lines and those of the unwise is astonishing. And if this is true of all wisdom, it is especially true of that which is heavenly. The *moral* feelings have wondrous influence. When the light and the love of heaven fill the soul, there are signs of placidity and kindness and graciousness. The human countenance is transformed into the likeness to the Divine. It was so with Moses and Stephen,

and it has been so with God's people in all ages. The very looks of martyrs for the truth have struck terror into the heart of their enemies. We are told that when Henry II. of France was on one occasion present at a martyrdom, he was so struck by the expression of countenance and the patience of the sufferer that he would never again be present at such a sight. Religion, indeed, takes away the wicked, dark look of the sinner, and gives the expression of humbleness, gentleness, and kindness. The more the soul is filled with God, the greater the Divine resemblance.

A striking case illustrative of this is given in the "Philosophy of the Plan of Salvation." The man referred to in that book, an atheist, is thus described:—"His appearance was that of a decrepit, disconsolate old man. In the course of conversation he unhesitatingly expressed his unbelief of the existence of a God, and his suspicion of the motives of most of those who professed religion. . . . He used profane language, opposed the temperance reformation, and looked with the deepest hatred upon the ministers of religion. His social affections seemed to be withered, and his body, sympathising, was distorted and diseased by rheumatic pains." He was the subject of special prayer on the part of his pious daughter and his son-in-law; and was finally persuaded by them to attend a series of religious services in the church of which they were members. "During these services, which lasted several days, he passed from a state of atheism to a state of faith." Great was the change. One of the first things he did was to ask the forgiveness of an old enemy, and to seek his spiritual good. His benevolent feelings were awakened and expanded. His affections received new life. He lived for the benefit of others. He kept a list of his old associates—one hundred and sixteen—for whom he prayed daily. He was full of religious joy. His own words are:—"I have rejoiced but once since I trusted in Christ—that has been all the time." And observe the *physical* effects of this spiritual change. "As soon as his moral nature had undergone a change, his body, by sympathy, felt the benign influence. His countenance assumed a milder and more intelligent aspect. He became more tidy in his apparel, and his thousand pains in a good measure left him. In his case there seemed to be a renovation both of soul and body." How true are Paul's words:—"But we all, with open

face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18). Bloomfield remarks:—"The more we behold this brilliant and glorious light, the more do we reflect back its rays; that is, the more we contemplate the great truths of the Christian religion, the more do our minds become imbued with its spirit," and Barnes says:—"By contemplating the resplendent face of the blessed Redeemer, we are changed into something of the same image."

This partial moral transformation in time will have perfect completion on the morning of the resurrection. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change the body of our humiliation, that it may be fashioned like unto the body of His glory, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii. 20, 21). "We know that, when He shall appear, we shall be like Him, for we shall see Him as He is" (1 John iii. 2).

Those who would have constant sunshine of heart and life must *live* under the rays of the Sun of Righteousness. They will then have illumination, and give back to others the image of Jesus.

"Alas!"—in the words of Dr. Maclaren—"why is it that so little of this radiance, caught from heaven, shines from us? There is but one answer. It is because our communion with God in Christ is so infrequent, hurried, and superficial. We should be like those luminous boxes which have come into use of late, shining in the dark, with light absorbed from the day; but, like them, we need to be exposed to the light, and to lie in it if we are to be light. 'Now are ye light in the Lord;' and only as we abide in Him by continuous communion shall we resemble Him or reflect Him."

DAVID THOMPSON.

THE QUIVER: An Illustrated Magazine for Sunday and General Reading (Messrs. Cassell & Co., Limited) amply maintains its high reputation for its always acceptable contents. There is reading in it suited to almost every taste. The illustrations are superior to any we have seen in previous volumes; no annual of its class is more worthy of support. We are glad to see in it, among other things, Mr. Greenhough's fine sermon on "The Glory of the Cross."

WITNESS OF HISTORY TO BAPTIST PRINCIPLES.

BY THE REV. W. T. WHITLEY, M.A., LL.M.

AUTHORITY OF SCRIPTURE.

THE last point to be considered is the other of the two fundamental points, whereof we have already considered the Right of Private Judgment—viz., that *the sole external authority for faith and practice is the will of God, revealed in the Scriptures*. The Scriptures of the Old Testament are profitable for doctrine, for reproof, for correction, for instruction in righteousness, for making wise unto salvation through faith in Christ Jesus. He bade His followers teach the converts to observe all that He had commanded. A record of these is in the New Testament, which thus is the only rule for faith and practice.

The usage of the Apostles assures us that the Old Testament was deeply revered by the early Christians. As their own words could no longer reach the ears of their converts, their letters were sought after and treasured; while the words of the Master were collected and written down by many. Before 130 one of these memoirs and several of Paul's letters were gathered into a library regarded as authoritative. By 160 we hear of the memoirs being regularly read at public worship; and we know that four had been singled out as specially trustworthy, and combined into the first Gospel harmony.

By the close of the century the question was clearly raised as to the authority of the records and of tradition.

Hegesippus, a Jewish Christian, was deeply concerned about the growing errors, so visited many churches to ascertain their condition. He testified that in every place he found the same faith that he learned from the law and the prophets, and from Christ. Papias, of Hierapolis, a disciple of John, took as his touchstone the teaching of the Apostles or elders, and gathered up their table-talk, from which he compiled a commentary on the gospel-story.

This idea of a general agreement with apostolic teaching was elaborated in two ways. Irenæus, of Lyons, in France, pupil of

Polycarp, another disciple of John, upheld the authority of Holy Writ, understood naturally and clearly, explaining difficult passages by easy ones. His great controversy was with the Gnostics, who buttressed their philosophical systems with isolated texts of Scripture. Hence he wrote:* "Suppose there arise a dispute relative to some important question among us, should we not have recourse to the most ancient churches, with which the Apostles held constant intercourse, and learn from them what is certain and clear with regard to the question?" "If you would escape the multiform and mutable opinions of the heretics, you must nourish yourself in the bosom of the Church on the Scriptures of the Lord, which are perfect, as being inspired by the Holy Spirit."

Tertullian of Carthage held the same view as to doctrine. He appealed to the general agreement between churches founded by Apostles as evidenced in their baptismal confessions. But while Irenæus regarded the bishops as the great custodians of pure tradition, Tertullian appealed to the common sense of all believers. On this point he wrote a special work, the "Prescription against Heretics," whose argument is briefly that whatever is new cannot be true.

But in matters of ritual and practice he shifted his ground. Roman bishops were relying on custom and tradition, and attempting to enforce their customs on other churches. Irenæus had shown† that inaccuracies could arise, yet be confirmed by custom. Tertullian was very emphatic here, and while appealing beyond Rome to older churches he warned that tradition was liable to falsification, and said emphatically:‡ "Our Lord Jesus Christ calls Himself the Truth, not custom. Whatever contradicts truth is a heresy, even though it be an ancient custom." But later in life he admitted the right of living prophets to add to the words of Scripture new revelations equally authoritative.

Cyprian, Bishop of Carthage, in a letter to Juba § followed Tertullian's former views, and declined to accept custom unless proved by reason and revelation. "At a synod in Africa," he tells us,|| "the Holy Scriptures were placed in our midst to decide

* Adv. Haer. iii. 4.
§ Ep. 73, 13.

† Eus. V. 24, 4.
|| Ep. 55, 5.

‡ De Virg. Vel.

between the two opinions, and we inquired together what was the character of the indulgence permitted by the Word of God." The debates were on a question of receiving into the Catholic churches converts from other communions stigmatised by the Catholics as heretic. Stephen, the Bishop of Rome, pleaded the tradition of the Roman church; Cyprian assembled two synods in Africa, which decided contrary to Stephen; and Cyprian, telling Quintus the result, wrote: * "This is a case in which men ought not to appeal to custom, but to convince by argument," and argues from Galatians ii. And when Stephen excommunicated all of this way of thinking he convoked a third synod, which reiterated these views, and of which he wrote: † "In vain do some who have the worst in argument oppose to us usage, as if usage were greater than truth; or as if in spiritual things one must not follow a better way if it has been revealed by the Holy Spirit."

There was, however, at Rome another school of thought than the party of tradition. A prominent member of this school was Hippolytus, a bishop in Rome. He confronted heretics ‡ first with the authority of Scripture, to which he subordinated the testimony of tradition. Scripture was the sacred fountain of truth, inspired by God, above oral tradition; the Church's chief privilege was to guard these sacred oracles.

At Alexandria opinion wavered. Clement § the great head of the school for instructing converts and preparing them for baptism, recognised oral tradition as a source of history. In encouraging inquiry for truth he wrote: "The Scriptures teach us demonstratively how heresies have deviated from the truth, and how exact knowledge is found only in the true Church." "We wait for no human testimony, || but bring proof of what we assert from the word of the Lord, which is the most trustworthy, or rather the only, evidence."

Origen, his successor, ¶ was equally emphatic in exalting Scripture above tradition, and insisting on a first-hand study of it. Commenting on the Samaritans led by the woman to listen to Jesus, he said: "It is better to have a direct view of the Word, and to

* Ep. 71.

† Ep. 73, 3.

‡ Pressensé, "Early Years of Christianity," III., 415. § *Ibid.*, III., 290.

|| Neander: "Dogma," 88.

¶ Pressensé, III., 348-350.

hear His teaching for ourselves, than simply to receive it from the lips of His servants who have seen Him, without beholding Him with our own eyes and being enlightened by His power." Commenting on Ezekiel ii. 5: "What is it to me that a thousand men affirm a theory to be true, if it is condemned by the Word of God? What avails it to me that many churches have come to an agreement upon a certain doctrine, if they have all been led astray by heresy? That which I desire above all is that the Lord help the witness of my words, that He Himself prove what is said by the testimony of the Holy Scriptures."

As soon as the age of synods set in, so soon did the tendency reveal itself to add their decisions to the list of authorities. When the State convoked general councils and enforced their decrees by civil penalties, the tendency became almost irresistible. It must never be forgotten that outside the great confederacy of the Catholic churches, which alone were recognised by the State, there were others labelled heretical and schismatic, such as the Arian and Novatian churches, which never bound themselves by conciliar canons. Yet even from within the Catholic churches came occasional protests, and enunciations of the sufficiency of Scripture for authority.

Thus Basil said: "Believe those things that are written; the things that are not written, seek not." Cyril of Jerusalem told his catechumens* that not the least point of doctrine was to be believed without evidence from Holy Scripture. The whole school of Antioch studied the Bible carefully as the chief channel of authority. John Chrysostom proposed to allay the doubts of a heathen inquirer by saying: "If we required you to follow our reasonings, you might be perplexed, but we tell you that we believe in Holy Scripture." When another was perplexed at the varying interpretations of Scripture, he referred him not to tradition but to reason guided by conscience.

In the West, also, stray voices still echoed the same. Ambrose of Milan asked: "How can we use the things that we find not in the Scriptures?" Augustine argued against the Donatists: "The writings of the prophets and the apostles are the only ones on which

* Neander: "Dogma," 234.

we do not venture to pass sentence, but according to which we must judge all other." And he wrote to Jerome: "We show honour to Holy Scripture in allowing no possibility of error to it; we believe other writers because they prove what they affirm either from Holy Scripture or from reason."

But he receded from this position in conflict with the Manichæans, and at length relied on the authority of the churches to determine what was Scripture, crystallising the paradox: "I would not even believe the Gospel, but that the authority of the Catholic Church persuaded me." Soon after Augustine's death, Vincent of Lerins discussed the insufficiency of the Bible and the authority of the Church, and laid down three tests for a true tradition—antiquity, universality, agreement with the great teachers and the general councils. Facundus of Hermiane,* a century later, asked bluntly: "What is the use of convoking councils, but that we may take on authority what we cannot understand?"

An Irish missionary in Germany, named Clement † revolted from all this, and allowed to the writings of the older fathers and to the canons of councils no authority binding on faith. But during the Dark Ages this position was hardly maintained in the Roman communion. Abelard is noteworthy for his compilation *Sic et Non*, wherein he shows that on no point of importance were the early fathers agreed, but where one said "Yes," another said "No." Durand wrote: "In the things which belong to faith we must trust the Scriptures more than reason; truth is most holy, and even reason teaches how God the Father is to be praised."

