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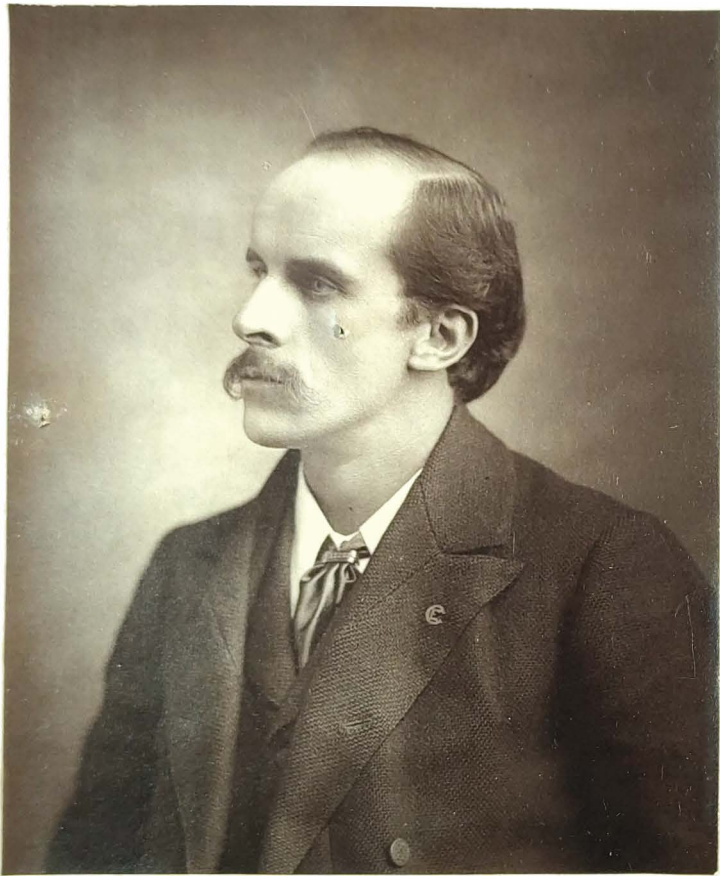
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Cordially yours,
Carey Bonner.

THE
BAPTIST MAGAZINE

FOR

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THE
BAPTIST MAGAZINE

JANUARY, 1897.

REV. CAREY BONNER.

AT the Christian Endeavour Convention, in Bristol, last Whitsuntide one of the most delightful meetings was the Junior Rally, for which the spacious Drill Hall was thronged; and by universal consent *the* success of the afternoon was the address of the Rev. Carey Bonner, on "The Children in Christ's Choir." The occasion gave ample scope for the display of Mr. Bonner's musical ability, and of his remarkable power in speaking to children. He has long been known as the children's preacher. His addresses are inimitable; not the orthodox string of anecdotes, with a moral for a knot at the end, but a delightfully interesting, luminous, and instructive setting forth of most important truths. Here, then, is a man with a gift, and a gift which seldom comes alone. It harmonises with other most excellent qualities, and all who are acquainted with Mr. Bonner know that it is so in his case. He has an irresistible attraction for children of a larger growth. Few can resist the charm of his personality, or be indifferent to the spiritual richness of his teaching. He is a son of the Rev. W. H. Bonner a widely known and honoured labourer in connection with the great social movements which made forty years ago the birth-time of a new era of liberty. When Carey was born, in 1859, his father was pastor of a church in London, and many years of his life have been spent amidst the busy rush of the great city. After his school course was over, he entered a publishing house in Paternoster Row, and there enjoyed six years' experience of business life, which has stood him in good stead since. But there was

other and higher work awaiting him ; and, after two years' private study under a minister in the West, during which time he found opportunity for musical editing, he applied for admission to Rawdon College. The college years have left an ineffaceable stamp upon him. Rawdon men are quite a class by themselves, known by their intense love for their Alma Mater their abiding reverence for "Medley," their happy geniality, their broad culture, their devotion to Jesus Christ; and, may one add, their unsophisticated innocence, and their good conceit of themselves as being a rung and the rest higher than others? The call which came to Mr. Bonner when he left college in 1884 was not to an easy sphere. Sale was and is an outlying suburb of Manchester, with its fair share of suburban peculiarities, including a pious objection to a school-chapel lying far back from the road, and the intervening space suggesting a new chapel and a demand for money, always a rare commodity in suburbs! Nevertheless, a congregation of cultured and earnest people soon gathered around the young minister, and the church became a centre of vigorous service on behalf of the Kingdom. The site for the chapel remains a kitchen garden to this day, and the school is left "as a lodge in a garden of cucumbers." But it has not been desolate. There the glory of Jehovah rested, and there shining visions of God were granted; whilst many a home was hallowed by such a ministry as few pastors have the ability to render. But Mr. Bonner was not allowed to dwell quietly among his own people. Demands for his services, as choirmaster, lecturer, preacher at Sunday-school anniversaries, poured in upon him, and made his life a very busy one. Then the secretariat of the Lancashire and Cheshire Association was vacant, and anxious efforts were made to discover a worthy successor to the men who had served so ably. Somebody suggested Bonner, and, with an immense sigh of relief, the Association had rest. But the secretary had not! It would be at once easy and difficult to speak of the happy, hopeful, helpful service he rendered. The mission pastors bless the day when he was appointed, for that big heart and that wise head were always bringing sympathy and counsel. With the cheery optimism of a large faith, he led the Association into wider fields. His fertile brain was continually planning new opportunities, and the work

was extending. Then came the call to Portland Chapel, Southampton. The church has a noble history. Amongst its pastors have been Alexander Maclaren and Charles Williams; and, after much prayer and anxious thought, the call was accepted. The work there is still in its beginnings, but one may safely prophesy a large success for this true man of God, with his deeply spiritual teaching, his large-hearted brotherliness, and his unceasing activity.

Already the church has felt the stimulus of its new pastor's presence. Old institutions have been resuscitated and reorganised, and new societies have been formed. The list of meetings at Portland Chapel is now of amazing size. No possible opportunity of doing good is neglected, and abundant scope is provided for every kind of Christian talent. In addition to a Clothing Club, Sick Benefit Club, Band of Hope, Y.P.S.C.E., which were already at work, Mr. Bonner has started a "Home Circle" for welcoming strangers on Sunday evenings, a Mothers' Meeting, Junior C.E. "Winter Evenings"—literary, musical, and debating—Lads' Institute, Zenana Meetings, and a Local Preachers' Class, with a course of lectures by the pastor. There are twenty-three local preachers in connection with the church, and four stations regularly supplied. The congregation have already testified to their appreciation of Mr. Bonner's service by presenting him with a splendid bicycle to aid him in his pastoral visitation. (Denominational papers please copy.)

Mr. Bonner has found it a labour of love to collect the complete works of three authors to whom he is deeply indebted—*viz.*, Robert Browning, Walt Whitman, and Isaac Taylor. His collections of Browning literature are unique.

All good work for the Kingdom of God has Mr. Bonner's warm sympathy and active co-operation. He was quick to recognise the large possibilities of the Christian Endeavour movement, and threw himself with considerable energy into its service. He has well earned the position which he occupies upon the National Council of Christian Endeavour, not only by his wide knowledge of the work, but especially by his splendid service as musical editor of the C.E. Hymnal. Mr. Bonner is a musician of no mean city, and he was born free. Cantatas, part songs, glees, anthems.

and children's music have been composed by him with insatiable capacity for work, but with unerring musical instinct. He can officiate at the organ or at the conductor's desk as efficiently as in the pulpit; and at any service at which someone is wanted to start the tune, send for Mr. Bonner!

Good as Mr. Bonner is, he has a better half. His love of music has conferred one priceless boon upon him: it was the means of his introduction to Miss Griffiths (daughter of the secretary of the Tonic Sol-fa College), whom he persuaded to become his wife, with happiest results for himself and his work. Mrs. Bonner has made home delightful, and has left a fragrant memory in the church at Sale.

No account of Mr. Bonner's work would be complete which did not refer to the Home of Rest for Baptist Ministers and Missionaries at Llanfairfechan, which owes its existence entirely to his busy brain and devoted effort. The reference forms a fitting close to this brief sketch, because the Home is a happy illustration of Mr. Bonner's loving thought of his brethren, of the practical character of his ideas, and of his entire willingness to do anything which may advance the interests of the King whom he serves so devotedly.

J. EDWARD ROBERTS.

THE HOPE OF ISRAEL. A Review of the Argument from Prophecy. By F. H. Woods, B.D. T. & T. Clark. 3s. 6d.—Mr. Woods' Warburtonian Lectures, of which this treatise consists, are a restatement of the argument from prophecy as affected by modern criticism. The problem has changed since the lectureship was founded. Prophecy is no longer regarded as simply "the history of events before they come to pass." It is this, for the element of prediction is undoubtedly present, but it is also a revelation of the law of truth and righteousness in relation to the age in which it was delivered. Mr. Woods believes that on the basis of the conclusions reached by criticism, and allowing that all Messianic prophecies referred primarily to the Jewish people, and their kings and priests, prophecy still has an apologetic and practical value. He contends for its fulfilment in the "progressive Christianity" of the Church rather than in the earthly life of Christ Himself. He seems to us to have understated the force of the traditional argument, which is not in any degree weakened by the just and useful plea to which he devotes his main strength. The book is fresh and vigorous, and where it does not command assent will provoke inquiry and suggest other conclusions.

THE DISCIPLINE OF THE LATER YEARS.

“When thou wast young, thou girdedst thyself and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.”—
JOHN xxi. 18.

THIS was said to Peter. It is a beam of Divine light thrown upon the unwritten story of that Apostle. The New Testament writers are strangely silent concerning both the early and later lives of the men who figure somewhat largely on their pages. The Twelve Disciples are introduced to us without an introduction; they are brought on the scene as full-grown men called to the following of the Master. Hardly a hint is given of their training, character, and doings through all those years which brought them to this point. And when the account of Christ's earthly life is finished, all save two of them are virtually dropped from the record. Of their after doings there is no mention, and, if we except that James whom Herod slew, we are left in absolute ignorance as to the time and manner of their departure from this mortal sphere. Here, however, concerning Peter we have these significant words of the Master, which show us, first, just one feature of the man's childhood and youth, and contain, secondly, a somewhat obscure prediction of the martyr's death which awaited him. Tradition says that he suffered on the cross with his head downward, and it may have been that the Saviour foreseeing that tragical issue hinted at it here, as the Evangelist indeed indicates; but we may well believe, while accepting the Evangelist's direct interpretation, that the words were intended to have a wider bearing, and that Christ had in mind the discipline of obedience and submission through which the man would pass before he won his fadeless crown. His life had begun by being self-ruled and self-determined; before it finished it would have to learn the duty of yielding to other wills and to forces mightier than self. “When thou wast young, thou girdedst thyself and walkedst whither thou wouldest.” In that one touch the Master draws the early portrait of the man. And yet we hardly needed it—we know him so well. We know what his youth had been

from the rash, impetuous, headstrong character of his discipleship. One can easily imagine that his mother, whom we do not know, had a difficult business in hand when she undertook his training. There was a lot of good metal there, but it was of the obstinate sort that did not lend itself easily to the moulding. I do not suppose that he had gone far wrong, there had been the restraining hands upon him of a higher power; but he had liked to have his own way, and had generally got it. He had believed in forcing his own will and overriding anything that was opposed to it. We see all this coming out in the Gospel story. He is what we should call a self-willed man, with a firm conviction that his own views of things are infallibly wise and ought to be carried out. He obeys his momentary impulses without the least hesitation, as if that had been the habit of his life. He speaks and acts and dictates just as his inclinations prompt. He takes the lead among the disciples like one accustomed to follow his own bent and draw others after him. He even attempts to drive the Master; suggests many a course to the Master, and would fain force the Master into plans of action which he deems wiser and better than those which the Master is slowly following. Plainly he is a man who girds himself to go wheresoever he pleases, and thinks he can make life and the world take the shape which he designs. He has not yet learned to submit to the higher necessities, and to obey where he cannot rule.

That hard lesson, as the Saviour told him here, was to be learned afterwards. He did learn it in many a painful and humbling way as the years went on. He met with magistrates and judges who chained down his fiery zeal in prison, and bigoted priests and Pharisees who thwarted his earnest endeavours at every step. He came into conflict with St. Paul in a matter of doctrine and ritual, and was obliged to give way before a stronger and more determined nature than his own. He came under the magical, all-controlling influence of Christ, and gradually yielded all the will that he had like a little child to that masterful sway; and in following Him, and encountering a hostile world for His sake, he found that he must lay down every ambitious dream and personal inclination, and at last submit to be roughly handled, disgraced, and slain as his Master had been. "When thou shalt

be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

And now I wish to say to you—I wish rather to remind you—that the way which Peter trod is the way which, more or less, we have all to tread. The two chapters in that life's story (of which we have the bare headings here) are found in their main features in the biography and experience of nearly every man—perhaps, indeed, we may say, without qualification, of every man and woman.

I.—There is the self-assertiveness of youth. "When thou wast young, thou girdedst thyself and walkedst whither thou wouldest." Do we not each one recognise that as true of ourselves? Once true, if no longer true. In the early days we are all ruled mainly by our own wishes. There is a vast amount of self-will in everyone, though it varies in quality and degree. It is of little use to complain of young people because they are obstinately set upon having their own way. We may wish that it were otherwise, but we can hardly expect it; for were we not much the same in those days when impulses stood for inspirations, and wishes did for laws? It is our duty to check and restrain and guide, as far as we can; but the memory of our own early experience should teach us long-suffering and unwearying patience. There is something of the youthful Peter in all young life. In those days when we are learning how to live we like to gird ourselves. We do not easily submit to the girding of others; we like to hold the whip and drive, and not to wear the yoke and be driven. "It is good, says the prophet, that a man should wear the yoke in his youth." Yes, it is good, but never agreeable or welcome. We want to follow every bent of the mind, and make desire our guiding star. We prefer to choose our own pleasures, our friendships, and our occupation; we claim to have the first and final voice in the matter of business or profession, and in the still more important business of love-making. We fancy that our own likings are the wisest guides, and our own ambitions the best ideals; and that the great end of life is to please ourselves, and to carve such a path through the world as will gratify our dreams. And usually we think it can be done; there is a buoyant confidence in youth which half laughs at difficulties, and a sweet self-

conceit which flatters its own ability to overcome. And if we have generous sympathies, we think we are going to get our own way done in moral things. We shall carry all before us—sweep evil away easily with our vigorous broom, convert men swiftly to our enthusiastic views, and bring in the Millennium before the day is far spent—that is the way of young life. It anticipates no forces to which it will have to bend and submit. Its own will is lord of the field, and its inclination the shaper of destiny. “When thou wast young, thou girdedst thyself and walkedst whither thou wouldest.”

II.—Then comes the enforced submissiveness of after years. “When thou shalt be old, another shall gird thee.” Slowly does the discipline of resistance and disappointment change one’s view of life, and give one wiser and humbler thoughts of his own powers. We find ere long, and it never takes very long to find, that there are other wills in the world as strong as ours and stronger, that there are forces which mock our wishes and override them, and that we have to submit often to be girded by others, and carried whither we would not. Whether with friends or work-people, or earthly masters or fellow Christians, or men whom you are endeavouring to guide and persuade, you have to yield something at every step, or you become utterly impracticable, well-nigh intolerable, and your influence even in good things goes for nought. There is nothing right or beautiful accomplished without some sacrifice of your own will. Moreover, you are not allowed to have your own way. Your ambitions do not come off; your plans are thwarted as though some angel stood with drawn sword in the way; your business affairs take shape not as you designed them, but as they are forced by circumstances over which you have no control. Many of you are drawn or elbowed out of the paths which you marked out for yourselves into walks and pursuits which had no place in your early dreams. The home life which you were going to make for yourselves is not that which you realise. The husband who was to share his honours and wealth with you, alas! wins none for himself and lets you down to lowlier things; the wife who was to be such a strength and joy falls into chronic feebleness, and becomes a perpetual burden which love carries willingly, but always sadly.

All those to whom you are united by fleshly ties become in a sense your masters. Each one of them has a will which sometimes runs counter to yours, and many a time you have to yield and go not where you would, but as they pull. Your children mark out their own course and follow their own pleasures, often in spite of all that you can do and say, sometimes in opposition to all your dearest thoughts and prayers. There are few of us who did not commence family life with confidence in our own powers to direct and sway the children's lives in the way that we deemed best for them; we were resolved that we would do the girding of them, and that they should go whither we would. And, alas! there are few of us who are not more or less disappointed. They gird themselves—they go where fancy prompts, or dearer companions point, or their own imperious tastes draw them, or their own unruly habits drag. But in one way or another they take their lives out of our hands, and we have simply to learn patient submission to forces which we cannot control. And that lesson, perhaps, is brought home most forcibly to us in the moral and religious efforts of our lives. We commence with generous enthusiasms, with noble views of what our own lives ought to be and what the world around us ought to be. We commence with rage in our hearts against all that is selfish, unrighteous, and un-Christian; and the way to better things seems to us so evident, so near and right and true, and so easy withal, that we cannot believe other people will not see it, and that the world will not yield to us if we go vigorously to work with converting weapons in our hands. Surely we shall have our own way in this we say, for our way now is God's right, and we have zeal enough to consume all opposition. Alas! we have to learn here also that there are wills as firm as our own; nay, more stubborn than our own, and on the wrong side. There are forces which obstruct and baffle, and inflict on us many a humiliation and many a disappointment. We have to yield to the inevitable, and at best to be content with little when we looked for much. The greater part of people take their own way, and set our will and nobler way at naught, and we have to go on bearing manifold defeats, thankful if here and there we subdue a bit of evil and turn one heart to better things. So our will is checked and overruled in a

thousand things. And we find out by experience what the Saviour meant: "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

III.—The end to which all this is leading—the patient surrender of the human will to the All-wise, All-loving Will. We all learn in time, my friends, the necessity of yielding; and it makes life both sad and sour, if we do not learn along with that another and a higher lesson, if we do not learn also that these things which thwart us and defeat our purposes are to a great extent the instruments which God uses to teach us patience and humility and trustful resignation to Him. It makes a man irritable and despondent if he finds as he gets older that he cannot have his own way, that he has to submit to circumstances, that younger life sets him at naught, that his own will is little or nothing in the great mass of human life—I say it makes him sour and fretful and weary, unless he feels that a higher Power determines these things, and that the discipline is made to work for good.

For it is very true, in the godly life at least, that the things which cross our will beget in us that spirit of humility and dependence which leads us to look up and trust in a guidance greater than our own. The fact that we are often carried whither we would not makes us more ready to believe in that Almighty love which not only orders our lives, but orders all the circumstances and events that shape our lives. And when we get convinced that we cannot have our own way in the world we begin to wish in our deepest hearts that God may have His way with us; and each day's prayer becomes more like the Saviour's prayer: Not my will, but Thine be done. For, after all, the oppositions and defeats and disappointments which we meet have their true explanation in this, that the Heavenly Father is shaping our lives after His own plan rather than after our own, in order that the self-will and pride of youth may give place to the more refined and Christian qualities of forbearance, long suffering, patience, and childlike trust. Never did a man need more than Peter the discipline of obstruction opposition, and disappointment to change that impetuous self-willed youth of his into an apostle fit for the Master's work and

a saint ripe for glory. But we all need it in great measure; we are never fit for life's real work until we have learned to submit our own will to imperative conditions, until we have learned to yield when we cannot force, and until we are able to say with prompt cheerfulness, God's will is best, not ours. When that beautiful lesson has been acquired, we are not only able to run the race with patience and with joy, but we are more inwardly mighty in doing God's work among others. "When I am weak then am I strong."

Lay this to heart, then, brethren, as you enter upon another year. Each year brings changes and experiences which run athwart all your calculations, hopes, and desires. Many a time in the course of the year you will be carried whither you would not. But the anticipation of that will bring no dread and no disquietude of mind, if you are sure that He who girds you is the same dear Lord who bound the Apostle Peter in such sweet, strong bonds, and that wherever you go it will be where He draws and leads, and where perfect love and wisdom have prepared the way.

J. G. GREENHOUGH.

MESSRS. MORGAN & SCOTT have issued REVERIES AND REALITIES, or Life and Work in London, by F. B. Meyer, B.A. (2s. 6d.). How Mr. Meyer, who as a preacher and a speaker at conferences is heard "here, there, and everywhere," has time to fulfil his multifarious engagements and do so much solid work, and superintend so much more at home, we do not know. This book partly explains how he does it, and as describing the organisations by which he is exercising so widespread and powerful an influence, and thereby furnishing hints for other ministerial workers, we heartily commend it.—GOSPEL PICTURES, and Story Sermons for Children, by D. W. Whittle (2s. 6d.), is sure to be popular. Its sound Scriptural teaching, its earnest spirit, and its felicitous illustrations have all the elements of attraction.—Uniform in price, size, and general get-up, are NOTES FROM MY BIBLE and SOWING AND REAPING, by D. L. Moody. The notes are the result of Mr. Moody's reading, a collection of seed thoughts, apt sayings, illustrations, &c., which he has gathered from various quarters. It will prove an exceedingly useful book to preachers and teachers. There are a few misprints, as on page 19, line 2, where "importance" should be "impotence." "Sowing and Reaping" is one of the most solemn and impressive books which this great evangelist has ever published, and emphasises a truth which needs to be specially insisted on in these easy-going days: that forgiveness is not impunity, and that there are often sad effects of sin which it does not and cannot remove.—HELPING HANDS is another title for our old favourite, the *Herald of Mercy* Annual (1s.).

RELIGIOUS EQUALITY.*

BY THE REV. ALEXANDER MACLAREN, B.A., D.D.

THE task before me is not one which I undertake with entire cheerfulness. I have no love for strife. Nothing so delightful grows amidst the dust of the arena as to tempt me away from the quieter paths of thought and labour, and I should gladly be silent if it might be without unfaithfulness to convictions and conscience. I speak under the pressure of what I believe to be a Christian duty, and I shall try to say nothing inconsistent with the motive which impels me. Our motives matter, indeed, little to any but our own consciences, but we Nonconformists are so often wilfully misrepresented and so often honestly misunderstood, that I desire here at the outset to state for my coadjutors and myself our purpose and our conscious motive.