Elsewhere the Paulicians and other Dissenters rejected the Pentateuch and historical books of the Old Testament as a rule of faith and practice in a Christian community; this both in Asia and Europe.

Wiclif headed the reaction at length, and wrote‡: "When we truly believe in Christ, the authority of Holy Scripture will be greater than that of any other writing." "The New Testament is of full authority and open to the understanding of simple men as to the points which be most to salvation. It seems open heresy to say

* Neander, III. 251.

† *Ibid.*, V. 83.

‡ Neander: "Dogma," 621.

that the Gospel, with its truth and freedom, suffices not to salvation of men, without keeping of ceremony and statutes of sinful men that were made in the time of Satan and Antichrist."

The Hussites followed the lead thus given, but did not succeed in recalling the theologians of the day. Gerson, the great chancellor of Paris, laid down, indeed, that the literal sense was the only true one, that the Bible contained all needful to salvation, and that no true doctrine could contradict the Bible. But he nullified this by insisting that the literal sense was not to be determined by the individual, but by the collective church through general councils.

When once the movement towards reform became pronounced, the authority of Scripture was exalted at once. Melancthon at Leipzig* stated against Eck, in 1519, that: "We study Holy Writ in order to pass judgment on all human opinions by it as a universal touchstone." Luther, in that same year, wrote to the Pope† that he "freely confessed that the authority of the Church was superior to everything." In 1521, at Augsburg, he rose for a moment to grasp the other principle, and said: "I can retract nothing unless I be convinced either from Scripture or by clear argument: my conscience must submit to the Word of God." During his sojourn in the Wartburg, translating the New Testament, these principles were applied unflinchingly at Wittenberg; and when he returned he surrendered them, and decided to retain several customs because they were not forbidden in Scripture. But, though he thus receded, others stood firm; and the peasants of 1524, issuing a schedule of articles, closed by saying: "All these propositions shall be tested by Scripture, and if they can be refuted they shall be withdrawn." Some think that Hubmeyer, a Baptist, drew up this document.

Official Lutheran teaching is very vague, and, in practice, tends to require exact conformity with Lutheran tradition, though Article XV. of the Augsburg Confession says: "Concerning ecclesiastical rites made by men, they teach that those rites are to be observed which may be observed without sin, and are profitable for tranquillity and good order in the church, such as are set holidays, feasts, and such like. Yet, concerning such things, men are to be

* Neander: "Dogma," 623.

† Lindsay: "Reformation," 9.

admonished that consciences are not to be burdened as if such service were necessary to salvation." In 1576 the Formula of Concord taught "that the only rule and form, according to which all dogmas and all doctors ought to be esteemed and judged, is no other whatever than the prophetic and apostolic writings both of the Old and of the New Testament." Human traditions and rites are expressly and at length said to be indifferent.

In Zurich all reforms proceeded on the assumption that the Bible was the only test. Calvin developed the same principle most emphatically in his Institutes. The Heidelberg Catechism says that man's misery is learnt out of the Law of God—viz.: Love to God and man; also that a Christian must believe all that is promised in the Gospel, summed in the Apostles' Creed. Socinus,* who deeply influenced the reforms in Poland, wrote on the authority of Scripture, and asserted that Christian doctrines could only be derived from it.

The XXXIX. Articles of the Church of England declare that Scripture contains all things necessary to salvation, so that whatever is not read therein, nor may be proved thereby, is not to be required of any man. But Elizabeth added that the Church hath authority to decree rites and ceremonies. The Roman Council of Trent debated the matter, and finally decreed that tradition was a source of authority, and that Scripture might only be interpreted according to the unanimous consent of the fathers. The Græco-Russian Synod of Jassy, in 1647, approved an orthodox confession, teaching that every Christian must be subject to the Church and its teachings in the seven councils.

The Scotch Confession of 1560 believed the Scriptures of God sufficient to instruct and make the man of God perfect, having their authority from God. The Westminster Confession of 1647 enumerated the sixty-six books, and declared that they were given by inspiration of God to be the rule of faith and life, having their authority wholly from God. To Scripture nothing at any time might be added, whether by new revelations of the Spirit, or traditions of men.

While the chief opposition to such teaching came from the

* Neander: "Dogma," 628.

competing claims of tradition, the mystics were inclined to exalt the voice of conscience, and to claim perpetual inspiration.* This opposition comes out clearly in the writings of Barclay the Friend, 1676. He denied that Scripture is an original means of knowing truth or an adequate rule for doctrine and morals; he subordinated it to the Holy Spirit.

The early reformers of the English Church were very emphatic on this point. Chillingworth, in 1638, condensed it into the striking aphorism: "The Bible and the Bible alone is the religion of Protestants." Jewel, too, and Hooker who wrote on traditions†: "We do not reject them only because they are not in the Scripture, but because they are neither in Scripture nor can otherwise sufficiently by any reason be proved to be of God." The modern High Churchmen, however, disavow the position, until in Tract XC. it was boldly stated‡: "In the sense in which it is commonly understood at this day, Scripture it is plain is *not* on Anglican principles the rule of faith."

Moreover, although a great many Protestant confessions carefully state in their prefaces with the Formula of Concord that the authority of a judge belongs to Holy Scripture alone, and that other creeds, catechisms, apologies, articles, &c., merely give testimony to our religion, and set it forth to show how at different times the Scriptures have been understood and explained, yet these very subordinate standards serve as dangerous subordinates, too often co-ordinate if not superior. Whenever subscription to such is required, the Bible is tacitly ignored, and its authority quietly set on one side. Probably very few Christian bodies, other than the Baptists, abstain from creed-making and creed-signing. A few confessions, by Baptist associations, churches, and persons have been made, and may be disinterred from annual records or ancient minute books; but Baptists hold so tenaciously that the authority of Christ is supreme, and that His Holy Spirit interprets that will to every regenerate man, that they have nearly uniformly refused to create a new tradition of men which might set at naught the commandment of God.

* Neander: "Dogma," 634.

† I. 228.

‡ Curteis: Bampton Lectures, "Dissent in its Relation to the Church of England," 316.

REASON'S WARRANT FOR CHRISTIAN FAITH.

BY REV. JOHN THOMAS, M.A.

VI.—THE HOPE OF GLORY.

OUR task, on this occasion, involves but little more than a summing-up of the results already obtained, together with the simple unfolding of some of them. The facts of the "hope of glory" obviously depend upon, and arise out of, the great verities of Faith that are already present with us. The future can only be known as the unfolding of the present, and must, indeed, grow out of it according to eternal principles of growth and development. So the relation may be stated for investigation in two ways, both negatively and affirmatively, thus:—A true knowledge of the future cannot be known without true knowledge of the present; and, if the real contents of the present, including its principles of development, are known, then the future also can be known in anticipation.

This statement calls for one or two comments. The first is, that, as we cannot possibly know all the present contents of the world in which we live, or of the forces that constitute the possibilities of our life, the future can be known to us only in a very fragmentary way. It would be impossible for us to give detailed substance to the condition of the life to come. Yet, at the same time, a true, though not exhaustive, knowledge of the present life both visible and invisible is possible for us, and, therefore, there is also possible a real and true, though not exhaustive, knowledge of the destiny of the future. Further, it is not our task in this paper to inquire into the coming glory, even as far as this may be possible. As I pointed out in my last paper, the task of the present series of articles is not exposition, but demonstration; and demonstration deals, not with the full contents of its subject, but only with those fundamental principles upon which the contents are upreared as a temple upon its foundations. By adding to our previous demonstrations of the ideas of the human spirit, of God in Christ, and of sin, the fullest possible exposition of the contents of these ideas, the foundation would be laid for a large and sure

and inspiring exposition of the contents of the hope of glory ; but that is, at present, quite out of our plan. The question we have to answer is :—“ Does Reason warrant a hope of glory which is, in its fundamental character, identical with that which is foreshadowed in the New Testament ? ”

But even before reaching this point there is a preliminary question of more general character, which must be faced and answered. Does Reason give any warrant for a hope of glory of any kind ? Does it assure us that our future shall be better than our present ; that our onward way is an upward way, and that the expansion and unfolding of brightness necessarily lies before us ? We do not now deal with the question as to whether man is immortal, and whether there is any life at all beyond death. We dealt with that fully in our paper on the idea of the human spirit, and need not retrace our steps in the slightest degree, for we were there confronted with overwhelming evidence that man is a spirit, and cannot be destroyed by any physical changes. For man's immortality Reason most readily gave her warrant.

But, even so, there are diverse possibilities with regard to the future beyond death. Theoretically, there are three things possible. The life of the human spirit may sink to a lower level, or it may remain stationary, or it may advance in power and glory. The second of these possibilities is at once rejected by Reason. Indefinitely prolonged stationariness of life cannot be conceived as possible for man. An interminable exact poise of the balance of the human spirit is impossible ; it cannot be reconciled with any idea of life. Much less can the balance be maintained in the midst of great changes in the constitution and environment of the life. Even an expert in balancing would lose his equilibrium then, and be forced into a higher or lower plane. And no one can doubt that death is, whatever else it may be, a change in the life of the human spirit of very great importance.

Reason must, therefore, assert either a decline or an increase in the power of life beyond death. Its assertion concerning either of these will of necessity be determined by the fundamental movement of the life on this side of the change which is involved in death. For Reason undoubtedly teaches that there is nothing in any physical change, however great, which can in itself alter the

fundamental direction in which the life of a man has up to that point moved. On the one hand, then, we must sorrowfully acknowledge that Reason teaches that the future life contains for some, not a hope of glory, but a prospect of deterioration and darkness. For it cannot be hidden from our eyes that there are human lives in which the decay of moral and spiritual life is deplorably manifest. Along with the decay of the body there is a far deeper decay, a dwindling of nobler powers, a deterioration of the man in the centre and soul of his life. It would be too much to assert that Reason dogmatically declares that no change of direction is ever possible through influences not yet determined. It would require a far closer examination of this deterioration, of the influences it has resisted, and of the possible nature of future influences by which it might be affected, before we could even discover what Reason may have to say upon these possibilities. It is sad enough for the present to know that Reason declares the continuance and the possible consummation of such decay beyond the grave.

This sure principle of Reason has, however, a very bright side; for there are many lives on earth the fundamental movement of which is upward. This is a fact that is not at all open to question—a fact which every truly Christian man can confirm in his own life, and which every other man may verify by observation if he chooses to do so. The progress of the Christian life is one of the wonderful things of the world. The central forces of soul and spirit become stronger and stronger in superb independence of external circumstances while all the surface-forces of the life are hastening to decay and dissolution. The apprehension of the unseen and eternal becomes clearer and vaster, the moral powers become more victorious, the holier sympathies of the life take a wider range, and the ideals that rule the life become more exalted and beautiful. The spiritual man, defying all physical weakness, becomes nobler, grander, and more glorious day by day. The voice of Reason no less than that of revelation sings a triumphal song over the tomb of such a one, and give him promise of a glorious beyond. Reason itself declares that this path of light that brightened to the horizon still moves on in growing radiance. Nor can Reason have any hesitancy in this case to assert its everlasting

continuance. Only in the very heart of the eternal power of holiness could such a history have been achieved on the earth, and no force or combination of circumstances can be conceived in which such power can ever be defeated. The beginnings of moral and spiritual victory are obviously the most difficult. Every victory makes the next more certain, for it is of the very nature of a morally victorious life to move with each new victory into positions of higher advantage, and to grow into more favourable conditions of life for the exercise of its spiritual force. On the ground of Reason, therefore, we know that the passage through death will raise the victorious spirit into a new vantage ground, from which it shall pass to further points of glory.

The hope of glory for the Christian life, as stated thus broadly, is therefore fully warranted by the voice of Reason. And we have also found the grounds upon which we shall obtain the warrant of Reason for the fundamental forms in which the Christian hope is presented in Revelation and by the Christian faith. The essential elements of the Christian hope of glory may be summed up under three heads—the direct vision of God, the pure and perfect activity of the moral life, and the transfiguration of the physical nature. The questions, therefore, that now remain to answer are:—“Are these in the direct line of the present known development? Are they of such a nature that the goal is attainable in the way and degree demanded? Are they necessary elements in the life and development of such a being as man?” If these questions can be answered in the affirmative, we secure Reason's warrant for our last incursion into the sphere of Christian faith.