We avow, then, frankly and simply that we aim at religious equality. We cannot rest till the State ceases to take any cognisance of the religious opinions of its subjects. For the individual we demand not only the right to hold and proclaim his faith without interference by the civil power, but that no man shall by reason of his religious opinions be either harmed or advantaged by the State. For Churches we demand that all shall stand on one level, alike unhindered, unmeddled with, unpatronised, left free to carry on their proper work with their own proper power. And, as one application of the doctrine of religious equality, we desire that the special relation of control and support established between the State and one of the Churches in England shall cease. Our object is not to redress personal grievances, but to place the national polity on a simple basis in consonance with the whole tenor of modern legislation, and that for the highest interest of the nation and of the Churches. Our object is not to promote denominational ends. We do not desire to abase the Episcopal Church nor to elevate our own. We believe that, so far

* A Lecture delivered in Manchester, 1871, and kindly placed at our disposal by Dr. Maclaren. We believe it is Dr. Maclaren's longest lecture. Many people think it his best. It is emphatically a word for the times.

as the relations of each to the State are concerned, the Free Churches occupy the higher position, and that to make their sister like them would be to raise, not to depress her. If the section of the Church to which I belong were in a similar condition, I should be as earnest, perhaps a little more so, in seeking to disestablish it. If I knew certainly, what I am inclined to believe, that disestablishment would lead to the absorption into the Episcopal communion of a considerable proportion of the present Nonconformists, that would not abate one jot of my desire to see it. We are not fighting for personal interests. We do not want a share of the endowments. By the help of modern theories as to how much difference may exist between the formularies you sign and the creeds you believe, it would not be so very difficult to get it if we did. We are not moved by envy and a base desire, being ourselves tailless, to amputate the flourishing appendage which others bear. We are not actuated by democratic horror of an Episcopate, nor by the *odium theologicum* born of doctrinal divergences. These are with some of us reasons why we could not join the Episcopal Church, but not the reasons why we oppose the Establishment. The only thing about it with which we have at present any concern is its connection with the State, and the only harm we desire to do it is to loosen the bonds which we believe restrain its energies, and to bring it into the liberty which we have proved to be better than all the flesh-pots of Egypt. We approach the subject as Christians and as Englishmen, not merely as members of unestablished Churches. We are strong in the conviction that what is right is good, and that, however our position or aims may be misconstrued, experience will show that we consulted well for the commonwealth and the Church when we laboured to secure for both the common blessing of religious equality.

Further, I, at all events, believe that the application of that principle would breathe a new life into the Established Church; and, for myself, I can declare with a clear conscience that the hope of seeing it, with its culture, its compact organisation, its illustrious traditions, its adaptation to certain sections of English society, its wealth and piety, set free to take its place—not last among its peers—by the side of the Churches which are fighting for God in our native land, is not the least bright of the hopes which animate

me in this conflict. The Establishment we war against. Of the Church we say with our whole hearts, "Because of the house of the Lord our God, we will seek thy good," and we believe that there is no surer road to that good—the only one of which a Christian community should be ambitious, the good of an intense spiritual life—than hearty acceptance of the great emancipating principle for which we now contend.

My work now is to endeavour to trace the tendencies and operations of religious equality and its opposite in national and religious life.

I need not spend time in reminding you of the broad grounds on which the general doctrine of political equality rests, but I may begin by remarking that it is the accepted principle of modern legislation. The organisations of society which Europe inherited from mediæval times may be roughly said to embody class distinctions, and to be shaped by the principle of privilege. The organisation of society which is rapidly going on in all civilised nations rests on the opposite idea of national unity, and consequently of the equality of all citizens in the eye of the law. And the transition from one of these shaping ideas to the other is certain as doom, irresistible as the law of nature. "The old order changeth, giving place to new." The older idea has done grand things in its time, was needful, no doubt, for the epoch during which it lasted, was true and strong in so far as it rested upon and exercised the instinct of obedience to authority, and drilled chaos into some kind of order. But, good or bad, it has gone irrevocably. The days of privilege are passed. If we wish to sum up in a phrase the work of legislation for the last fifty years, we shall not be far wrong if we say it has been the removal of exceptional distinctions, the application of the doctrine of the equal rights of all. This being so, may we not ask next that it should be carried into that department where it has as yet been most imperfectly applied—viz., the relations of the State and the Church? It has been fruitful of good to all concerned, both to those who have been relieved of unjust burdens and to those who have been deprived of unequal prerogatives. Why should it suddenly change its whole nature in this region? We have hunted exemptions and immunities and legalised class distinctions and monopolies out of

all other provinces of national life. Is it well for the nation or for the Church that, like criminals of old, these outcasts of politics should find sanctuary at the altar, and shelter behind the priest's robe. The work is but half done so long as religious inequality exists. The organisation of society is inconsistent with itself and contradictory while the equal standing of all citizens rules in secular politics, and mouldering notions of exceptional rights remain in full force in ecclesiastical politics. The national life requires for its logical completion the full practical recognition of religious equality.

That practical recognition is not full so long as an Established Church exists. True, we have been slowly conceding, step by step, the measures called for by the growing strength of that sentiment, and been gradually disestablishing the Church ever since the Toleration Act. We have for 200 years been lopping off branches. We shall take heart of grace soon, and stub up the root, though no doubt there would be a chorus of "Woodman! spare that tree" from "quires and places where they sing." The fact of such Parliamentary legislation makes the Establishment theory untenable, and points with additional force our question—Why not complete the work? The Church is half disestablished already. The union is maintained by a multitude of fastenings, whereof a large number have been quietly untied. The rest must follow.

Religious inequality is political injustice. Whatever may have been the case when the nation was all included within one Church, as things are now you cannot have an Established Church without both one and the other. My purpose now does not require me to enter upon the question of Church property, which seems to be the first aspect of the controversy that presents itself to the minds of many of our friends. I need only say here that dissertations on the manner in which the Church became possessed of her endowments before the Reformation, and on the interesting question whether she was ever a Roman Catholic Church, are wholly irrelevant. The latter inquiry reminds one of the great discussion recorded by Mr. Shandy whether the Duchess of Suffolk was any relation to her own child. But however entertaining such investigations may be, they have nothing to do with the grounds on which the assertion rests, that Church property is

national property. Parliament claims the right of dealing with all charitable endowments, and has over and over again dealt with ecclesiastical endowments. It must require some courage to maintain, in the face of the Irish Church Act, that the property of the English Church is not the property of the nation. If, then, national property is thrown into the hands of the professors of certain creeds—if, because they profess these creeds, they hold office and honour, rank and emolument, and are placed by law in a different position from that of those who hold other creeds, or no creed, then there is palpable injustice. The State has no right to use any of the powers which it holds as the representative of all her citizens, and for their good, in order to patronise or support a section who happen to hold a certain creed.

But, apart from more general grounds on which we may demonstrate the injustice, you must remember that you cannot have a privileged one without a wronged many. Privilege and injustice are two names for the same thing, according to your point of view. If you are inside the circle, the circumference is concave; if you are outside, it is convex. You cannot perch one man on an artificial elevation without taking the materials for his little mound off the general level. If there be seven fat kine, there will be seven lean ones to correspond, whose ribs stick through their skin, because their fodder has gone to make collops of fat on their obese brothers' flanks. Inequality in civil rights is legal wrong. More than justice to one is injustice to all but one—and in deepest truth to him also.

If, then, religious equality is the only justice, many words are not needed to trace the effects on the life of the nation of it and of its opposite; for we may be very sure that in the long run no building of man's hands can stand to be a shelter whose walls are not true by the plummet of righteousness.

Compare, for instance, the effect of these two antagonistic principles on the *harmonious unity of the national life*. That first condition of all vigour is not broken by differences of opinion; these are inevitable and healthful. It is not necessarily broken by wide social differences, though these, intensified by selfishness, by mutual ignorance, by envy on one side scowling back at contempt on the other, may become grave dangers. In all the heat and

bitterness of party conflicts, and notwithstanding the tendency of every highly organised society to split into sections, there is a growing feeling of the need of welding the nation into a homogeneous whole. And this desire, common to the true men of all parties, is confronted, amongst other antagonists, by a State machinery ramifying over the whole land, and dividing society everywhere into two alien and mutually suspicious camps. The direct effect of the religious inequality which the State calls the consecration of secular life by a national recognition of religion is to split the nation in halves, and, in the name of that Christianity which is peace and good will, to infuse bitterness into the relations of neighbours and townsmen in every parish in England. I speak now not of religious, but of political and social alienation; and my allegation is, that whilst the Church preaches unity and, as I gladly allow, does much to promote peace and to bind us together, the Establishment divides society, and is the direct occasion of the deepest crack that runs through English life. There are many other breaches of continuity in the strata, but the most considerable and most persistent "fault" arises from the upheaval through the whole length of the land of the Established Church. I need not give instances of what everybody knows. There are a few Edens in the country with, as the advertisements of advowsons say, "no Dissenters." But, excepting these, do we not know that everywhere there are the two sets of people thrown artificially apart, knowing next to nothing of each other, and thinking of each other as natural enemies. Why so? It is not their differences of opinion that separate them, for as wide differences exist among "the sects" without producing similar effects, and the alienation affects persons who are quite careless about theological dogmas. The real reason for that deplorable gulf right through the middle of England is the law or inequality made by an Established Church; and the only thing to fill it up with is the ruins of the prison in which the free life of the Episcopal Church has so long been content to dwell. It would be hard to tell whether Churchman or Dissenter has been most injured by this most unnecessary separation. The Nemesis of all injustice is that her smiles and her frowns are equally though diversely harmful—her kiss and her stab alike dangerous. You

cannot give a man an unfair advantage nor lay upon him an unfair burden without hurting his moral nature. It has harmed both by compelling a narrowing isolation in their own coteries, by keeping them in ignorance of their neighbours, and dropping bitterness into their daily life. It has tended to feed, on both sides, malice and envy and all uncharitableness. It has armed each in ways corresponding to the opposite position which it has assigned. It puts one half of the nation into a situation in which they must be angels not to be arrogant, and the other where they must be saints not to be either truculent or servile. The Churchman stands on his dignity; the Dissenter bristles up for his rights, or meekly owns his inferiority. The one regards Salem Chapel as the haunt of unauthorised poachers; the other is apt to regard St. Simon's as the house of Rimmon. They each clot into little coteries, and social life is impoverished and made monotonous, and becomes a hotbed for the growth of prejudices. Conjoint action is injured and often prevented; benevolent schemes languish; the two cannot even unite in giving blankets. Widow Jones shall have no church soup if she goes to chapel; Widow Smith shall have no chapel coals, be her old bones ever so cold, if she goes to church. The antagonists will scarcely even buy their butter at the same counter. In our larger cities a thousand other cross lines of division come in, and trade and social relationships run across the boundary; but even there the separation does exist, and in places where the other reasons for union are fewer the divisive tendency of the institution is even more marked. But it runs all through society, and in every class there is a broad line of demarcation between its members who are Churchmen and those who are Dissenters. On either side is blindness, which is bad; coldness, which is worse; and contempt, which is worst of all.

And whilst both are harmed by this artificial separation, what about the national unity? Can they be thus thrown apart, and it be preserved? When the first question about a man is—Is he a Churchman or a Dissenter? their common relation to the nation is perilously likely to be put in a subordinate place. The commonwealth is lost in the party, the nation in the sect. The country is harmed, something is deducted from her force by every cause

which loosens her compacted strength, and throws her sons apart into smaller and antagonistic communities.

If religious equality had free play, all these evil consequences would be either destroyed or so modified and minimised as to cease to be dangerous. Real tendencies to unity would at all events be unhindered, to produce what effect they could. Much, if not all, of the bitterness of discord would be removed. There would be no longer two nations in the land. The division arising from religious opinion would not be widened and deepened by its complication with division arising from political favouritism. Its magnitude would be diminished, and its nature would be changed. Society would be sweetened throughout all its extent, and religion would be more likely to become what it is meant to be, a golden chain that binds men together, instead of what it is when associated with injustice, a wedge to rend asunder the unity of a nation's life.

Compare the two principles in their connection with *national progress*. The principle of inequality creates a body of men who, being themselves a privileged class, by natural instinct are the allies of all other privileges and monopolies, who have a direct interest in opposing every advance, and are a standing bulwark of veritable inequalities. It cannot but be a misfortune that religion, whose natural affinities are with freedom and with reverent progress, whose place is in the van, guiding the world onward to nobler forms of life, should be so diverted from her true office as to be ranked among the repressive agencies. The misfortune is equally shared by her mistaken representatives and by the cause which is flung into unnatural antagonism with her. The former know not what spirit they are of. The latter is led to suppose that Christianity is against it, when it is only Ecclesiasticism which is, and, as a matter of course, repays the supposed opposition with interest. Nobody can deny that the influence of the Established Church as a whole, and in the overwhelming majority of her clerical members, has been exercised against popular progress. The votes of the Bench of Bishops for the last fifty years would show that everything which they opposed has been done, and that they opposed all the measures which are now universally accepted as salutary and irreversible. There are noble

exceptions on that bench. Would for their sakes as well as ours they were off it. There are noble exceptions among the clergy—and I know of few positions more eligible to any gentleman who has a taste for social ostracism and diffused martyrdom than of a liberal clergyman among his brethren; but these prove the rule. By the notice they attract they are shown to be exceptions. One swallow does not make a summer. Their liberality is their own; not the fruit of their position, but in spite of their position.

I heartily echo the regret recently expressed by the distinguished Bishop of this diocese that the Church should be *dragged* into political controversy, and my regret that it should is one of my reasons for seeking disestablishment, inasmuch as it must expect to be discussed as a political institution so long as it is one. But my regret is still greater that the Church as a whole should *rush* into political controversy, and that by a deplorable hallucination, almost always on the wrong side, for the few against the many, for the privileged classes against the nation, for restrictions upon freedom, for all the antiquated prerogatives that the world has outgrown. It has been so in the past, as every student of English history knows. I do not care to go back to days of which one would hope English Churchmen are themselves ashamed, or I could remind you who was the handmaid of despotism and the steady enemy of public liberty for a hundred years; from whose pulpits the Divine right of kings and the duty of passive obedience were preached more earnestly than Christ's Gospel; who struck hands with crowned vice, and had neither a word of rebuke for the profligate king nor of cheer for the suffering people; who for a moment was untrue to her own principles, and resisted not for love of public liberty but of ecclesiastical supremacy—but enough. "That which hath been is now, and that which is to be hath already been." In the name of national well-being we protest against an institution which largely uses the national resources and the advantages bestowed by the national will for the benefit of a political party which to a great extent misrepresents Christianity and embitters antagonism to it by making it the enemy of national liberty.

Other points might have been suggested if my space had allowed. But I must pass on. It used to be a favourite charge

against that distinguished statesman whose voice and counsel is so sorely missed now (the late John Bright) that he set class against class. It is not the first time that those who call attention to threatening schisms in the body politic and labour to avert them have been charged with producing them. The look-out who sees the shoal water ahead, or the helmsman that grasps the rudder to avoid it, would be as fairly chargeable with making the reef. We are charged with the like crime. But our hands are clean. The protesters against unequal privileges are the true apostles of national unity, and the real setters of class against class are class institutions, legalised inequalities, and foremost among them inequalities associated with that faith whose robe is righteousness and her message to men a message of brotherhood and concord.

I have to turn now to the second part of our subject—the bearing of religious equality on religious life. And here, as much that I shall have to say will necessarily refer to the evils which we conceive to be inseparable from a political Church, I desire at the outset to express emphatically a grateful appreciation of, and true sympathy with, the many excellences of Christian character and work which exist in the Church of England. I yield to no man in my reverence for the great names in her communion whose words and memories are our common heritage. Donne and Taylor are on our shelves; the quaint music of George Herbert's seraphic piety, and the meditative devotion of Keble are as sweet to us as to any. Her saints and scholars, living and dead, are as precious to Dissenters as to Churchmen. We, too, owe obligations to the accuracy of an Ellicott, to the learning and fervour of a Pusey, and we yield an ungrudging tribute of admiration to all that is good and Christlike in thousands of hearts nourished within her pale. As a Christian community we magnify the grace of God in her, and desire only its perpetuity and its increase. These are no words of course, nor the salute of a combatant before he draws his sword, but are the honest, simple expression of the feelings, not of one man only, but of the great bulk of those who take part in this movement. The very genuineness and depth of them make us see the more clearly the anomalies and weaknesses forced upon the Church by its State alliance. The finer the head of gold, the more startling

the contrast with the baseness and incoherence of the feet, part of iron and part of clay.

For our purposes we have only to deal with the two forms of the relation of Church and State presented by the Established and the Free Churches respectively. The third possible form—that of equalising all by making all stipendiaries—is not yet an existent fact, and it will be time enough to take it into account when it is. We have, then, on the one hand, Churches acting freely in the determination of their doctrine, in the exercise of their discipline, and relying on the spontaneous support of their members, and on the other a Church whose creeds are determined, its chief officers appointed, its discipline administered, and its revenues secured by the State.

My first question is, Which of the two schemes, in regard to these points of difference, is most in accordance with the genius of Christianity? It is no part of my business here to enter upon Scriptural arguments. A shorter method will yield all that is at present necessary. Apart from all disputed theological points, we may say that Jesus Christ came to found a great system of moral and spiritual power, to set in motion the regeneration of human society by a truth which, acting through the understanding, melts the heart, and by love sways the will. He will not rule by compulsion. He counts a constrained obedience as no obedience. "Thou shalt" and "thou shalt not" is on His lips softened into "If you love Me, keep My commandments." The whole strain of Christianity is, further, to lead men to trust in an unseen might, and to think of the material as evanescent and subordinate—to rely on spiritual forces, not on visible organisations, to produce spiritual effects. Is there not a palpable antagonism between that undeniable spirit of Christianity and a Church which in the last resort reposes on mere physical force, which cannot trust to the affections of Christian souls for its support, nor to the indwelling spirit in Christian souls for its energy and its direction? Is this the outcome of that faith which is a passion of aspiration towards the unseen, and an outflow of loving yielding to a constraining love? A religion whose weapon is truth, whose spell is love, whose characteristic is faith, is surely not fairly represented by any Church whose arm is force,

whose constraint is law, whose support is in the things that are seen.

Prior, then, to all experience, we may reasonably expect that the vigour and growth of Christianity will be measured by the Church's adherence to these spiritual weapons. And the history of the Church confirms the expectation. The ages before Constantine and the fatal gift of wealth and status were surely not its least vital and expansive days. With many corruptions the Church grew. Living in the keen air of poverty, and buffeted by the wind of persecution, the hue of health was in her cheeks, her limbs were strong, her heart high. The light of communion with God glowed on her face, and in the strength of weakness she went forth a conqueror, companioned in her solitude by an unseen and mighty Friend. Martyrs and lofty thinkers were among her children, and her word, unhindered by enfeebling helps, shook the world. She came down from her heights, exchanged the wilderness for king's houses, and her camel's-hair girdle for soft raiment, and with these she lost her prophet's power, and the multitudes no more flocked to the fascination of her voice. It has been the same ever since. The triumphs of Christianity have ever been won by a recurrence to these central principles of spiritual power. The share in these which State Churches have had has been owing to a practical adoption of the opposite position. Not the establishment of the Church, but the outburst of spiritual life within it, working as far as it could as the Free Churches work, has been the cause of its vitality in our day. We have a right to adduce it all as a witness to the power even of an imperfect acceptance and application of the principles for which we contend.

To come now to specific points of comparison. I refer first to the tendency of inequality to deteriorate spiritual character.

I joyfully acknowledge that there have been, and are, in all State Churches a great multitude, which no man can number, of souls filled with the truest fervour of love, and that acknowledgment does not at all conflict with the allegation that the tendency of the system, and in many cases its effect, is on the whole unfavourable. You cannot put a body of men into a position of unfair privilege, and tutor them to rely on secular distinctions and State-secured revenues, without mischief. It tends to breed a

profound distrust of the true powers to which, as we believe, God has entrusted the conservation and growth of His Church. It comes with a tingle of surprise to a Nonconformist's ear to hear good men saying, with evident sincerity, that if State aid be withdrawn the Church cannot support her own institutions, nor do her Master's work in the world. They have been so long accustomed to crutches, that they think their limbs are powerless when they are only stiff for want of exercise. Is it come to this, that the promise of the Pentecost, the perpetual presence of an Omnipotent Spirit, the constraining influence of the love of Christ, the enthusiasm of glad surrender, the contagious energy of a living faith, the august sense of duty, and the glow of sympathy are all insufficient to sustain and expand God's Church without the policeman's baton, the recognition of the State, and the wealth which it bestows? Can a more emphatic condemnation of a system be adduced than these fears of its own supporters? Is anything that we have ever said in our least worthy moods half as bitter a satire as these timorous prophecies? Their false position has weakened their confidence in the sufficiency of spiritual forces for spiritual work, and has thus far deteriorated spiritual character. The fear is as baseless as if men should dread that the great vault of heaven should fall because no visible pillars hold it up. Let them take courage. A mighty power holds the stars in His right hand, and "for that He is strong in might, not one falleth." Churches can and do live without factitious position, without resource except the Christian willinghood of good men. They have learned to trust an unseen might, and have not been ashamed.

Again I refer to the tendency to cripple Christian energy. We cannot rely on both principles at once. The one destroys the other. If there be a strong uprising of Christian life, it will swell against the restrictive fence which was once thought a support, and, if it be strong enough, will throw it down, as was the case in the Free Church of Scotland. So you will sometimes see a vigorous tree growing against the wall loosen the mortar and fling down the bricks. But as frequently the strength is not sufficient to throw off the dead ligature, which clasps the trunk the tighter for its increase and constricts its girth. Either the Christian life

in a political Church will kill the Establishment, or the Establishment will hamper the Christian life.

The endowments interfere with the development of Christian liberality. The English Church includes the wealthiest portion of the nation. Who can believe that their scale of contributions for ecclesiastical purposes is anything like proportioned to their resources, or is anything like what they would raise if they had to rely on these? I doubt much whether it is even as high in proportion to their capacity as that of the poorest Free Church in the land. The habit of giving, like all others, grows by exercise, and the only way to evoke it is to let a Church depend on what Christ meant it to depend on—the spontaneous gifts of His disciples. To rely on State support dries up the springs of Christian liberality, as many a hardworking clergyman too well knows. To rely on the willing spirit of men who love Christ is to tap the great central reservoir from which, as in an artesian well, there will rise to the surface, without machinery, a perpetual flow.

The establishment of a Church tends to weaken individual sense of responsibility for Christian work. It is unfavourable to that feeling of personal interest in Church duties and doings which, with whatever shortcomings, does, on the whole, characterise the Free Churches. In these, too, there is far too much of the same spirit. So long as there are men whose life's work it is to preach, the mass of people in all communions will be tempted to devolve far too much of the Church's work on them. It is one crying evil of our existing religious organisations. But that only makes it the more important that such a tendency should not be made stronger by the very constitution of the Church. And a National Church by its very constitution does reinforce it. Its members have scarcely any control over its action, have scarcely any voice in its direction, and of course have little interest in its work. Their churches are provided for them, their form of worship is prescribed for them, their clergy are chosen for them, their way is paid for them. And when all has been done that can be done to weaken the sense of responsibility and to reduce their co-operation to a nullity, you need not expect any other result than that, on the whole, they will let those who have done so much for them do their work for them too. There are resources lying dormant in

the English Church, which have been narcotised into slumber by her privileged position, that awakened would make a mighty contribution to the evangelising of England. They never will be awakened till she is disestablished, and then, rising from her drugged slumbers, she will come forth and wonder at the power that lay undreamed of in her jewelled but folded hands. The stirrings of the awaking are manifest already; and some of her own children know what we have long asserted, that her golden ornaments are fetters, and her chains about her neck choke her life.

We are often told by our friends in the Established Church that no efforts of voluntary Churches could overtake the spiritual destitution of the land. Our belief is directly the opposite—nothing but the efforts of Free Churches will overtake it. The Establishment, as an Establishment, has not been able. The existing Nonconforming bodies alone cannot do it. But we believe that if, besides them, unfettered as they are, thrown on the large resources of the Christian liberality of her people, with a quickened sense of responsibility and a new enthusiasm of faith, stood the disenthralled Episcopal Church, with her wealth, her spiritual and intellectual power, her numbers, her prestige, and most of all the presence of her Lord and ours, such an impetus would be given to the spirit of true religion in this land as nothing else that we can imagine would give. We will not believe the unintended calumnies of her own friends, nor think it possible that churches would be closed, preachers silenced, agencies abandoned, and congregations scattered, if State support were withdrawn. We know, or think we know, the Christianity of the Church of England better than that. We know, we are sure we know, the sufficiency of the forces to which God has entrusted the preservation and success of His Word better than that. And as we know that the bracing air of religious equality stimulates Christian energy in ourselves, we believe it would breathe over the Establishment like the breath of spring, waking the productiveness of the dormant world, and wooing forth all the flowers to open themselves in the sun.