Let us first put to the test the hope of obtaining a direct vision of God. Of course, we do not mean by this the comprehension of the Infinite to perfection, or such a direct vision of God as God has of His own glory. The full blaze of the Infinite would annihilate the finite. What is meant is, a direct vision of God to the full capacity of the spirit of a man to behold His glory. Our vision of the Eternal is at present distorted and hindered by surface sensations. “The veil of sense hangs thick” between our hearts and the inner glory which is the abiding truth of the world. The passing clouds that sweep across the sky of the eternal disturb

our steady view of the world's never-changing sun. Is it reasonable to hope that these disturbing influences shall be removed, or that we shall receive power to behold under any circumstances the glory of the world's everlasting sanctuary, the face of the eternal God?

Reason cannot hesitate in her reply. The examination of the meaning of Christian life and development makes it perfectly clear that it essentially consists in the vision of God. It is a looking at the things that are unseen and eternal. Until it finds the pure vision of God it is not only incomplete, but mutilated. Even in this world it defies the obstructions of sense in a marvellous way; it progresses with startling bounds, and in some rare cases has, even in this life, become all but complete. Not only is it clear that such a vision must come, but there are clear signs that it is very near at hand. Already it is like a sun that shines through a scattering mist.

It is also clear that the hope of a pure and complete exercise of the moral powers is in the direct line of present development. The movement is clearly in the direction of moral perfection. That the moral life is destined to realise itself, as everything has been created to find maturity and completeness of life, can admit of no rational doubt. And here, also, the vast strides that are sometimes made in moral purity shows that the goal cannot be very far off. The sense of mastery over sin grows apace, and though the keener consciousness of sin grows with it, yet the final triumph-shout falls not faintly upon our ears even on earth's battle-field. Even in this short life men have risen from much weakness into great heights of saintliness. So Reason writes upon the brow of each warrior that has put on the armour of God: "Soon to appear without blemish and without spot."

The last division of the Christian hope does not seem so evident at first sight. It might even seem that the arguments that told in favour of the other two, and gave them certainty, will militate against this. For here there is a progress of decay, and the decay of the physical nature seems to point to its annihilation. But this is a fallacy of superficialism. All true reasoning concerning things must start from their centre, and be based upon their essential character. It is not in the decaying physical body that we shall

learn the meaning of man's physical nature, but in the whole man as determined by his deeper spiritual life. The question that Reason has to ask here is the third of the questions we mentioned. Is this physical transfiguration a necessary element in the life and development of such a being as man? The answer is not ambiguous. Reason can certainly not conceive of man as a spiritual being except in relation to a physical world, and in order to maintain such a relation, a physical nature must be fundamental to the life of man. A perpetually bodiless man, even if man can be completely disembodied at all, would be no longer man, but some other inconceivable being. But it is clear that the development of the spiritual and moral life which Reason has already asserted demands a concomitant development of the physical factor in human life, and thus the hope of physical transfiguration is also warranted by the seal of Reason.

Thus we have reached the goal we have proposed to ourselves. We have, we trust, brought conviction to many that the Christian faith is not an irrational catalogue of revealed things, but is deep set in the heart of Reason. Human Reason could not, it is true, have discovered for itself the wonders of Revelation; but it is able to set its seal to them when they have been revealed. It has been our humble endeavour to show, in a fragmentary way, that the eternal Reason that made the worlds and breathed the power of Reason into men is also revealed in the kingdom and message of Jesus Christ.

THE new edition of Mr. Ruskin's *FORS CLAVIGERA*: Letters to the Workmen and Labourers of Great Britain, in four volumes, has now reached Vol. III., containing Letters XLIX. to LXXII. The Letters preceded the formation of the St. George's Company, and expound Mr. Ruskin's well-known views on political and social science, religion, commerce, manufactures, &c. His idealism is often out of harmony with the spirit of a money-making age like ours; he, doubtless, falls into occasional inconsistencies and absurdities; but we defy any man to read his works without gaining insight, sympathy, and reverence in regard to all that is good and great, and without being quickened to sincere and manly endeavour. In the way of descriptive writing Mr. Ruskin has done few finer things than the "Vale of Lune." And what deep, healthy religiousness there is in such letters as "These be thy Gods" and "The Catholic Prayer." The volume is a noble monument to the genius of its author. It is published by Mr. George Allen, Charing Cross Road.

NOTES ON NATURE: DECEMBER.

WHEN all the trees stand stark, except the solemn pines, and twisted creepers hang like knotted cord, how strange to think that such an unclothed world should carry, all unseen, the scents and hues of summer! The sun hangs low; shadows are at their longest; the flags by the watercourses shine with rime; the shrivelled hips and haws turn chilly-blue; birds but flit; sounds strangely echo; the unfrozen lake looks black under the first fall of snow; the sky lowering, as though the blue were hidden behind some leaden roof. Yet myriads of eggs and seeds lie snug beneath the fallen leaves, and millions of little buds are tucked up safe in Nature's dormitories. That celebrated Fellow of the Institute of Chemists, the Sun, has locked up his pigments and perfumes and has taken young Spring off with him to the south, lest she should get into mischief when his back was turned. But she managed to smuggle a bottle of scent for those old ladies, November and December. Their hands, however, were so numbed with cold they spilled it over the winter violets, and these give us it back. But Spring will soon trip this way again, and then she will laugh so merrily as to wake row after row of buds. Heigho-ho! Dame Nature will have her hands full, for all her children will want to be dressed at once to go out with young Spring. In the meantime Father Winter is caretaker. Mind you do not offend, or he may give you influenza. If any boy or girl wishes to see what kind of bed-clothes the buds lie under, let them find a friend who has a microscope, and ask him to place a December twig or a spray of chestnut beneath the lens.

In the *Dictionary of Gardening* the list of plants blooming in December is very meagre. The winter jasmine adorns many a wall. Its yellow stars on the green lines are a welcome relief through the drear days. When the frosts become severe the hardy blossoms close and then drop. The *laurustinus* makes a pretty show in early winter with its crowns of tiny flowers all massed above the dark-green leaves. The black hellebore, better known as the Christmas rose, is seldom seen now, yet it is a very beautiful flower, a charming contrast in its warm pink colour to the cold around. There is another shrub, the Glastonbury thorn, which our ancestors believed did not bloom till Christmas-day. It is not at all common, but may sometimes be found covered with blossom in December; though, by the after-crop of berries from its flowering in May, we should say that the winter bloom is not general. But after all, though the trees are bare, on not a few of them the catkins caper fantastically to the wind, while the cone-bossed sprays of the larch move as in a minuet. And who does not admire the holly, so emblematic of the British soil—sturdy, well-clothed, rough of edge, but having high leaves whose thorns are yielding, and appearing at its best when the winds are in the beech, and white flakes fly here and there across the fields?

"The time draws near the birth of Christ"—the soul-stirring time of which Spenser sings—

"Chill December

. . . Did not the cold remember,
His Saviour's birth his mind so much did glad."

Along the frosted road the laden waggon creaks beneath its weight of green, the season's toll from fell and field, from laurel hedge and holly bush, with mistletoe from apple tree or giant hawthorn stem, all to be woven soon in hall or shrine. The school-boy hies him home, and greets the season in his boisterous way. The family gather round the hearth at eventide; the hymns are sung once more; the games are played; and, with dim eyes, the friends afar are pledged. The winds which sweep the wintry land beat muffled drums without the door, and seem to sigh for those who lie beneath the snow, who sat last year about the Christmas board. And tears are sweet, for softened thoughts flow with them, while on the wind, as bells are borne, hope rises to a chant—

"They do not die

Nor lose their mortal sympathy,
Nor change to us, although they change."

The year closes in. On a star-lit, frosty night, when the multitude of the heavenly host bewilder with their brilliancy, and the mystery of the universe stills the uplooker into worship, there falls upon the ear the high-pitched monotone of the midnight knell, and then the clarion call from many towers proclaiming the New Year. No change above, nor yet around. The hills in order stand, just as they loomed solemn to boyish sight. The irresponsive stars shine on, always the twinkling stars of infancy. No nearer; nay, farther off to fading eyes. Yet to the mind, turned into a lens by the skilled hand of Knowledge, the lustrous zone, girdling the breasts of Night, becomes a mighty tract of moving suns and worlds. How many? With what life endowed? The hills but echo back the query. Yet are we the richer for the question asked; as, indeed, for all questions reverently put in the upward quest—the quest for truth.

How changed *we* are since we first began to ask questions. The unseen hand of Time moulds the mask which is man's weather-glass. Care's coulter drives furrows o'er the field of thought. But not so changed as might be thought. The yearnings of our latter years began with whispers in our childhood. The man is but the child enlarged, and often in maturer time again we seem to drop the puzzle-box of childish days, and spend the hours in sorting up its parts, fitting them each to each. They are all there somewhere, but to find them and fit them, there's the rub. In early days there were those who softly breathed "Let me help you." Those faces that bent to ours hang only now in the sacred gallery of memory. Or is it true that they come out of far distances and hover still? But if they do, their lips are sealed. The answering voices are elsewhere.

On this last night of the old year the mystery of life oppresses us. These years that are rung out—are they all frauds? We rang them in with faith. Rightly viewed they have been too full of God's mercy for any one of them to have been a fraud. But these clashing bells seem to mock us. We are out of touch. We stand on the threshold of the unknown. But that is nothing fresh. Man is always there.

"O Father, touch the east, and light
The light that shone when Hope was born."

On the darkest night of apostolic history Jesus said, "Let not your heart be troubled: ye believe in God, believe also in ME." Listen! Above the anvil tones which ring out the departing year; above the music which marshals in the new, like the open *voc humana* stop on a great organ, rising over all else, this proclamation sounds: "Thou Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands. They shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail." "Ye believe in God, believe also in ME." After the fire of questionings "a still small voice." Christ is the Yea and Amen of God. "Strong Son of God, immortal Love," Thou art the same! Faith's fortress Thine immutability. "Art Thou not from everlasting, O Lord my God, mine Holy One? WE SHALL NOT DIE." H. T. S.

SUNDAY MORNINGS WITH THE CHILDREN.

XII.—THE BOY AND THE ANGEL.

A FEW nights ago I was present at a meeting of a certain "Lay Preachers' Association," in whose work I am deeply interested. The members of the Association are good, earnest men, who during the week are engaged in business, and devote their Sundays to the service of Christ, going out to villages and hamlets of the neighbourhood in which they live to preach the Gospel, and to conduct Christian services. In many places there are no other services than those which they conduct, and if they did not go the people would be left without a preacher. At this meeting they were speaking about the importance of their work, which in its outward aspects is sometimes cheerless and depressing. They have to walk many miles in all sorts of weather, and have not always the stimulus of good congregations. Village services can scarcely have the zest and excitement to which people in towns and cities are accustomed. But they have their own attractions and advantages and compensations which amply outweigh the drawbacks. One of these preachers pleaded that they should stick to their work because it was *theirs*, and for them the fulfilling of it was obedience to the will of God. In illustration of his point he referred to the well-known saying that if two

angels were sent from heaven, one to rule over a kingdom and the other to sweep a crossing, they would come with equal readiness. So must they and all men do God's will.

This reminded me of Mr. Browning's beautiful poem, which may not be familiar to all of you, "The Boy and the Angel." The story is very simple and very human. It is a sort of allegory, but the allegory is not difficult or strained. The meaning is clear as sunlight; the moral is as truly a part of the poem as fruit is part of the tree. It is in the form of a legend, but whether this legend is an invention of Mr. Browning's, or whether it is a piece of folklore current among the Italian people, I do not know. In all Roman Catholic countries such legends are common. Legends are, of course, only legends. Sometimes they are foolish and absurd, but at other times they enshrine precious truths, and suggest most valuable lessons. The name of the boy was Theocrite, and in his lowly life he was faithful, diligent, and devout—one who made his work true and holy.

"Morning, evening, noon, and night, 'Praise God,' sang Theocrite.

Then to his poor trade he turned, Whereby the daily meal was earned.

Hard he laboured, long and well; O'er his work the boy's curls fell.

But ever, at each period, He stopped and sang, 'Praise God';

Then back again his curls he threw, And cheerful turned to work anew."

It is a delightful picture, on which we cannot fail to look with pleasure. No wonder that it charmed the monk who saw it, and that he commended the boy, not doubting that he was heard in heaven "As well as if thy voice to-day were praising God the Pope's great way." The mention of the Pope and the dome of St. Peter's and the stately Easter ceremonial at Rome draws the mind of Theocrite away from his lowly surroundings, and fills it with visions of splendour. Unwittingly to himself the monk has let loose the spirit of discontent, and Theocrite sighs, "Would God that I might praise Him that great way and die." His prayer was granted, for we are told, "Night passed, day shone, and Theocrite was gone." He fell ill, but was restored from his illness. He was then carried away to Rome by the angel Gabriel, became a priest, a bishop, a cardinal, and, last of all, Pope. But the praise he used to render was silenced, and God missed it. He no longer heard "the voice of His delight." Then Gabriel, loyal and lowly in heart, came to earth.

"And morning, evening, noon, and night, Praised God in place of Theocrite;

And ever o'er the trade he bent, And ever lived on earth content.

He did God's will; to him all one, If on the earth or in the sun."

Ah! but Gabriel's praise was not Theocrite's. It was sweet, pure, and loving, but it was the praise of a strong, sinless, perfect being, not of one who, in his weakness, knew doubt and fear, and who struggled his way to victory. Realising this, Gabriel at once put off the disguise of the flesh, his wings sprang forth, "he flew to Rome, and paused above St. Peter's dome." It was again Easter Day. In the tiring room, close to the great gallery in which the Popes bless the people who come for their benediction on Easter morning, stood

the newly-consecrated Theocrite arrayed in all the splendour of his Pontifical attire. Gabriel speaks to him, and bids him return to his early home :

"I bore thee from thy craftsman's cell, And set thee here ; I did not well.

Vainly I left my angel-sphere ; Vain was thy dream of many a year.

Thy voice's praise seemed weak ; It dropped ; *Creation's chorus stopped !*"

Hence he must go back and praise again "the early way," while Gabriel remains as Pope. The weak despised voice is needed to fulfil creation's harmony. He must, therefore,

"Back to the cell and poor employ, Resume the craftsman and the boy."

And so Theocrite returned and wrought at his lowly trade, finding therein a new and deeper happiness, and rendering God greater glory.

"Theocrite grew old at home : A new Pope dwelt in Peter's Dome ;

One vanished as the other died ; *They sought God side by side.*"

Now the drift of this beautiful poem is plain enough. To praise God, who gives us life and all things richly to enjoy, should be the aim and pleasure of us all, and we can best do this, not by aspiring after some great and far-away glory, but by discharging faithfully the duty that lies nearest us. Let all restless and ignoble discontent be thrown aside, and let us learn to "do our duty in that state of life unto which it shall please GOD to call us." In His sight the distinctions which we make between great and small do not exist. Very often the things which we regard as little and unimportant are of far greater moment than the things which loom large and attract universal notice. We are apt to think that we could do better in a more conspicuous place. We grieve over the limitations and drawbacks of our position, and think that, if they were removed, we should be more diligent, more heroic and useful. But the glory of our life arises from its spirit, not from its circumstances. A clerk in the counting-house, a carpenter in the workshop, a platelayer on the railway, may be more noble and may rank higher in God's sight than a merchant prince, a statesman, or a monarch. An obscure village minister may be doing a more noble work, and be held in greater honour of God, than the most popular preacher or the highest ecclesiastical dignitary—bishop or archbishop, cardinal or pope. The distinction between things sacred and secular may be made for convenience, but in God's sight all life is sacred, and so it is to a Christian : "Whatsoever he does, he does in the name of the Lord Jesus." He serves God, not only by reading good books and joining in acts of devotion, but by "doing well" whatever he has to do. There are indeed—though the phrase was at first used as a cruel sneer—"consecrated cobblers," consecrated tailors, carpenters, builders, engineers, and I know not what else. In everything we may serve the Lord Christ.

"Who sweeps a room as for Thy laws
Makes that and the action fine."

Another lesson comes out incidentally—the humility of true greatness. Gabriel willingly stooped to the place of Theocrite when he thought that he

could thereby help him and glorify God. A true man will consider no real service beneath him. A greater than Gabriel came to the earth and assumed a garb of flesh. Because it was necessary for our salvation, Jesus Christ, the Son of God and the King of Glory, became a babe in Bethlehem and lived a life of humiliation, toil, and pain, that He might bring us to God. He suffered and died for us. He was not ashamed of poverty, lowliness, and scorn. He has ennobled and glorified common things, common duties, trials, and experiences, and whenever we are discontented and restless, whenever we are influenced by dreams of greatness and glory, let us—especially as Christmas draws near—think of Him who, though He was rich, for our sakes became poor, that we through His poverty might be rich. JAMES STUART.

NOTES AND COMMENTS.

THE OBSERVANCE OF THE LORD'S DAY.—Mr. Gladstone has written to the secretaries of the Religious Tract Society expressing his approval of their aim in commencing the *Sunday Hours for Boys and Girls*. Those who are familiar with the career of the veteran statesman, and remember statements he has previously made on the subject, will not be surprised at his latest words: "My heart and desire are wholly with you, if your undertaking is bent specially towards promoting the observance of the Lord's-day. That observance is no article of the Christian faith; but for our country at least it lies at the very root of practical religious life." There is, perhaps, a sense in which the observance of the Lord's-day is no article of the Christian faith, but an institution which lies at the very root of practical religious life is surely invested with all the authority which can be claimed for such an article, and Mr. Gladstone, by his life-long practice, has, happily for himself and the nation, amply recognised its authority. We have no sympathy with rigid and excessive Sabbatarianism; we would allow all reasonable liberty to old and young alike, such liberty as is consistent with reverent and practical remembrance of God, with the culture of the spiritual life, and the service which in church and school we are bound to render to our fellow-men. We would "coerce" none into the adoption of our own habits. But, on social and philanthropic grounds, the secularising and desecration of the Lord's-day is to be deplored. The common tendency to obliterate all distinctions between the Christian Sunday and other days, save in the one matter of work, and not by any means uniformly in that, is working sad havoc among us. Parties, entertainments, exhibitions, and games are being more and more widely introduced. Boating, coaching, cycling, tennis, and golf are becoming common, and are, in nine cases out of ten, practised by men who have not even the poor excuse that this is their only chance of recreation. It is easy for Socialist writers to indulge in the sneer that "the Englishman has one day for the Almighty, and six for himself"; but, as Dr. Maclaren remarked in one of his first published sermons ("The Lord's Supper the Sample

of the Christian Life"): "I have very little faith in the men 'making all the week a Sabbath' who do not make the Sabbath a Sabbath." We ought carefully to guard the sacredness of a day whose observance, as Mr. Gladstone fittingly reminds us, "lies at the very root of our practical religious life."

THE RECENT ECCLESIASTICAL APPOINTMENTS.—The greatest surprise in connection with Lord Salisbury's exercise of ecclesiastical patronage has been the elevation of Dr. Temple to "the chair of Augustine." True it is that, had Dr. Benson declined the Primacy in 1882, Mr. Gladstone would, as he told Dean Church, have looked westward (*i.e.*, to Exeter, where Dr. Temple was then Bishop); but more than fourteen years have passed since then, and Mr. Gladstone, as is well known, refused to nominate Bishop Harold Browne as Archbishop on the ground that there was no precedent for the appointment of a septuagenarian. Dr. Temple has a surprising amount of vitality and vigour. His episcopal energy is phenomenal, but he cannot anticipate a long career at Lambeth, and frequent changes in the chief pastorate of the English Church are not desirable. A common impression is that he has received the appointment because another Prelate who would have been the choice of the Queen is as yet too young, as he has not yet reached his fiftieth year. Another idea is that Dr. Temple has been placed in this high position to aid the Government in the coming education struggle, in regard to which he has become a thorough "Clericalist" (this view is unblushingly advanced in some of the Church papers). Dr. Temple is an undoubtedly able man—clear-sighted, resolute, and unwearied in activity, but totally destitute of the charm—a charm arising from tenderness, lofty idealism, and fine imaginative power—which graced Dr. Benson's character. The transference of Dr. Creighton from the diocese of Peterborough to that of London has met with general approval. He has for years past been favourably known, especially among Nonconformists, as the author of "The History of the Popes of the Reformation Period," a learned and masterly work, large-minded and generous in tone, to which we have more than once referred with grateful appreciation. His lectures on various aspects of the religious life of England are also of exceptional value. His capability as a bishop, his geniality and kindness are well known. Mrs. Creighton is also a lady who has won for herself golden opinions, and who will, therefore, be cordially welcomed to London. No appointment could have been more popular, and the hope has been freely expressed that, as a much younger man, Dr. Creighton may be spared to succeed Dr. Temple in a still more exalted position. Dr. Creighton's successor at Peterborough is the Hon. and Rev. Edward Carr Glyn, Vicar of Kensington. He was previously Vicar of Beverley, and then of Doncaster, and has laboured successfully in Kensington for eighteen years. His sympathies are Evangelical, and he will doubtless make a good, hard-working, useful bishop. He and his wife, Lady Mary Glyn—a daughter of the Duke of Argyll—has been greatly beloved by all parties in the parish they are leaving.

THE EDUCATION STRUGGLE.—The Church party are all at sixes and sevens as to the demands they shall press on the Government. The Conference at the Church House which was to clear the air and to ensure unanimity has been followed by grievous disappointment, and created for the Government fresh difficulties. The "Rate Aid" party *versus* the "State Aid" were clamorous and unruly. Lord Cranborne, the Premier's eldest son, and the ally of Mr. Athelstan Riley, was excited and almost insulting to some of the wiser and more cautious members of the Conference, such as Lord Cross and Lord Cranbrook, whom he evidently pitied as old-fashioned, timid Conservatives. A more selfish and pitiable spectacle has rarely been witnessed. The Primate-elect took the dignified position, which he expressed in language peculiarly ecclesiastical, that, "with the six shillings grant all round in their hands, the Church held a trump card in its hands." This six shillings is interpreted as twelve shillings—*i.e.*, the Voluntary 6s. and the Board 6s. The *Guardian* "cannot pretend to feel anything but disappointment at the result of the Conference." Sir William Hart Dyke has intimated that the supporters of the present Ministry will allow it to go but a very short way, if at all, in the rate-aid direction. It is clear, adds the *Guardian*, "that the rank and file of the Unionist party regard the idea of any addition to the education rate, even for the purpose of helping Voluntary schools, with almost savage hatred; and that as they wrecked the last Education Bill mainly because they disliked the "devolution" clauses, so, also, they are likely to fall foul of any rate-aid clauses which the next may contain." This admission is at once candid and politic. Mr. Balfour has also spoken on the question at Rochdale, and intimated that all legislation upon it must be piecemeal, that the Bill next session will be a small one, and that the rate-aid policy is madness. So far this is a distinct gain; but, baffled in one direction, the Clerical party will make a determined effort in another, and the time for watchfulness and stern resistance on the part of Nonconformists is by no means yet over. The only thing which has come out clearly is that the clerical party are eager to accept aid for voluntary schools, and determined, if possible, to secure it, whether from rates or taxes, or from both, as they may be able to manage it.

ECCLESIASTICAL COURTESIES.—The *Church Times* is greatly exercised by the fact that "in connection with the Bishop of Durham's visitation of his clergy it was not made known that there was to be a celebration of the Holy Eucharist until the clergy were assembled, and the alternatives had to be faced of communicating after breaking their fast or declining to communicate with the Bishop. We regret to say that the great majority chose the former." The same authority informs its readers that at the Liverpool Diocesan Conference the Bishop poured forth a perfect jeremiad over the unhappy Church in which he is a chief pastor "I am too old to see it," his lordship pathetically predicted, "but remember my words, Disestablishment will come." The *Church Times* adds: "In Disestablishment the Bishop pictures a *débâcle*, from which the Church would

never rise again. Yet there are far worse calamities that might befall us than Disestablishment or even Disendowment. One would be the large accession of Protestants to the ranks of the Bishops, of which the certain result would be the depression of the Church to the level of a Protestant sect." This is a choice position to be taken in an organ of the bulwark of Protestantism. The Bishop's protest, against fasting, communion, private confession, and a hundred other things "offensive to the Protestant mind" are treated very cavalierly.