I refer again to the tendency to paralyse self-government. The dream of a Church receiving all the so-called advantages of a

State connection, and yet free from State control, is only a dream. Payment means authority all the world over. The Church has the alternative to manage itself and provide for itself, in dependence on its Lord, or to let the civil power do both. It will do both if it does one. And hence come the anomalies and scandals which the good men of the Establishment deplore as we do, though they will not see that they are inseparable from the position to which they cling. Is it well that a Church should have to accept as its fathers in God the nominees of a Prime Minister who may be no more devout than Bolingbroke, no more moral than Buckingham? Is it well that a congregation should have to take for their pastor anybody whom a patron, who has bought the right from an auctioneer, may thrust upon them? Is it well that any man who has been baptized may appeal to the civil courts to compel a clergyman to administer religious rites to him? Is it well that the Privy Council should settle the doctrines of the Church? Is it well that the costs and uncertainties of ecclesiastical discipline should practically annihilate it for laymen, and almost as much so for clergymen? Is it well that the boasted freedom of opinion within the most tolerant Church in Christendom should depend wholly on the paralysis of her discipline, and would not live a week if she should be disestablished? Is it well that she cannot even settle what chapters in the Bible should be read in her services without the intervention of a Parliament of Dissenters, Roman Catholics, Jews, and infidels? Is it well that Convocation should be a vocal nonentity, liable to be summarily muzzled whensoever a Government pleases? Is it well that, in consequence of this paralysis of discipline, she should have loosely attached to her many of the careless and irreligious whom she cannot rebuke, and should be weighed down with indolent formalism which gravitates where it can rest undisturbed? These are the necessary consequences of the position occupied by a privileged Church. Would that those who groan under them would learn that they cannot have the one without the other, and would recover their liberty at the price of their privileges.

I refer, lastly, but in a word, to the tendency to prevent Christian union. I have already referred to this subject from another point of view, and need spend but a moment on it here.

There can be no general interchange of brotherly affection without religious equality. Individuals on either side approximate, and the best men of all churches are drawing closer together. But the profound difference produced by an Established Church is too great for any widely diffused cordiality to exist. The real barrier to Christian union is the inequality of a Church Establishment. It operates on both sides. It throws Dissenters back upon themselves. It makes the Churchman condescend if he is kindly, and entrench himself in his official superiority if he is not. It leads clergymen to ignore the work of Nonconformists when they are counting spiritual agencies. It makes frank union and co-operation on equal terms an impossibility, and they are the only terms on which union and co-operation can ever rest. We hear a great deal about religious equality disintegrating religion. But we believe that its effect is to draw Christian men closer together. No doubt, with it you will have a number of separate communions instead of a great society. But, not to say that if the Church contains parties diametrically opposed in their very conception of Christianity, and only restrained from flying at each other's throats by the common attachment to the advantages of State connection, they would be a great deal better apart, I do not know that the existence of these smaller communities is to be at once put down as evil. Sectarianism is bad, but I am not prepared to confound sects with it; and I am very sure that their existence does not disintegrate religion. A disintegrated ecclesiastical organisation is one thing, a disintegrated faith is another. The multiplication of small communities may be harmful on other grounds, or it may not; but it has not resulted in rending asunder the faith of Christ. The branches do grow out of one firm bough, and are fed from one deep root.

There is, notwithstanding occasional jars and squabbles, for nobody is perfect, on the whole a substantial identity of faith and a large amount of brotherly helpfulness and mutual sympathy among "the sects," and I think we daily draw closer. There is only our elder brother wanting, and he is sometimes apt to be angry, and will not come in. There is, on the whole, much free flow of thought and sympathy among them, but there is a great dam in the way in one quarter. The fences between us are a

great deal too high and broad, God knows. In some places the look of things is like a Derbyshire hillside, almost as much wall as grass land. But the highest is as nothing compared with that "rasper" between all the sects and the Establishment. It is not differences in Church government nor in theological opinion that makes it, but simply the isolation begotten of an exceptional position. It will be a blessed day for the cause of Christian union when that wall is thrown down, and over its ruins the long-divided brethren clasp hands in true affection and indissoluble unity.

There are many other aspects of the question on which I would gladly dwell. But slight and inadequate as this lecture has been, both because of limited time and limited powers, I trust that enough has been said to show that in this conflict we are animated not by denominational grievances, nor by sectarian animosity, but by principles closely connected with our firmest convictions, and flowing from our deepest conceptions of the Kingdom of Christ. We are earnest for the common good of religion and our country, and we believe both to be inseparably bound up with the principle of religious equality—a free Church in a free State. So, and only so, we believe that that petition of the Prayer Book, which we too pray, shall be answered, and "peace and happiness, truth and justice, religion and piety, may be established among us for all generations." We ask the civil power to confine its relations to the Churches to the establishment of the justice which the prayer wisely places in the centre, and we believe that the blessings which diverge from it on either side will be secure.

Enough, too, has, I hope, been said to lead me to appeal to Nonconformists. Stand to your principles, my friends. They are worth fighting for. Have the courage of your opinions; and in all moderation, and with a careful avoidance of the corrupting leaven of human passion, but with resolute firmness, avow them, and diffuse them, and act upon them. We have a work to do. Mr. Gladstone told us we must educate and convert the nation before we ask Parliament to adopt our principles. Agreed! We desire nothing more. We seek for no legislation which is not the expression of the national will, and are perfectly content to wait until our convictions have penetrated the mind of England. But

we have not merely to wait, we have to work; and our faithfulness will largely determine the rate at which that process goes on. Not wholly, for the triumph of religious equality is dependent on many other conditions besides our loyalty. It has already become the watchword of thinkers outside our pale, and its victory is assured by the irresistible current of public opinion. "Far off its coming shone." The growing convictions of the present are with us. Ours are the certainties of the future. The next great questions to which the country will address itself are ecclesiastical questions, and friends and foes alike begin to feel that when it does only one solution is possible—absolute religious equality. We are not sanguine dreamers when we anticipate the time when the Divine ideal of national and religious life shall be apprehended and fulfilled; when the nation shall be religious because the individuals are Christian; when the Church shall correspond to that ancient vision, "I will make thine officers peace and thine exactors righteousness; violence shall be no more heard in thy land," and for all outward authority and force shall be substituted the impulses of tranquil and holy hearts. Then shall men gather round the King whose throne is a cross, and learn to live in that Love which is the perfection of Law.

MESSRS. PASSMORE & ALABASTER have sent us *TEACHINGS OF NATURE IN THE KINGDOM OF GRACE* and *WORDS OF COUNSEL FOR CHRISTIAN WORKERS*. By C. H. Spurgeon. The former is a mine of illustrations drawn from the facts and processes of nature, as shadowing forth the greater and more momentous facts of the spiritual world. Mr. Spurgeon was a prince of illustrators, and by a happy instinct seized on the salient features of scenes, and objects in gardens and fields, trees and flowers, rain and snow, fountains and rivers, sowing and reaping. The volume contains a sermon on Harvest Time—the first that was printed by Mr. Spurgeon (1854). The other book consists of short, earnest, and practical addresses, marked by all the great preacher's peculiar genius and power.—We are glad also to welcome a dainty little volume, *A CARILLON OF BELLS, to Ring Out the Old Truths of Free Grace and Dying Love* (1s. and 6d.), from Mrs. Spurgeon's pen. The title, the shape, and the contents of this pocket book of devout thoughts are alike taking. Published month by month in *The Sword and Trowel*, as "Personal Notes on a Text," the author has been induced to arrange these short morning meditations on expressive Scripture passages in the order in which they are now issued, with the hope that "Gospel Bells" might ring more music into lonely lives. As the number of tried and afflicted people is "legion," and as the author herself has known "the depths" as well as "the heights," her choice little book should be extensively useful.

NOTES ON BROWNING'S "SAUL."

THE existence of Browning's poetry is of itself an answer to those who proclaim the divorce of religion and art. In our time men's minds have been flooded with new knowledge. The attempt has been persistent to explain man from the physical side; and the extremest sceptical school of science, in which the conclusion that he can be so explained is assumed, has succeeded in getting itself widely accepted as the only authorised exponent of science by literary men. The haste that has accepted this loudly voiced explanation is now seen to be "raw haste." The repudiation of materialism has been of late years at least as wide as its former proclamation. Every supposed exponent of mark has disclaimed it. Men see that all experience involves spiritual conditions and a spiritual basis. The facts—hard, literal, prosaic—of the world swim in a spiritual sea, float in an ether of thought. The highest type of artist has seen this, and has refused to grind in the prison-house of materialism. The greatest names of our time are Carlyle, Tennyson, and Browning, and of these one was a Theist and two were Christians. It is no depreciation of the art of such writers to say that interest in them will always be closely related to the ascendancy or depression of spiritual philosophy. Men who are weary of the "Papin's Digester" theory of mankind will always turn to their Browning.

Strenuous attempts have been made to claim Browning for agnosticism, the most noticeable being Mrs. Sutherland Orr's. Argument against such a position is a superfluity; the proof of the opposite is in every reader's hands.

Mr. Birrell says that "Saul" is "a poem beloved by all true women. The men, not unnaturally, perhaps, often prefer 'Caliban.'" Why this should be so is not clear, unless it is that women have more faith than men, and that "Saul" is one of the most magnificent expressions of Browning's religious faith. The picture is taken from 1 Samuel xvi. 14-23. Saul is in a tent in camp, under the influence of one of those fits of gloom and despair described in the words, "The evil spirit from God was upon Saul." David has been sent for; Abner and the soldiers feel the sorrow that infected

them lightened when David comes in the beauty and hopefulness of his youth.

"Yet now my heart leaps, O beloved ! God's child with his dew
On thy gracious gold hair, and those lilies still living and blue,
Just broken to twine round thy harpstrings as if no wild heat
Were now raging to torture the desert !"

David goes in and prays. He gets no greeting. He tunes his harp, and plays the tune used at the penning of the sheep in the folds.

"They are white and untorn by the bushes, for lo, they have fed
Where the long grasses stifle the water within the stream's bed."

Then the tune which makes the wild creatures elate, the quails, crickets, jerboas ; which utters the joys of common life which man shares with the lower things.

"God made all the creatures and gave them our love and our fear,
To give sign, we and they are His children, one family here."

Then he tries a song of labour—the reaper's song, then the funeral lament, then a marriage chant, then a battle march, then a psalm chorus of the tabernacle worship. There is no response but a groan. Then, like the Saxon and Danish harpers of later days, David extemporises a song of Saul's life, the calling, work, and glory of his manhood.

"High ambition and deeds which surpass it, fame crowning them—all
Brought to blaze on the head of one creature—King Saul !"

This brings back Saul to consciousness, but hardly to life.

". . . He lets me praise life.
Gives assent, yet would die for his own part."

Then David, recalling the hopes and dreams of days spent on the hillsides, rises into a strain altogether above the life of which he has hitherto spoken, and enters upon a forecast of the spiritual destiny of a nature like Saul's. And as he sings an inspiration falls upon him that lifts him above himself. His soul becomes God's servant, his word God's word.

". . . mighty to save,
Just one lift of Thy hand cleared that distance—God's throne from
man's grave."

Saul revives more and more, and resumes his kingliness. David sits at his knees; Saul rests his great hand on David's head. All the lad's heart goes out to the restored hero, and he bursts forth anew into prophetic song.

"I have gone the whole round of creation; I saw and I spoke:
I, a work of God's hand for that purpose received in my brain,
And pronounced on the rest of his handwork—returned him again
His creation's approval or censure: I spoke as I saw:
I report, as a man may of God's work—all's love, yet all's law."

He feels in himself a love that could die for his king. But "man's nothing perfect" is in God "all completeness." He predicts of God's dealing with Saul the self-sacrificing love that he finds in his own soul.

"See the king—I would help him, but cannot, the wishes fall through.

* * * * *

Would I suffer for him that I love? So would'st thou, so wilt thou!

There shall be a new life for King Saul. This ends David's prophetic strain. He goes away in a strange excitement, to which all nature responds. The law which has spoken in his heart finds a yea in the voices of the world.

"And the little brooks witnessing murmured, persistent and low,
With their obstinate, all but hushed voices—E'en so, it is so!

This is the outline of the poem.* We may mark a little more in detail some of its noteworthy things. The impotence of what is merely natural to meet human need is declared. Music is a healing power, a natural anæsthetic or therapeutic. It can call up the sweetest images of rural life and labour, the thrill of battle, the awe of worship; it can utter man's communion with the life of the creatures and the sights and sounds of the natural world; but it fails at need.

And this is shown in the art of the poet by the wonderful progress in the singer's consolations and the king's revival. "First that which is natural, then that which is spiritual." Mere sense life in lower forms is presented. David sings the communion of man with nature; with creatures nourishing a blind life within the brain; the shepherd's tunes, and the music by which the wild

* Cf. Berdœ's "Cyclopædia."

things, the quails and jumping hares, are charmed. And if Browning had been a mere Meredith he would have stopped here. Some men find in mere nature and the life of the wild things all the healing their spirits need. As in "Nature and Life"—

"Breath which is the spirit's bath,
In the old beginnings find,
And endow them with a mind,
Seed for seedling, swathe for swathe."

Or, as in the "Woods of Westernmain" he bids us listen to the beating of the "heart of wildness," and says—

"Drink the sense the notes infuse,
You a larger sense will find,
Sweetest fellowship ensues
With the creatures of your kind."

But Browning, conscious of the inadequacy of this, passes to the life of man, to the reaping song, to sympathy in the toils and joys of our fellows, to mourning, to the purging of the soul by grief, to the abounding life and joy of the nuptial bond, to the march of men, comradeship in battle, and finally to the highest activities of the soul in the worship of God. At this point the revival of Saul begins. The song goes forward. The nerves of the listener quiver. David sings of the joy of life, of providence, of friendship, of kingship, of all the gracious gifts meeting on the head of Saul, of the stimulus of ambition, high deeds and fame. Saul awakes pale and worn, but not fit for life. David pursues his advantage. The future opens out to him; he sees God's rewards descending to Saul's successors, and the fame of Saul handed down. The listener is still capable of being moved by the "last infirmity of noble minds." He puts out his hand to touch David's head. Revival begins when things appealing to the true life of man are uttered.

It is in the atmosphere of love that the final and full inspiration of the singer comes with its message of hope for the stricken man. The soul of David goes out to Saul in love. He argues from his own love to God's. He well knows the story of Saul's life: the hopes that clustered thick about its beginning, the omens which gathered on its course, the failure in which it seems like to end,

and he feels that he could starve his own soul to feed Saul's life. Like Moses, who prayed that God would save the nation although He should blot the name of its leader from His book of life; like Paul, who felt that he could be anathema from Christ for his brethren's sake; David is willing to sacrifice himself to the uttermost for Saul. In this access of feeling he rises to the height of his hope. If he would do this, what would God not do? If God surpasses the creature in everything else, He must be supreme in self-sacrificing love—

"Would I fain in my impotent yearning do all for this man,
And dare doubt he alone shall not help him, who yet alone can.

"Ay, to save and redeem and restore him, maintain at the height
This perfection,—succeed with life's day-spring, death's minute of night.
Interpose at the difficult minute, snatch Saul the mistake,
Saul the failure, the ruin he seems now, and bid him awake
From the dream, the probation, the prelude, to find himself set
Clear and safe in new light and new life,—a new harmony yet.
To be run, and continued, and ended,—who knows? or endure,
The man taught enough by life's dream, of the rest to make sure;
By the pain throb, triumphantly winning intensified bliss,
And the next world's reward and repose by the struggles in this.

". . . What stops my despair?
This: 'tis not what man Does which exalts him, but what man Would do!
See the king—I would help him but cannot, the wishes fall through;
Could I wrestle to raise him from sorrow, grow poor to enrich,
To fill up his life starve my own out, I would—knowing which,
I know that my service is perfect. Oh, speak through me now!
Would I suffer for him that I love? So would'st Thou—so wilt Thou!"

This poem speaks to us of humanity in God and divinity in man. The mystery, the secret of God is Christ. And the old proverb of the Rabbis said, "The secret of man is the secret of the Messiah." Human nature is to be read by the Highest. To see it men must, like David, be rapt into the vision of love and see the Christ. The measure of its capability can be learnt nowhere else.

It is not necessary to claim that the poet projects himself with conspicuous success into the Hebrew past. His success is of another order than that of the historic novelist. The prophetic longing to which he gives utterance could not have been so expressed in David's day, and probably no one knew this better than

Browning himself. Yet as it stands it is worth many essays on the Messianic hope.

On the question of immortality Browning's utterance is unequivocal. It is a necessary element in his optimistic conception of life. In other poems immortality follows as an inference from life's training, in "Saul" from life's failure. It exists to provide scope for what is trained, and opportunity to replace opportunity lost. Even for a life like Saul's the Divine purpose shall know no defeat, and Browning's final argument, an argument which repeats itself many times in his poetry, is just Abraham's argument—the character of God Himself.

"He who did most shall bear most, the strongest shall stand the most weak,
 'Tis the weakness in strength that I cry for! My flesh that I seek
 In the Godhead! I seek and I find it, Oh Saul, it shall be
 A face like my face that receives thee; a man like to me,
 Thou shalt love and be loved by for ever. A hand like this hand
 Shall throw open the gates of new life to thee! See the Christ stand."

It is open to anyone to say that this view of life proceeds on the hypothesis that tragedy is impossible, and the objection raises all the deepest problems of human destiny. But at any rate the optimism of Browning was one that faced the facts of life. There was nothing blind and nothing shallow about it, and it is a noteworthy phenomenon in our hopeless age that its deepest and most masterful poet could so assure himself of the triumph of good.

Browning has something to tell us about the method of finding spiritual truth. It is when David's heart goes out in love to Saul that the higher vision comes—

"And oh, all my heart how it loved him . . .
 I yearned 'Could I help thee my father . . .'
 Then the truth came upon me."

We learn by the heart, and by humility:—

"And thus looking within and around me, I ever renew
 (With that stoop of the soul which in bending upraises it too)
 The submission of man's nothing-perfect to God's all-complete,
 As by each new obeisance in spirit I climb to His feet."

Men enter the kingdom of truth as they enter the kingdom of heaven—like little children. And the first lesson grasped in this

school of love and humility is a lesson of interpretation. The poet sees life to be decided in its issues more by the will than the achievement—

" . . . What stops my despair ?

This: 'tis not what man Does which exalts him, but what man Would do !"

He firmly believes the Scripture, "As a man thinketh in his heart so is he."

He is not perplexed by the discordance which many find between the law of nature and the law of love. To him they are not two things, but one. All the world around the singer appears to him to be in sympathy with the new hope revealed to his soul—

"E'en the serpent that slid away silent, he felt the new law.

The same stared in the white humid faces upturned by the flowers ;

The same worked in the heart of the cedar and moved the vine bowers."

These are merely a few unexpanded germs of thought from a poem full of spiritual suggestiveness. If the author had written nothing else he would still have made a great contribution to Christian thinking ; and as if unconsciously to prove that the highest art dwells together in unity with the highest spiritual aims, it is noteworthy how Browning's music flows forth most freely when his thought is loftiest. It is at the moment of spiritual culmination that the thought takes to itself a body of fitting verse. The quotations given in the course of these notes seem to me at least to prove this.

It has been said, "We are all of us imprisoned within the limits of our nature." If it were true, which it is not, for we may become partakers of the Divine nature, some men's natures are more like a palace than a prison. They live in larger halls and ampler spaces of life than others. They see things which eye hath not seen, but which God *hath* revealed to them that love Him. And among such seers in our time people to whom spiritual things are dear will keep a high and unique place for the writer of "Saul."

J. T. FORBES.

MR. H. R. ALLENSON publishes, in a chaste form, *The Ideal Church*, by the Rev. Z. T. Downen, M.D., &c., the expansion of an address delivered to the London Baptist Association. It is wise, weighty, and timely.

SUNDAY MORNINGS WITH THE CHILDREN.

I.—“BLOSSOMING VINES AND LITTLE FOXES.”

WHEN you open this page, young reader, it will be a winter day ; perhaps the snow will be lying thick upon the ground, and the frosted branches of the trees will be glittering in the cold January sun. But we will fly away, in imagination, to a country in the warm South ; and it shall be not winter, but springtime, with the fields like a carpet of flowers, and the doves cooing softly in the woods. It shall be also many hundred years ago, when the Jewish people still dwelt in their own fair land. We are in Palestine, out in the country, among vineyards and olive gardens ; and two people, a youth and a maiden, are singing snatches of rustic songs to one another. Here is a fragment of their song, which you may perhaps remember to have heard before, and which may set our thoughts working for the New Year :—

“ Catch us the foxes,
Foxes the little ones,
Wasting our vineyards
When our vineyards are blossoming.”*

I.—Come, then, and let us look at *the vineyards*. We are more used to corn-fields, and turnip-fields, and apple orchards ; but, if you have seen the hop-gardens in Kent, you will have some idea of what the vineyards are like. You will see them some day in France or Germany. The long slender vines sometimes creep along the ground ; sometimes they are trained along poles, on which their tendrils fasten, and from which presently the bunches of grapes will be hanging down. A beautiful sight they make when the sun is shining on the broad green leaves and the thick clusters of fruit. When the Bible wishes to express something rich and rare, it often uses the image of the vineyard. Now, there is nothing more precious than our human hearts and lives. Every one of us is like a fair vine, which God has planted and watered, and pruned, and trained, and every one of us should bear fruit. What kind of fruit ought we to bear ? Something sweeter and richer than grapes, or oranges, or apples ! Here is “the fruit of the Spirit”—“love, joy, peace, long-suffering, kindness, goodness, self-control.” Sometimes there is no fruit of this kind in our lives ; sometimes the fruit is sour and unwholesome. Good fruit, and plenty of it, is what God hopes to see in all of us during this new year, 1897.

II.—But, see, *the vineyards are in blossom*. That shows it is springtime. The grapes are not yet formed ; but the vines have shot out their slender branches, and the blossoms are sending out a delicate fragrance that fills the air. It is a parable of childhood. *Your vines, children, are blossoming*. Your characters are opening, and they are fragrant and full of promise ; but the ripe fruit has yet to come.

* Song of Solomon, ii. 15. Version suggested in “Speaker’s Commentary.”

The gardener takes special care of the young vines ; for a sharp frost, or a storm of hail, or the wrench of a rough hand, might destroy them. All young things need care, as you know if you ever had young chickens or canaries to see after. Young hearts like yours need a great deal of care. "Alas!" said a father, who had many sons, one day, "all the blossoms are falling from my young trees!" The blossoms must fall ; but are the grapes coming? Childhood must pass ; see to it, children, that a true character is being formed. We will not mourn for the blossoms if there is plenty of fruit to follow.