THE VICAR OF ROMSEY AS CONGREGATIONAL PASTOR.—The Rev. J. Cooke Yarborough is an amiable, kindly-hearted man, or he would not, we imagine, have made a serious proposal to the Congregationalists of his parish, who are now without a pastor, to accept him as such. He does not—like so many of his fellow Anglicans—regard them as "heathen men and publicans," but he knows little of the grounds of their Dissent from the Established Church. He thinks the differences between them comparatively small. We do not. Congregationalism *versus* Episcopacy, the Bible *versus* creeds, faith and regeneration as conditions of membership and not good citizenship, the election of pastors by the congregation itself as opposed to patronage, the right of self-government as opposed to State control—these are not unimportant things which we can afford to ignore. The Vicar would maintain the same number of services as at present, and would use the Prayer-book only in the morning! We are not surprised that the answer was a *non possumus*. The proposal was utterly impracticable. What reply would a Church congregation have sent had a similar proposal been made by a Congregational minister!

OBITUARY.—Our Congregational brethren have to mourn the removal of the REV. JOSIAH VINEY, one of the oldest, most venerated, and beloved of their ministers. He was born in 1816, and has held successful pastorates at Herne Bay, Bethnal Green, and Highgate. His interest in the school at Caterham was generous and unwearied. For some time he edited the *Evangelical Magazine* in conjunction with Dr. Kennedy, and was treasurer of the Widows' Fund connected with the magazine, collecting annually some £200 for it. He was an admirable representative of the older Nonconformity. His wife, who survives him, is a sister of Mrs. Binney.—DR. F. R. WYNNE, Bishop of Killaloe, has been taken away under peculiarly pathetic circumstances. He had gone with his wife, who was in delicate health, to Dublin for medical advice. Mrs. Wynne seemed to make satisfactory progress, but late one night there was a relapse. The Bishop hurried off for the doctor but never returned. The shock caused by the apprehended death of his wife and the excitement of running for the doctor proved too much for him, and he fell down dead in the street. "Lovely and pleasant in their lives, in death they were not divided." Dr. Wynne was a preacher of more than ordinary power and persuasiveness, a faithful pastor, and a writer of considerable force. His works *ad clerum* on "The Joy of the Ministry" and "Our Sacred Commission," the former of the two especially, are among the most stimulating of their class.

REVIEWS.

THE CROSS IN MODERN LIFE. By the Rev. J. G. Greenhough, M.A.
 Hodder & Stoughton. 6s.

FOR some time past it has been known that Mr. Greenhough was preparing for the press a selection of sermons preached during his year of office as President of the Baptist Union. His friends have long wished him to publish such a volume, and those who only half know him have been puzzled by his reluctance to comply with their wish. His inborn modesty and diffidence lead him to set a very different estimate on his work from that in which his friends hold it, and, greatly to their surprise, he has seen in it nothing to justify him in appealing to a wider public than that which he regularly addresses. He has not been, as to authorship, a man in a hurry. However "unresting" in the prosecution of his work, he is "unhasting" too. To wait is often a source of strength. Many a man has ruined his reputation by the immaturity of his work and the promulgation of opinions still in the making. There are, on the other hand, books (of which this is one) strong enough to create a reputation. Mr. Greenhough's popularity and the demand for his services on great public occasions have had few parallels. No other minister was ever invited to preach the annual sermon for four of our leading societies in one year, and we certainly know of no other who could have accepted the invitations and have reached on each occasion his highest and best. The sermons delivered to the London, the Wesleyan, and the Baptist Missionary Societies, as well as that delivered to the Liberation Society, are here and it is as great a pleasure and as profitable an exercise to read as it was to hear them. "The Cross" is the object of Mr. Greenhough's faith, the foundation of his hope, and the source of his buoyant enthusiasm. There are few keener observers of "modern life," alike on its good and evil sides. Mr. Greenhough is no stranger to its culture, its love of liberty, its spirit of progress, its ardent philanthropies and gracious charities. He knows it, too, in its weaknesses and sins and failures, its materialistic aims, its love of pleasure rather than of God, and the weariness which leads some of the most gifted and fortunate of its sons to ask, "Is life worth living?" He has noted the tone of *ennui* and despair which runs through our most popular literature, and the submission of many as to a relentless fate. But because he clings to the Cross he is able to look on life and its perplexing problems with a sunny optimism. He sees men in their guilt and aspiration and need as with the eyes and feels towards them as with the heart of Christ, and amid all the clamour of passion and the wild dance of circumstance he hears the calm, strong voice of the Crucified but Victorious Lord, "Be of good cheer; I have overcome the world." The vision of the Christ inspires him, whether he discourses on the perils and conflicts of the individual life, on the poverty and vice of City life, on the "universal need," on the warfare to which we are summoned with error and wrong, or on the service to which we are called. To characterise these sermons in a sentence is not easy. They are formed on no particular model, and have, what so many

sermons lack, the note of distinction. They will invest the memory of Mr. Greenhough's presidential year with new honour. We value the volume for its vigorous and incisive thought, its beauty of style, its felicitous expressions—with here and there marked homeliness of phrase—and its wealth of literary and scientific allusion. We value it still more for its firmness of tread in the exposition, defence, and application of the Gospel; for its manly enthusiasm, the subdued glow of its emotion, and for its ample treasures of mature Christian experience. Mr. Greenhough is a man of rich culture and many-sided humanity, but he has not been turned aside from his true work by the clamours of the so-called “social gospel,” which in too many cases means something very different from the Gospel. The fact that our relations to the author have for many years been those of close and unbroken friendship may in some minds disqualify us from giving an impartial judgment. But it at least enables us to say, on behalf of Mr. Greenhough's life-long friends, what a stranger could not say, that we see in these sermons the mind and heart of the man whom we all know and love. The prayers which follow the sermons were taken down in shorthand unknown to Mr. Greenhough. We will only say of them that they take us reverently into the secret place of the Most High, and make us conscious of One Supreme Presence—the Eternal and All-embracing Love.

TRIUMPHANT CERTAINTIES, AND OTHER SERMONS. By Alexander Maclaren, D.D. *Christian Commonwealth Publishing Company, Limited.* 5s.

It is many years since Dr. Maclaren advised young ministers to preach their certainties and not their doubts, and this wise advice he has consistently followed. Happily, in the case of all real students of Scripture, certainties cover a far larger area, and are immeasurably more important than their doubts, as it is by them that men are stimulated to repentance and faith, to self-denial and Christian heroism, and it is in them also that we have the sources of peace. Need it be said that in this volume Dr. Maclaren is at his maturest and best? He combines the wisdom of age with the buoyancy and energy of youth. There is, as in all his volumes, an earnest insistence on the great fundamental truths of the Gospel, and a tone of thrilling tenderness in his appeals—*e.g.*, in the three sermons which give the title to the volume, and in the four on the Articles of the New Covenant. With what masterly power Dr. Maclaren can deal with current discussions on the Gospel is seen in the sermons on what Jesus said about His first coming and the unity of Apostolic teaching. Dr. Maclaren is our ideal preacher. For clearness and vividness of conception, for lofty spirituality, intense earnestness, expository and homiletical power, he has no equal in the modern pulpit. The intellectual and ethical qualities of his sermons are equally conspicuous.

THE Second Volume of THE POETICAL WORKS OF ROBERT BROWNING, with Portraits, &c., has been sent out with admirable promptitude by Messrs. Smith, Elder, & Co., who have in this edition done all that it is possible for them to do to popularise the poetry of this great writer, which seems to us even more remarkable for its quality than for its quantity. The body of Mr.

Browning's work is larger than that of any other nineteenth century poet. There are in it some poems unworthy of his genius at its best, but not nearly so large a number as in the corresponding case of Wordsworth. In the course of the next few months we hope to give from several writers articles on various of Browning's poems (one appears as the "Sunday Morning with the Children" in our present issue, and another is in type on "Saul," from the pen of the Rev. J. T. Forbes, M.A., of Edinburgh). We shall thus be able to show better our appreciation of his services to Biblical and other students. In the meantime we cordially commend this new and altogether invaluable edition, in which we can procure the whole of Browning's works for fifteen shillings! The notes to "The Ring and the Book," which have been supplied by Mr. F. G. Kenyon, seem to us models of what such notes should be—terse, lucid, and compact, and placing the reader in a position to understand the drift of, in some respects, the most remarkable poems of our age. Mr. Birrell is to be congratulated on his masterly though unobtrusive editorship.

OUR RAILWAYS: Their Origin, Development, Incident, and Romance. By John Pendleton. Two Vols. Cassell & Co., Limited. 10s. 6d.

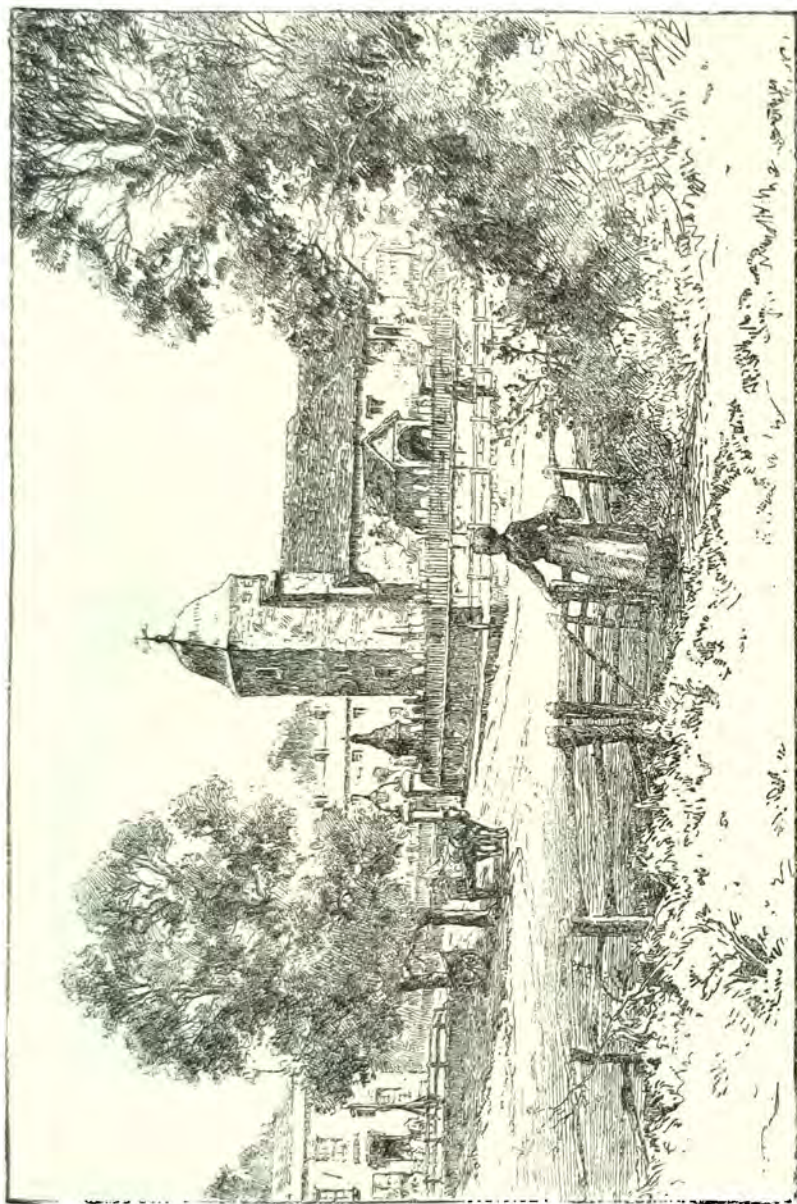
MR. PENDLETON'S stately volumes are not a scientific treatise on engineering science and its triumphs, but a clear, vivid, and popular narrative of the



GEORGE STEPHENSON'S BIRTHPLACE.