III.—But, now, who are these creatures stealing out of their holes in the twilight, and trotting softly along to where the vineyards lie? They are foxes, and when we see a fox we know there is mischief on foot. They are "*the little foxes*"; the old ones have gone off to the poultry-yard after bigger game. The little foxes can waste the vineyards and tear down the young blossoms without any help. They can suck the grapes also when the grapes begin to grow. So the rogues make a fine playground of the place at night ; and a pretty sight it will be in the morning, when the gardener comes, to see all the plants pulled to pieces and the prospect of fruit destroyed !

If the vines stand for character, what shall we say of the foxes? The foxes stand for sins ; for sins spoil the character, just as foxes tear the vines and ruin the blossoms. Sins are the greatest mischief-makers in the world. Then "*the little foxes*" stand for what we call little sins ; and little sins soon grow to be great ones. They need to be nipped in the bud. For a boy may be so small that he can be let in at a little window, and yet he may open the door and admit the whole gang of thieves. A little hole in the bottom of a ship will let in the water. A tiny lucifer match may set on fire a great city.

I think we all know what the little foxes are. They are little falsehoods, that become by degrees great black lies ; and little apiteful speeches, and ill-tempered moods, and saucy questions, and vanity, and jealousy of others. One mischievous little fox is called "I don't care," and another is called "I won't," and another tries to make us stop our prayers, and forget all about our Saviour. It is a good plan to find out those that most trouble you, and put a mark on their faces and a bell round their necks, so that you may know them again.

IV.—"*Catch us the little foxes,*" says the old ballad ; and a keen hunt there would be before they were caught. Set traps for them, shoot them, set the dogs upon them ; take the little thieves and hang them up as rogues and vagabonds, to be a warning to all the rest.

It is not easy to catch foxes, but it is still harder to catch one's faults and cure them. Now, at the New Year, it is a splendid time to begin. And here are some quaint lines which may help us :—

"Among my tender vines I spy
A little fox called 'By-and-by' ;
Then set upon him quick, I say,
That swift young hunter, 'Right away.'

“ Around each tender vine I plant
 I find the little fox, ‘ I can’t ’ ;
 Then, fast as ever hunter ran,
 Chase him with bold and brave ‘ I can.’

“ ‘ No use in trying,’ lags and whines
 This fox amid my blooming vines ;
 Then drive him low, and drive him high,
 With the good hunter named ‘ I’ll try.’

“ Among the vines in my small lot
 Creeps in the young fox, ‘ I forgot.’
 Hunt him away and to his den
 With ‘ I will not forget again.’ ”

You see what these lines mean. Wherever a fox shows his head, send the right hunter after him. Every bad habit has a good habit that matches it. Try to drive out the bad by encouraging the good. When Bunyan wants to have Self-Love caught, in the good town of Mansoul, he sends Self-Denial to take him. So send Truth after Falsehood, Kindness after Cruelty, Patience after Ill-temper, Industry after Indolence, and Faith and Love after Ungodliness ; and, as the light chases the darkness, the honest men will clear out the rogues.

Resolutions are good, and we cannot do without them ; but, children, they are not very much good unless we put our vineyards under the care of the Lord Jesus Christ. “ I, the Lord, do keep it ; I will water it every morning ; lest any hurt it, I will keep it night and day.” It is one of the best texts for the new year. Turn it into a prayer : “ Lord, keep *me* ; water my vineyard ; watch over my heart ; kill the little foxes and the big foxes ; and send down Thy rain and sunshine, so that I may bring forth much fruit ! ”

WILLIAM BROCK.

NOTES AND COMMENTS.

OUR NEW VOLUME.—There are few existing periodicals which have had so long and useful a history as the BAPTIST MAGAZINE. During the greater part of the present century, since 1809, it has faithfully served the churches of our denomination and promoted among them the interests of truth, righteousness, and love. We continue to receive gratifying testimonies from not a few of our leading ministers and laymen as to the value of the magazine, and if our circulation corresponded in anything like a reasonable degree to the number and warmth of these testimonies there would be few Baptist households into which this magazine would not find an entrance. We cannot pretend that this is the case at present. During 1896 we received many new subscribers, but our circulation is still far below what it ought to be and might be. We

are well aware that we are not alone in this respect. The trouble is common to all denominational magazines. At the last Wesleyan Conference it was said of the *Wesleyan Methodist Magazine*, which is under the able and brilliant editorship of the Rev. W. L. Watkinson, that "its circulation is most deplorable." The *Methodist Recorder* says: "The fact needs rubbing into the consciousness of the churches that the wholesome and effective literature provided by the Book-room is strangely neglected by our people, to their own great loss and the weakening of our influence as a church on the community at large." The Rev. D. Burford Hooke, who has given to the *Evangelical Magazine* new attractiveness and power, assures us that the same remark "applies with still greater force to the Congregational churches"; and if this is true of the Congregational churches what, alas! shall be said of the Baptist? Our programme for 1897 sufficiently proves that there will be no falling off in either the literary or religious quality of the magazine. Its contents will be as bright and varied, as solid and instructive, as ever, and as thoroughly adapted to the deepest needs of the churches. The Editor has happily secured the assistance of men whose praise is in all the churches and whose work must meet with universal appreciation. Will our readers co-operate with us in securing for the magazine a circulation worthy of the denomination which it is at once our privilege and our delight to serve?

BAPTIST CHURCH EXTENSION.—We trust that with the new year this question will be taken up with a vigour and enthusiasm which, as yet, it has unfortunately failed to evoke. The earnestness displayed by Mr. Shakespeare, as the prime mover in the matter, has elicited the hearty co-operation of Mr. Greenhough, Mr. Gange, Mr. Charles Williams, and a few others. But the response to the resolution which pledged the Union to raise £100,000 has, so far, been ridiculously small, and the Committee are simply unable to listen to the appeals which reach them from all parts of the country. *They have no funds at their disposal.* It is, we believe, a suicidal policy from every point of view to make no effort to meet the spiritual needs of the large towns. The enormous increase of population in some of these towns would, in any case, tax our resources and the resources of all the churches to the utmost. What surprises and pains us is the utter indifference which in many quarters so plainly exists. If there be not denominational advance, there will in time be denominational retrogression, both at home and abroad. We all need a deeper sympathy with Christ and with men, a more earnest longing for their salvation, and a more resolute determination to do all that we can by prayer and consecration. Most earnestly do we endorse the recent appeal of the officers of the London Baptist Association, and urge its consideration—not in London only, but throughout the kingdom, for the need everywhere is great and pressing. Most aptly do our brethren ask whether there are none among our wealthier men who "by one generous stroke of conspicuous consecration will lift Extension work to a higher level than it has ever yet attained? Example is contagious, and were one wealthy man or woman, at this juncture, to come for-

ward and lay upon the altar a few thousand pounds, what an influence it might have! What good it would do! What glory to God it would bring!" With equal pertinence they add: "If one or more among them can be found who will do for the founding of new churches, in connection with our denomination, what Sir Francis Lycett did for Wesleyan Extension work, the name or names of such will be in everlasting remembrance among us. By all means let London's need of more places of prayer be remembered by those about to make their wills; but, better still, let some in their lifetime seek the joy of presenting a notable gift to the cause of the Lord, and of seeing with their own eyes the blessings that shall flow therefrom."

A BAPTIST CHURCH IN OBAN.—We are pleased to note the progress which has been made by the friends who, a few months ago, inaugurated a movement for the formation of a Baptist church in this Queen of Scottish Watering-places. They have met in the Masonic Hall, and their success has been so decided that they have invited Mr. James McKay to settle among them as pastor. Baptist visitors to Oban must often have been disappointed that they had no opportunity of worshipping with their "own people," and, if we may judge from the evidence before us, there is ample room for this new effort. At the pastor's recognition services there were present the two Established Church ministers of Oban, the United Presbyterian minister, and others. The Rev. Alexander Duff, of the Parish Church (at the opening services of whose new church the writer of this note had great pleasure in being present some two years ago), wished the new minister godspeed, trusted their intimacy would increase, and hoped to exchange pulpits with him. If at any time a Gaelic sermon were needed he would be willing to give them one. The Rev. Alfred Brown, of St. Columba's Church, spoke in a similar strain, and we know scores of parish ministers in Scotland who would do the same. Imagine a clergyman of the Church of England making a similar offer! It is not the principle of a "National" Church which separates half so much as the sacerdotal element, and the illusion that some men, being episcopally ordained, are in the Apostolic succession. This is the source of untold bigotry.

AN UNSCRIPTURAL AND MISCHIEVOUS UTTERANCE.—If any justification of our Baptist principles were needed it would be furnished by the Norwegian Bishop Dahle's *Life after Death*, a masterly and, in the main, Evangelical treatise, just published by Messrs. T. and T. Clark, our review of which we are reluctantly compelled to hold over. In a section on "Unbaptized Children and Salvation," the Bishop writes: "This is a very difficult—indeed, we might say, a hitherto unanswered question. All salvation is connected with Christ. But we come into connection with Him only through the means of grace; at all events, we do not know of any other way to Christ than this. Now, the means of grace are the Word and the Sacraments. But the child is not susceptible to such means of grace as are afforded in the Word of God, which directs itself to the developed personal life, and so we have only the Sacraments left. [But

do not they also address themselves to the developed personal-life ?] Of these baptism is the one which incorporates into fellowship with Christ, and thereby with the Triune God, into whose name the candidate is baptized (Matt. xxviii. 19). Now, if a child is not susceptible to the means of grace of the Word, and does not receive the opportunity of baptism, is there any means whereby it can come into connection with Christ, apart from whom there is no salvation? This is the knot which no one has yet been able to undo." How unchristian, irrational, and pitiful all this is! Where does the Bishop find baptism described as an *opus operatum*, or whence does he gather that it, alone and in itself, incorporates into Christ? Where does he learn that baptism can benefit those whom the Word cannot reach, or that those who are not susceptible to the Word have a greater and more blessed "opportunity" in baptism? By whose authority does he declare that a baptized (or sprinkled) infant has an advantage which is simply inconceivable over an unbaptized one, simply as such? The thing is as shocking as it is preposterous. And how lame is his conclusion: "The sum of the whole is that we may entertain a hope of salvation and bliss for our unbaptized children immediately after death, yet not more than a hope. But the question is still unanswered." And yet Baptists are constantly charged with being narrow, blindly literal, and mechanical! Thank God, we have not descended to such a depth of unbelief and mistrust as these gloomy utterances imply.

TWO NOTABLE JUBILEES.—We heartily join with our contemporaries of every shade of opinion in congratulating Dr. Storrs, of Brooklyn, on his in some respects unique and honourable ministerial career. By many competent judges he is regarded as the foremost pulpit orator of America, and throughout his ministry he has been unfalteringly true to the Gospel of Christ. His name has not unnaturally been associated in the American papers with that of our own revered Dr. Maclaren, of whom the *Outlook* says:—"American Christians join their English brethren in extending congratulations to Dr. Maclaren. We feel that he belongs to us quite as much as to Great Britain, and to the whole Church of Christ quite as much as to the Baptist denomination. His ministry has been a long and fruitful one. The celebration of his jubilee, coming so near to that of Dr. Richard S. Storrs, adds especial emphasis to the value of long pastorates." The father and grandfather of Dr. Storrs had ministerial careers one of sixty-two, the other of thirty-four years, so that the three men have served the Congregational churches of America for an aggregate of 146 years! Long may the venerable pastor of the Church of the Pilgrims continue to hold the attention of religious leaders, scholars, and men of affairs.