From "Our Railways."

history of our railways from their origin until to-day. He tells the story of all our great lines and the incidents to which they have given rise. The rail-



From "Our Rattuzays,"

OLD ST. PANCRAS CHURCH IN 1820.

way system is vast and intricate, but we are all so intimately associated with, or so largely dependent upon, it for the conveniences, the comforts, and the necessities of modern life, that we ought to know something of its workings. It has had an immense influence on the industry and commerce of the country and on the habits of the people. It has been in many respects "a great leveller," has promoted health and pleasure as well as business, and brought into frequent contact those who must otherwise have remained at a distance. Mr. Pendleton tells an interesting and often romantic story, alike in regard to the structure of engines and rolling stock, the working of the lines, the perils of travel, and the occasional disasters which have had to be bewailed, incidents connected with notorious characters, criminals trying to escape, &c. He writes in an easy, flowing style, and with ample stores of information. The volumes are well and profusely illustrated with portraits, engravings of celebrated engines, stations, tunnels, bridges, and buildings of various kinds. We have selected two, not by any means the most beautiful, but such as will have a special interest for many of our readers—one showing the "COTTAGE IN WHICH GEORGE STEPHENSON WAS BORN," and "OLD ST. PANCRAS CHURCH IN 1820." The latter gives us as clear an idea of the change which has come over London as we can in any way acquire.

THE SEVEN SEAS. By Rudyard Kipling. Methuen & Co. 6s.

WE do not expect to find in Mr. Kipling the psychological insight of Browning, the ornate classicalism of Tennyson, or the sonorous music of Swinburne. He belongs to an essentially different order, and is in no sense an apostle of culture. Whatever force he possesses—and he unquestionably has great force—it is that of a voice and not of an echo. He speaks in the language of the street, of the barrack-room, and the fo'c'sle, and that language is often far from choice. There is an offensive vulgarity in the oaths and expletives with which these pages are sprinkled which Mr. Kipling would doubtless attribute to his realistic fidelity. He presents life as it is, in its sheer and naked coarseness. We cannot regard this with other feelings than those of pain. The so-called surface profanities of these poems are far more numerous than they need be, and are apt to degenerate into "the pyrotechnics of swearing." Mr. Kipling, however, is no sordid cynic. He is as humane as he is robust, and he wishes to show us what tenderness, unselfishness, honour, and fidelity are often found beneath a rough and, to some of us, a repulsive exterior. His vigorous imperialism leads him to delight in England's achievements by land and sea, in her vast colonies and their stately cities, whose song he bravely sings, and to whom, in vigorous words, England replies :—

"Go to your work and be strong, halting not in your ways,
 Baulking the end half won for an instant dole of praise ;
 Stand to your work and be wise, certain of sword and pen,
 Who are neither children nor gods, but men in a world of men."

There are worse things than the glorification of pluck, energy, and endurance. when there is a good and righteous cause behind them, but for mere brute

force we have no admiration. The Sea Songs are quite as powerful as the Barrack Room Ballads, and are full of fire and dash. Mr. Kipling's ballads reveal to most of us a world from which we are far remote, and show us how feebly our Christian ideals have as yet impressed themselves on the minds of men who, as we are here shown, have the indisputable virtues of generosity, courage, self-sacrifice. The closing words of this book—heroic and sublime—are not the only words which reveal Mr. Kipling's deepest nature :—

“ And only the Master shall praise us, and only the Master shall blame,
And no one shall work for money, and no one shall work for fame,
But each for the joy of working, and each in his separate star,
Shall draw the Thing as he sees It, for the God of Things as They Are.”

RELIGIOUS THOUGHT IN ENGLAND IN THE NINETEENTH CENTURY. By the Rev. John Hunt, D.D., Author of “ Religious Thought in England from the Reformation to the End of the Last Century.”— London : Gibbings & Co., Ltd., 18, Bury Street, W.C. 10s. 6d.

DR. HUNT'S new volume is a sequel to one which he published many years ago, and which is greatly prized by all students of religious and ecclesiastical progress. In accordance with a sentence which he quotes from Goethe (“ I do not judge, I only record ”), he is a historian rather than a critic or a scientific theologian. His principal aim is to depict the changes which during the century have come over thought and faith, and to trace these changes to their sources. It is a far cry from Paley to Mr. A. J. Balfour and his “ Foundations of Belief.” Between the works of men so widely separated in point of time what conflicts and turmoils have been witnessed. Questions relating to “ Subscription ” are largely discussed in the opening chapter ; then come discussions on Calvinism, on Episcopacy as opposed to Methodism, &c. The great names of the Evangelical School are passed under review, as are the writers on Evidences (Buckland, Chalmers, &c.) ; the Church Establishment controversy is detailed as conducted by, among others, Chalmers, Wardlaw and Gladstone ; the Tractarian Movement and its issues receives its full share of attention, as does the Broad Church Movement, whether represented in its earlier stages by Whately and Arnold, or in its later stages by the Hares, Maurice, Kingsley, and Robertson, and by the writers of “ Essays and Reviews.” Unitarianism, Positivism, and other forms of Naturalism are discussed, and, in supplementary chapters, Dr. Hunt supplies a valuable account of the Bampton, the Boyle, and the Warburtonian lectures, and brief biographical notices of most of the writers whose work he has noticed. Such a history as this—clear, compact, and comprehensive—is invaluable. It is lucidly written. Dr. Hunt seizes on the salient points of his subject and wastes no words either in his narration or judgments. He is fair-minded, judicious, and tolerant, seeing the necessity of recognising the existence of other beliefs than his own, and endeavouring to estimate their worth. We have not the slightest doubt that this volume will receive a cordial welcome from all who are interested in its great theme.

MESSRS. HODDER & STOUGHTON'S BOOKS.

THE TABLE-TALK OF JESUS, and Other Addresses. By the Rev. Geo. Jackson, B.A. 3s. 6d. The success which has attended Mr. Jackson's previous volume, entitled "First Things First," six thousand copies having been sold within two years, exempts him from the need of offering any apology for the appearance of this. He is emphatically a preacher to men and to young men—bold, sympathetic, discriminating, and forceful. He is a man with a message, which he delivers naturally and fearlessly. He is fully alive to the signs of the times, and never hesitates to touch upon the matters of which men are speaking in the workshop and office, the club and the street. With what admirable effect he can use the results of his reading is seen in his discourse, "A Ravelt Hasp"—a phrase from that exquisite book, "Pen Folk and Paisley Weavers." This discourse on the difficulties of unbelief proves that Mr. Jackson is no stranger to the greatest of modern controversies.—THE AUTHOR OF "MORNING AND NIGHT WATCHES": Reminiscences of a Long Life. Edited by His Daughter. With Introduction by the Rev. George Matheson, D.D. Portrait and Eight Illustrations. 6s. The testimony which Dr. George Matheson bears of his friend and former pastor will not be charged with exaggeration by those who knew him: "Of all the men I have known there is none who has ever so powerfully suggested to me the Bible figure of St. John. . . . He was before all things and beyond all men a son of consolation." No author of our day has a longer list of published works or has issued more numerous editions, some of them having passed into their twentieth, thirtieth, and, in one case, fifty-seventh thousand. They have, it is estimated, attained a circulation of three millions. Such a man must have exceptional gifts and a power exceedingly rare of interesting and inspiring his readers. We remember him as the minister of Sandyford Church, in Glasgow, and who that heard him could fail to be struck with his tall, commanding presence, his rich and powerful voice, his earnestness of spirit and his grace of illustration? His friend Dr. Norman Macleod was not alone in regretting his withdrawal from the ministry in 1870 with the view of devoting himself more fully to literature, and in wishing that he could continue his good work in the Press without giving up the pulpit. Macduff was a man worth knowing—one of the ablest, most genial, most popular ministers of the Church of Scotland, who might have reached the very highest positions in that Church had he been so minded (he declined—*e.g.*, the offer of Glasgow Cathedral). We value the book because of the life-story which it graphically tells, and also because of the glimpses it affords of various great men with whom the author was brought in contact, such as Chalmers, Guthrie, Macleod, Cairns, Lord Lawrence, and others. There is an interesting reminiscence of Sir Walter Scott given by Principal Macfarlane, and not a few good stories, of which the following told of the Glasgow clerical wit, Dr. Gillan, are a sample:—" 'Can you tell me?' said a Cockney fellow-voyager, curious in astronomical questions, one bright, starry night, as they were contemplating together the

heavens on the deck of a London and Leith steamer, 'Can you tell me what is a dog-star?' 'I do not know,' replied the other, 'unless it be a sky-ferrier.' His predecessor in his country manse had left in the Doctor's custody all his written sermons. The former, afraid that they would suffer from the dampness of the press in which they had been stored, requested Gillan to take a look at them, and see they were not suffering from these climatic conditions. The reply was, 'I am glad to tell you they are as *dry as ever*.'—THE BIRTH AND BOYHOOD OF JESUS. By Geo. F. Pentecost, D.D. 6s. The theme of Dr. Pentecost's book is fruitful and attractive. It affords scope for metaphysical and theological disquisition which he by no means shuns, and necessitates clear doctrinal statements, but the main drift of the sermons is practical. They were delivered extemporaneously, and are decidedly more lively than elaborately written and painfully read discourses. They have vigour, pith, and weight, are apt in their illustration, and abound in home-thrusts. They are good specimens of practical, present-day preaching, and are well fitted for extensive usefulness.—HOW TO BE HAPPY AND MAKE OTHERS HAPPY. By Otto Funcke, Bremen. Translated by Sophia Taylor. 3s. 6d. Those of our readers who are acquainted with Dr. Funcke's sermons on "Abraham" and "Jonah," and with his little work on "Self-Will and God's Will," will need no assurance of ours that the pleasure they have had in his former works will be repeated in the perusal of this. He here discusses in his own homely and effective manner matters of every-day interest, such as "The Worst and Best," "The Best Hour of Your Life," "Childlike Faith," "Education of the Young," "Luxury," "Adornment," "At the Sick Bed," &c., &c. Shrewd sense inspired by generous feeling, humour subordinated to the service of truth, playfulness which is never frivolous or small, are everywhere manifest. The book is worthy of the reputation of one who has been not inaptly called the Spurgeon of Germany.—THE LAND O' THE LEAL, by David Lyall (6s.), has awakened a curiosity as to its authorship second only to that which centred around "Ian Maclaren." Several surmises are current, but how far they are correct we do not know. Of one thing, however, we are convinced—David Lyall knows and loves Faulds as well as Ian Maclaren loves Drumtochty, has observed its ways as closely and depicted the character of its people as sympathetically and vividly. He has not as delicate a literary touch, nor does he reach such high altitudes of spiritual insight and experience. But he can construct a good story, and compel his reader's interest in it. The joys and sorrows, the "sunshine and haar," the sins, the penitence, and the spiritual triumphs of the familiar village are told with a rare pathos, mingled at times with genuine humour. Neil Denham, Elizabeth Gray, Dr. Gourlay and his heroic daughter Elsie, Angus Fleming, will henceforth have a place in our cherished portrait gallery. And what is more than all, "The Land o' the Leal" is a book to do one good. It is little to say that no man could read it with dry eyes. The secret of its power is that it makes men ashamed of their meanness and sin, and opens up the fountains of Christian sympathy and strength.—GOSPEL

QUESTIONS AND ANSWERS. By James Denney, D.D. THE UNITY AND SYMMETRY OF THE BIBLE. By John Monro Gibson, D.D. 1s. 6d each. These are two of the "Little Books on Religion," edited by Dr. W. Robertson Nicoll. Little in size, they are great in conception, substance, and power. Books of the *multum in parvo* order are always sure of a welcome. Dr. Denney deals with the questions of Misgiving (*What lack I yet?*), of Doubt (*Art Thou He that should come?*), of Failure (*Why could not we cast him out?*) of Ambition (*Who is the greatest?*), &c. His answers are those of a wise, strong man, who sees all things in the light of Christ. Dr. Monro Gibson's essay is brightly and pithily written, and will be helpful to many.

FROM Messrs. Longmans, Green, & Co. we have received CHRIST CHURCH SERMONS, with an Introductory Essay, by the Rev. E. F. Sampson, M.A. 6s. It is always a pleasure to come across a really strong, sensible volume by a new writer. We have the impression that this is Mr. Sampson's first volume of sermons; if so, we shall be surprised if it is his last. The sermons have been preached at intervals during the last twenty-one years. They are such as would appeal strongly to an intelligent and cultured audience, such as assembles in an University church. Mr. Sampson is a High Churchman, with beliefs in relation to the Church and the Sacraments which we cannot endorse, but these are not unduly obtruded, and for the most part he grapples with difficulties which confront teachers of every school, and enforces duties which are of universal obligation. He may not have solved all intellectual and speculative problems, but in dealing with ethical and practical issues his treatment is admirable and effective. The sermons on "The Finite Intellect," "The Church and Wealth," "Christian Self-Assertion," "The Dangers of Externalism," "God's Voice in Present Duties," and "Covetousness" are examples of the best kind of preaching. The Introductory Essay, tracing the course of religious thought in Oxford during the last fifty years and the forces which make for change, is an able and suggestive survey which all our readers would do well to study.—Also a new edition of THE LIFE AND LETTERS OF GEORGE JOHN ROMANES, M.A., LL.D., F.R.S., &c. Written and Edited by His Wife. 6s. No enumeration of the important biographies of the year would omit "The Life and Letters of the late Professor Romanes." His devotion to science was whole-hearted and disinterested, and his achievements won for him the appreciation and friendship of men like Darwin, Huxley, and Tyndall. For a time his faith was sadly obscured, and in his time of doubt and darkness he wrote "A Candid Examination of Theism," the most powerful attack which this generation has seen on the most fundamental of all our beliefs. But as time passed on he was led to see the fallacy of his reasoning, and before his death he had regained his old faith. His "Thoughts on Religion," edited by Canon Gore, are a virtual recantation of his sceptical errors. Mrs. Romanes has written a frank, graceful, and in every way delightful story of her distinguished husband's career, which we most earnestly commend to all intelligent young men.

SUNDAY SCHOOL UNION BOOKS.

FIRST of all there are the three annuals, *YOUNG ENGLAND*, an Illustrated Magazine for Boys; *THE SILVER LINK*, a Magazine for School and Home; and *THE CHILD'S OWN MAGAZINE*. *Young England* (5s.) has always been a great favourite with boys, both for its thrilling stories and its diverse and many-sided information, dealing alike with science, history, and literature. No one who reads it can wonder at its popularity. *The Silver Link* (2s.) is well adapted for elder scholars in our Sunday-schools, and is especially suited for Sunday reading. *The Child's Own Magazine* (1s. 6d.) has reached its sixty-third volume, and is deservedly in great favour with the little ones.—In the "Red Nursery" Series, published at one shilling, we have *THE LITTLE RUNAWAYS* (who were found among the gipsies), by Harriet M. Capes, and *VERY FUNNY STORIES*, Told in Rhyme, both of which are sure to win approval and occasion delight in the nursery.—Mr. Frank Mundell sends out three new books, mainly of a biographical and historical character, at 1s. 6d. each. They are *HEROINES OF DAILY LIFE*, *HEROINES OF MERCY*, and *STORIES OF THE FAR WEST*. Mr. Mundell's writings are always good, and these books should be found in every Sunday-school library and within the reach of all young people. For Sunday-school teachers admirable provision has been made in a series of remarkably good as well as remarkably cheap shilling books, the titles of which are as follows:—(1) *THE BIBLE AND THE BLACKBOARD*, Scripture Lessons for Eye and Ear, by F. F. Belsey; (2) *WAYS OF WORKING*; or, Useful Helps, Hints for Sunday-school Officers and Teachers, by A. F. Schaufler, D.D.; (3) *THE SUNDAY SCHOOL AND ITS RELATIONS*, Edited by "A. M.," and containing articles by Prof. Marcus Dods, D.D., Rev. Hugh Black, M.A., Rev. George Jackson, B.A., Rev. A. R. Buckland, M.A., Principal Simon, D.D., Rev. A. R. Henderson, M.A.; (4) *THE ETHICS OF TEMPERANCE as Applied to the Drink Question*, by A. E. Garvie, B.A., B.D.; (5) *THE BUSY MAN'S BIBLE*, and How to Study and Teach It, by George W. Cable. We set a high value on all of these. Mr. Belsey has certainly mastered the art of interesting the junior classes, and ministers as well as teachers would be the better for mastering his book. The same may be said of Dr. Schaufler's more comprehensive work, one of the wisest and most suggestive which has seen the light for many a year. Mr. Cable, one of the best and quaintest of American novelists, is also the conductor of a large and useful Bible-class. Such a man's utterances have a peculiar and, so far, adventitious weight, though they have in themselves enough of wisdom and force to secure them against neglect. The other books of the series are also good.—*THE REVELATION OF THE CHRIST*, Familiar Studies in the Life of Jesus, by W. Douglas Mackenzie, M.A. (3s. 6d.), is a series of studies which appeared in the *Sunday School Chronicle*, constituting a volume of marked freshness, the work of a scholar, of a man gifted with the insight of sympathy, and able to present the objects of his spiritual vision in a graphic style. This is one of the notable contributions of the year to the study of Gospel history.

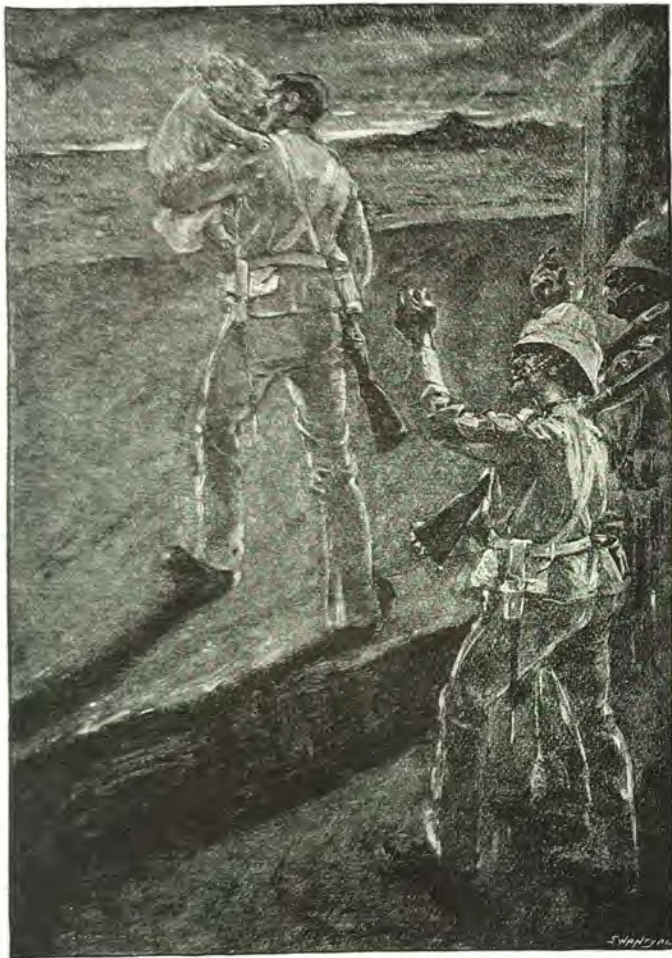
FROM MESSRS. Oliphant, Anderson, & Ferrier we have received *BIBLE CHARACTERS: Adam to Achan*. By Alexander Whyte, D.D. 3s. 6d. Dr. Whyte's Sunday Evening Lectures are one of the chief features of the religious life of Edinburgh. He is, above all things, a student and painter of character, keen in observation, subtle in analysis, vivid in portraiture, swift to detect resemblances, even under outward diversities, and pointed in application. The vein of mysticism in his nature has, in these lectures, free play, and often from slight hints and slender materials he builds up a stately structure of spiritual truth, and sets before us invaluable lessons of wisdom, righteousness and grace.—*A BAG WITH HOLES, and Other Addresses to Children*. By James Aitchison. 1s. 6d. This is the seventh volume in the admirable "Golden Nails" Series of addresses to the young. It is a bright, sensible, and interesting volume, free from everything weak and sentimental, but as manly in tone as it is racy in style and abounding in metaphor, incident, and pithy illustration.—The same publishers send out the late Dr. Andrew Combe's *MANAGEMENT OF INFANCY, physiological and moral, for the use of parents*. Edited by Sir Arthur Mitchell, M.D., &c., &c. A first-class book in its own sphere.

MESSRS. A. & C. BLACK are issuing a new edition of the *COLLECTED WRITINGS OF THOMAS DE QUINCEY*, under the editorship of Professor Masson, in fourteen volumes at 2s. 6d. each. The first volume contains the Autobiography (the autobiographic sketches forming Vol. XIV. of De Quincey's own collection), together with Professor Masson's General Preface and Preface to this volume; De Quincey's General Preface, a fine portrait, and one or two illustrations. Was there ever a greater master of English than De Quincey? His works contain more passages which may be justly described as marvellous than any other works in our language. The splendour and passion of his style are unrivalled. This edition, with its clear type, its gilt top, and the chaste design on its cover, to say nothing of Professor Masson's crisp and luminous notes, is a boon which all lovers of literature will justly prize.

MESSRS. MACMILLAN & CO.'S BOOKS.

AMONG Messrs. Macmillan's Christmas illustrated books, a prominent place must be assigned to *SOLDIER TALES*, by Rudyard Kipling (6s.). It is not a newly written book, but a collection of stories which are already well known, and which have done much to win for the author his unique reputation. There are seven of them in all—"With the Main Guard," "The Drums of the Fore and Aft," "The Man Who Was," "The Court-ing of Dinah Shadd," "The Incarnation of Krishna Mulvaney," "The Taking of Lungtungpen," and "The Madness of Private Ortheris"—some of them being, as will be seen at a glance, the most powerful of all Mr. Kipling's tales. There are certain sides of barrack-room life and life in the camp, especially in India, which have never been so faithfully and

graphically presented as in Mr. Kipling's intensely realistic pages. "The Courting of Dinah Shadd" and "The Incarnation of Krishna Mulvaney" are among the masterpieces of modern literature. That there are phases of life depicted on which it is far from pleasant to look goes without saying, but



HE PICKED HER UP IN THE GROWING LIGHT AND SET HER ON HIS SHOULDER.

no writer of our day has shown more fully how inexorable are the laws of retribution, and how inevitably sin of every kind weakens and degrades men, and brings in its train misery, disaster, and death. Mr. Hartrick's illustrations, which form a distinguishing feature of this beautiful edition, in its binding of

blue and gold, are as vivid as the text itself. We give one of these from the first of the stories.—In the beautiful Cranford Series there has appeared, under the editorship of Mr. Augustine Birrell, Q.C., M.P., and with illustrations by Mr



BACK TO COURT IN HER OWN CHARIOT.

From "The Ortel Window."

Edmund J. Sullivan, *THE SCHOOL FOR SCANDAL* and *THE RIVALS*, by Richard Brinsley Sheridan (6s.)—two of the greatest and best known of the author's plays—which, however often they may have appeared, have never been presented in so choice and exquisite a form as that in which we possess them here. Mr.

Birrell has the literary insight and touch which enable him to portray in a few words the characteristics of an author, while Mr. Sullivan's dainty illustrations are a treasure in themselves. — *THE ORIEL WINDOW*, by Mrs. Molesworth (3s. 6d.) is an ideal children's book, the gist of which is in the following: "Mamma says people can always do *something* for other people, and that makes you happier yourself than anything." Dull lives are lightened and boisterous characters refined by having their interest awakened in wood-carving and other such pursuits, to say nothing of the higher influences of kindness and sympathy. Mr. Leslie Brooke's illustrations are very choice. — The same writer's *SHEILA'S MYSTERY* and *THE CARVED LIONS*, also with illustrations by Mr. Brooke, are issued in cheaper editions at half-a-crown each. Both tell the story of runaway girls, one from home and the other from school, who, however, learning from their bitter experience, return, having "come to themselves." Wise lessons are quietly and unostentatiously enforced. Young readers are as likely to be entranced by Mrs. Molesworth's winning style, as they cannot fail to be impressed by her wisdom and goodness.

FROM the Society for Promoting Christian Knowledge we have received the following books for young people, all of which we can for the most part heartily commend:—*A LITTLE LASS AND LAD*. By Sarah Tytler. A story—written with all this author's grace and pith—of two sterling characters developed by mutual healthy influences. 3s.—*FRIENDLY JOEY AND OTHER STORIES*. By Mrs. Molesworth. A pleasing and helpful book, with coloured illustrations, for the young. 2s. 6d.—*HIS LEVEL BEST*. By F. B. Forester. A tale of stirring adventure for boys. 1s. 6d.—*MISS CHILCOTT'S LEGACY*. By H. Louisa Bedford. A story of a weak nature reclaimed and strengthened by a loving and kindly influence. 2s.—*POOR LITTLE MOTHER*. By Eleanor C. Price. 2s. Tells of the gradual softening of an unforgiving father. Also the following shilling books:—*A MYSTERY AT KING'S GRANT*, by A. E. D., the strange story of a foundling; *AUNT DOROTHY'S TEA-TABLE*, by Catherine MacSorley, a series of old-world tales woven round the objects of an old lady's tea-table; *PETER THE PEACEMAKER*, a quaint and delightful story of a lonely little boy and his influence on those around him; *CHILBURY FOLK*, a skilfully drawn picture of village life; and *AMONG THE FEATHERED FOLK*, a capital volume containing many interesting stories and useful information on familiar birds, by Crona Temple. Children will read it again and again.

MESSRS. JAMES NISBET & Co., 21, Berners Street, send out *THE VICTORIOUS LIFE*, by the Rev. H. W. Webb-Peploe, Prebendary of St. Paul's Cathedral—a volume of addresses delivered at the Northfield Convention in 1895. The title gives a fairly accurate idea of the drift of the volume, which bears throughout the marks of earnest thought and deep spiritual feeling. It is an exposition of the life of faith as the supreme and universally applicable principle of Christian life and growth. The book abounds in good and

suggestive illustrations, which preachers will not be slow to utilise.—The same publishers send out *ON THE WORLD'S ROOF*, by J. Macdonald Oxley, with illustrations by Chas. Whymper, the story of a boy who travels with his father through India to Thibet, and who meets with incessant adventures which call for courage and resource. A book in which boys especially will delight.—*GOOD LUCK*, by L. T. Mead, is a bright, high-toned, and spirited book for young girls, inculcating fidelity, honesty, and other virtues, and showing that in the end, though for a time they may be baffled, they are sure to triumph.

FROM Mr. Elliot Stock we have received *THE ADMIRING GUEST*, and Other Sermons, by S. A. Tipple (5s.), a volume which comes without preface or flourish of trumpets in any form, but which contains some of the most striking and impressive sermons we have seen for a long time—quiet, meditative, with a searching, penetrating power as of a master in Israel who knows his Bible and knows men. The sermons are free from all conventionalisms and tricks of oratory, even holding before us the high ideals of the Gospel and urging us on to their attainment. We have been specially interested in “Jesus and the Three Births,” “Beauty Lost and Found,” and “Mercy.”—*CLEAN HANDS*, and Other Addresses to Children, by Rev. J. T. Levens, M.A. (2s. 6d.), will win its way to the hearts of young and old alike. It is one of a class of books which are happily becoming common. The subjects, spirit, and style of the addresses are all such as children appreciate, and preachers and teachers will find in it many useful hints.

BARBED ARROWS, from the Quiver of C. H. Spurgeon. Passmore & Alabaster. 2s. 6d.

THE most skilful marksman is powerless to accomplish feats of archery unless his quiver be well supplied with arrows. Mr. Spurgeon's arrows of truth rarely failed to hit the mark. His illustrations, similes, metaphors, and anecdotes were sharply pointed, and we look at them with admiration. The brief, pungent paragraphs of this volume have been collected from the sermons of the great preacher by his son, the Rev. Charles Spurgeon, and are all carefully indexed so as to be ready for use.

THE BOOKS OF NAHUM, HABAKKUK, AND ZEPHANIAH. With Introduction and Notes. By the Rev. A. B. Davidson, LL.D., D.D. London: C. J. Clay & Sons, Cambridge University Press Warehouse. 2s. 6d.

IT would be superfluous to commend the careful and scholarly work of Professor Davidson to the readers of the *BAPTIST MAGAZINE*. He is a Hebraist of the first rank, a theologian as well as a grammarian and a critic, and a wise and helpful interpreter. His introductions are models of concise, logical, and luminous discussion, thoroughly abreast of the latest researches, and defending the prophecies from the false conclusions which modern criticism is often supposed to enforce. The notes are terse and pithy.

HOW TO READ THE BIBLE. Hints for Sunday-school Teachers and Other Bible Students. By W. F. Adeney, M.A. James Clarke & Co. 1s. 6d.

PROF. ADENEY'S is a small book on a great subject, and contains a lucid exposition of principles which are perhaps accepted more widely than they are applied. It is a succinct statement of the results of critical research, and an endeavour to show how much more the Bible is than is generally supposed. We cannot endorse all Mr. Adeney's positions, but those who master his hints will be more effective students and more useful teachers.

ST. ANSELM OF CANTERBURY. A Chapter in the History of Religion. By J. M. Rigg, of Lincoln's Inn. Methuen & Co. 7s. 6d.

ANSELM is, by universal consent, one of the greatest prelates of the English Church. He was cast in a strong and heroic mould, a man of saintly life, profoundly learned, a theologian and philosopher of the first rank, as well as a sufferer for conscience sake. He was a worthy friend and disciple of Lanfranc, and in his contests with William Rufus and Henry Beauclerc he displayed a courage, a fidelity to principle, and a resolute self-sacrifice which all must admire. Exile and banishment had no terrors for him. His theological position was virtually identical with Augustine's. He held that belief—implicit and undoubting—must precede knowledge; but he contended strenuously for the necessity of a philosophy of religion. Hence his "Monologion" and "Proslogion," and above all his "Cur Deus Homo"—the best known and most masterly of his works, demonstrating the necessity of the Incarnation. Mr. Rigg has all the qualifications for his task which can be given by full and competent knowledge, by deep sympathy with his hero, and by a clear and telling style. He faithfully summarises the great treatises of Anselm, as well as his meditations, prayers, and poems, and worthily depicts the events of his grand and memorable life. Mr. Rigg's monograph is sure to gain wide and hearty appreciation from all who are interested in the study of history and biography.

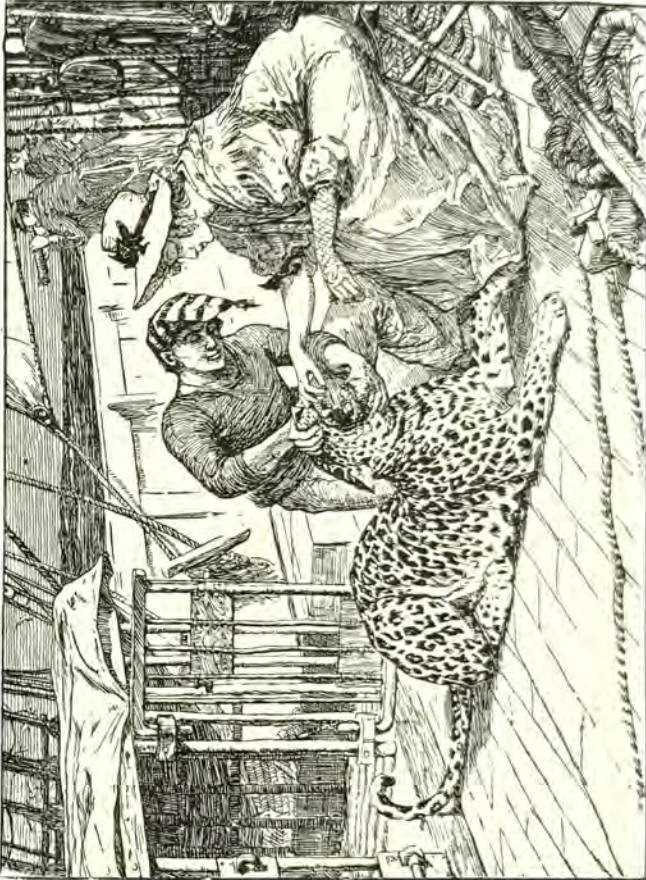
THE ANIMAL STORY-BOOK. Edited by Andrew Lang. With Numerous Illustrations by H. J. Ford. Longmans, Green, & Co. 6s.

REGULARLY as Christmas comes round, a large number of the young folks look for Mr. Lang's fairy or story-book. This year, as he says, in a pretty dedication to Master Frederick Longman.

"This year our book for Christmas varies,
Deals not with History nor Fairies.
(I can't help thinking, children, you
Prefer a book which is not true.)
We leave these intellectual feasts
To talk of Fishes, Birds, and Beasts."

And very gracefully do the writers talk of them. Such stories as Cowper and his Hares, the Story of Androcles and the Lion, of the Two Highland Dogs, of Fido and Oscar, the Cockatoo Stories, the Stories of Elephants, Lions, and Tigers, will all be read with as much eagerness as if they "were not true."

The illustrations are very numerous, and some of them very choice. The one we reproduce is from "Saï, the Panther," taken from Loudan's *Magazine*



SAÏ HAS TO TAKE A PILL.

of *Natural History*, when poor Saï, during his voyage to England, has to take a pill.

CHRISTMAS CARDS, &c.

ONCE more we are able to say that Messrs. Raphael Tuck & Sons have surpassed even themselves in the production of CHRISTMAS CARDS, BOOKLETS, and CALENDARS. When we remember the crudely coloured and poorly finished cards that were in vogue some years ago, we cannot but regard the strides which this branch of publishing has made with admiration. Messrs. Raphael Tuck are to be congratulated on the marvels of artistic beauty and finish they have again produced, at prices low enough to be within general reach.

The variety of the Christmas cards is almost bewildering, and many of the new processes and materials have been made use of. A number of the reproductions in mezzotints and platinotype are quite worthy of being framed, and among these special mention should be made of "By Wood and Stream," four charming woodland studies in mezzotint by Fred Hines. Many of the platino panels, such as "Madonna and Child" and several graceful groups of girls by Marcus Stone, R.A., are especially pleasing, as is also a photogravure, "Sunset," by Stephen Bowers. A new feature of many of the cards is the "lace edge," which is carried out in novel and dainty designs. The Calendars, of which about one hundred are issued, are equally novel and beautiful. The "Daisy Chain," a very delicate piece of work, and the "Golden Year," a group of exquisite orchids, are especially worthy of note among the "Novelty Calendars." The children's cards and books are quite too beautiful to share the fate of so many children's gifts, and should do much to form a love of beautiful things in the hearts of the little ones who are fortunate enough to become the possessors of them. But it is quite impossible to enumerate half the charms of the collection, and we can only add that Messrs. Tuck & Sons have done all that lies in their power to make this a notable season in the annals of Christmas Cards, Booklets, and Calendars.

MR. ERNEST NISTER, 24, St. Bride Street, sends out a number of exceedingly beautiful and tasteful CARDS and BOOKLETS of the highest order of merit. For delicate, harmonious colouring and for beauty of design his work is such as any house might be proud of. The "Children of the Year" calendar, each leaf containing a charming picture of a child, and "Flowers of the Year" are especially fine, as is also "The Golden Year," six old-world figures in heliogravure. "Come Unto Me," "My Times are in Thy Hands," and "The Day is Done," are devotional calendars, with texts which are ever welcome and exquisitely illustrated. "Gray's Elegy" is illustrated with a series of charming landscapes, The "Holiday Annual," "Kitty and Her Kits," and "Merry Hearts," with their wealth of illustrations, their stories in poetry and prose, of home and school life, of lions, elephants, donkeys, dogs and cats, birds and fishes, will send delight into all children's hearts. "Sweets from Fairy Land," with its beautiful coloured transformation pictures, is a source of delighted wonder and surprise. What would not the people of an older generation have given to have had such gems as these? All who wish to diffuse Christmas pleasure should send at once for Mr. Nister's catalogue.

THE publications of the UNICORN PRESS (211, Gray's Inn Road, and 26, Paternoster Square) have reached us too late for full notice in this issue; but we mention two shilling booklets with great pleasure—*Christ's Christmas*, by the Rev. E. J. Oldmeadow; and *Truls Jonasson*, by Ernst Ahlgren, translated from the Swedish, and illustrated by Alfred Wilkinson. Two chaste Christmas booklets; graceful, poetic in style, seasonable in tone and teachings, and capable of proving themselves timely and welcome messengers of peace and goodwill.