THE CHANGED TIMES.—There are many passages in Dr. Storrs' brilliant retrospect of his ministry to which but for lack of space we would gladly direct minute attention. The following, however, we must transcribe:—"The secular spirit in the churches at large is more active and pronounced than in

the simpler, earlier days—the days marked by the great ‘revivals’ of sixty fifty, or forty years since. Whatever else it did or did not, the Puritan influence, which was here energetic a half-century since, made life serious, as related to God and to the eternities. It did not regard man’s existence on earth as a season for frolic, or his experience here as a holiday game; and it did not allow an elaborate, sumptuous equipment of life, or any success in business affairs, to be the chief end for which he was to strive. He was here to advance the glory of God, by entering into personal fellowship with Him, and by serving His cause; and whatever he did or sought or gained, if he did not do this, life for him was a failure, he achieved no result worthy of an immortal record. Those days of plainer living and higher thinking are not as familiar to us now. The Church feels the change as well as the world. ‘Culture’ is now the prevailing word, rather than the greater word, ‘Regeneration.’ Services tend to become more complex and more ornamental. Preaching is more ethical, literary, pictorial, or sometimes sensational. Institutional churches are more frequent, with their multiplying appliances for pleasant entertainment; and social questions occupy more largely the intent attention of pastors and peoples than do the deep things of spiritual experience. Enthusiasm for the distinctive truths of what is still recognised as the Divine Religion is less wide, energetic, inspiring, than it was. The *conduct* of Christ is more dwelt upon than His Cross; and missions, both at home and abroad, are often honoured and sustained rather for the secular benefits which they promise than with the single subordinating aim in which they started—‘to seek and to save that which was lost.’ Doubtless there are elements of promise in this tendency; but doubtless, also, there are signs of a drift in the general Christian thought and feeling which has presages of evil.”

THE SOUTH AFRICAN BAPTIST UNION.—From the *Handbook* just to hand we learn that there are in the Union 15 pastors of English churches, with 17 chapels and a membership of 1,595; 6 pastors in the German Association, with 13 chapels and a membership of 1,113; also 6 missionaries of the Native Mission, with 3 chapels and a membership of 34. There are likewise churches in Durban, Johannesburg, and Cape Town (Missionary) not yet affiliated. The reports from the churches show signs of vigorous life and steady progress. The address of the President for the year, the Rev. H. J. Batts (now of Pretoria, formerly of King Williamstown, where he has been succeeded by the Rev. E. T. Ennals, B.A., B.D.), might have been delivered to any of our associations in England, so applicable does it seem to our own circumstances and needs. Mr. Batts pleads for a closer union among the churches, for greater care in admitting men to pastorates, for the necessity of all ministers having satisfactory credentials, the wisdom of consultative committees, &c. It is a wise manifesto. The Rev. G. W. Cross, of Grahamstown, as Secretary of the Union, says in connection with this address: “Independence may be made to mean congregational selfishness, which has not enough of the spirit of the body. The ‘we’ is more than the ‘I.’ The Union should

be dearer to each of us than the individual church. Independency stands for liberty, and liberty is not perfect unless it has power to forego its own freedom. Is not the state of many of our churches to-day proof that we 'have felt the weight of too much liberty'? If we would 'doom ourselves' to act from a common centre for the good of the whole, our progress would be much greater and better." Will our English churches kindly note this?

THE DECLINE OF DISSENT.—This is one of the stock subjects of newspaper discussion, especially in the dull season. The *Church Times* enlarges on it with its usual grace and suavity, in connection with some interviewing of the local Dissenters by a representative of the *Bath Weekly Argus*. Dissent, as "a cult and an influence," is said to be passing under a dark shadow. Chapels are poorly attended; a militant spirit is absent; many of our old families constantly attend church; we have lost position in public bodies; there are no special revivals or permanent missions; there is an almost entire absence of pastoral visitation; the church has gained an increased hold through lay visitations; Sunday-scholars do not pass on to full membership; and, lastly, there is the existence of the pew system. *Fas est et ab hoste doceri*. Without admitting to the full these old and oft-repeated charges—which, in many instances, are the reverse of true—we may, at any rate, take note of them, and as far as possible supplement what is lacking. We cannot, perhaps, prevent the drifting away of old families, many of whose members lose the simplicity and fervour of their early faith, and are attracted by the supposed greater culture and social respectability of "the church." We cannot constrain our elder scholars to enter into full membership with us, nor would it be either to their advantage or ours that they should do so, apart from a renewed life. But there are other defects which we can remedy. We should be all the better for a little more of "the militant spirit," emphasising not so much our antagonism to the principle of an Established and Sacerdotal Church as the positive New Testament grounds of our dissent from it, and showing the greater harmony of our position with the teachings of Christ and His Apostles. We ought to give greater prominence than we do to the New Testament conception of the Church and its work. It would undoubtedly be a good thing if we could have more visitation, both pastoral and lay. Amid the multiplicity of engagements of all sorts which, under existing conditions, are essential and inevitable, it is increasingly difficult for many of our ministers to devote as much time to this work as they would like to do. But cannot they have more "lay" assistance? In all large churches there should be a band of district visitors, both male and female. For want of such an agency we are in many instances failing to ensure the compactness of our congregations, and to make the progress which might be made. The pew system has undoubtedly its faults, and working people are often hostile to it, but it has less to do with non-attendance than is imagined. Let there be a full restatement and a more constant enforcement of our principles, that people may understand them. The existing ignorance in regard to them is deplorable and ought to be re-

moved. Above all, let us seek for a fuller and larger life, for closer communion with God, as the source of all strength and blessing. We need, more than all else, a quickening of our faith and piety. With that our progress will be certain. Without it progress, in view of the very principles we own, is neither possible nor desirable.

A LIBERAL-MINDED PRELATE.—Happily, all Churchmen are not bigots, and not a few dignitaries of the Church are generous and brotherly. One of these is the present Bishop of Sydney, Dr. Smith, the Primate of the Australian Church. He has lately had the courage to fraternise with some Protestant missionaries in a Congregational chapel, and in his address to the General Synod had the audacity to declare that "episcopacy is not essential for every church." He warned the Church of England against identifying the historic Episcopate with a rigid, mechanical view of Apostolic succession. He even went so far as to plead for the exhibition of inter-denominational sympathy, as in evangelistic services, conferences, or in such special functions as the recent Centenary of the London Missionary Society. "We should beware of arrogant aloofness, and join where we can in religious work." For these wise, statesmanlike, and thoroughly Christian sentiments the Bishop has been taken severely to task. The special correspondent of the *Church Times* speaks of the address as humiliating to Churchmen, and is horrified at the idea of conceding the claims of Nonconformist ministers to be considered ministers of the Catholic Church of Christ. The editor of that very amusing organ of sweetness and light notes the dissatisfaction which the Australian Primate's recent action has caused to loyal Churchmen, and hopes that there is exaggeration in the pessimistic utterances of another writer to the effect that the Australian Church is fast losing her identity, so that "her inclusion among the sects is only a question of time." This would be dreadful indeed. Pessimism's gloomy forecast can no further go! But is not this inclusion already an accomplished fact? This Episcopal Church is as truly a sect as is the Baptist, the Congregational, the Presbyterian, or the Wesleyan. Ask the Pope, at whose feet so many Anglicans were lately cringing, and what will he reply? Oh, the pity of the whole business!

THE OUTLOOK AT HOME AND ABROAD.—The year which has just passed away has been one of profound and varied interest. There are many things which will make it memorable—the Education struggle, in which the reactionary designs of the Government were happily defeated; the dispute respecting Venezuela; the continuance of the Armenian massacres and the Sultan's bold defiance of the European Powers, involving, as we hold, their, and especially our, shameful humiliation; the Jameson Raid in South Africa; the Matabele and Mashona wars; the expedition to the Soudan; the strained relations between Germany and Great Britain; and the prospect of a severe famine in India. In some respects the prospects have decidedly improved. The Venezuelan question is virtually settled, and the Governments of Great

Britain and the United States are understood to have agreed to the formation of a Permanent Court of Arbitration. Peace has been restored to Rhodesia, and although the difficulties arising from the recent troubles have not disappeared, and other difficulties will still be felt in connection with the rinderpest and next season's crops, it is yet hoped that by wise, humane, and righteous action prosperity in every direction will be ensured ; and also that the difficulties in relation to the Transvaal will by the same means be effectively removed. The famine in India is being met by vigorous and beneficent action on the part of the authorities, who believe that they will be able to cope with the evil. As to Armenia, we know not what to say. Terrible outrages still continue. The Powers are said to have come to an agreement among themselves, but have not, at the time of our writing, declared it. We are reaping, and possibly must continue to reap, the fruits of former hesitancy and delay. The long course of weak inaction has proved most deplorable. At home there will be a renewal in some form or other of the Education struggle. The designs of the Government are not yet declared. The intention is apparently to go in for a succession of small Bills, to move step by step. But all will depend on the direction. Injustice even in small measures must be firmly resisted, and no retrogression must be allowed. We are glad that the National Education League of the Evangelical Free Churches has resolved on a bolder and more aggressive policy. The action of the Sacerdotalists is deepening in many quarters the conviction that the time for compromise is past, and it will not be on Nonconformists that the responsibility for the disturbance will rest. The Movement for the Federation of the Free Churches is steadily growing. This is a happy augury, and we trust that in every district councils will be formed not only for the protection of our interests and for united action in regard to social and ecclesiastical questions, such as education, social purity, and temperance legislation, but likewise for evangelistic work such as in Bradford, Birmingham, and other large centres of population has been so useful. The leaders in the movement desire this object to be kept well to the fore, and if it is the results will be wide, far-reaching, and beneficent. In addressing ourselves to the duties of the new year, amid circumstances which make a great demand on our faith, courage, and generosity, let us, in remembrance of the fact that the Lord reigneth, pursue the course which He commands, making our lives a continuous obedience to Him, and let our object still be the fulfilment of the prayer, "Thy Kingdom come ; Thy will be done on earth even as it is in heaven."

THE SUNDAY NEWSPAPER.—A writer in the *Guardian*, more candid than many Churchmen, says that "it is the lament of all sections of the Church that the working men will not attend their services." This is, alas, too true, and no section of the Church is in the position of being able to throw a stone at another on this ground. "*The Church*" suffers quite as much as those of us who are superciliously described as "the sects." The writer in question thinks that "the literature in general that is circulated among them, and

the Sunday newspaper in particular, are largely responsible for this sad state of things among the masses." For this opinion there is doubtless good ground. The papers which are most widely read contain matter which is appropriate to any day rather than Sunday, concerned as they are with things purely secular, the state of the markets, trade disputes, sports, competitions, political and foreign news, reports of the police courts, sensational stories of one kind and another. Where there is no sense of obligation in regard to the observance of the Lord's day, such papers will be read without scruple and with avidity. Something may be done to counteract the evil by the provision of good and wholesome literature, and all sections of the Church have yet to learn how to use the press as they should. Colportage work is important, and house-to-house visitation, whether by ministers, town missionaries, or district visitors, is essential. We must say, every man to his neighbour, "Know the Lord," and say it with the deep meaning, the tenderness, wistfulness, and persistency which the prophet's utterance implies.

REVIEWS.

A CRITICAL AND EXEGETICAL COMMENTARY ON THE GOSPEL ACCORDING TO ST. LUKE. By the Rev. Alfred Plummer, M.A., D.D., Master of University College, Durham. T. & T. Clark. 12s.

DR. PLUMMER, who has contributed two volumes to the EXPOSITORS' BIBLE and two to THE CAMBRIDGE BIBLE FOR SCHOOLS, has given us in this "International" Commentary on Luke his most mature and elaborate work. It is quite up to the level which was reached by Canon Driver in his "Deuteronomy," and by Dr. Sanday in "Romans." It is not, as the author apologetically says, intended to be a final commentary—no commentary can be; but it is certainly in many respects far and away in advance of all other commentaries, Dr. Plummer having, of course, profited by the labours of his predecessors, and in some directions struck out a path of his own. If substantial orthodoxy be a disqualification for writing in the name of modern or advanced scholarship, no doubt Dr. Plummer is disqualified for his task, for he is avowedly a believer in the miraculous, and on more than one crucial point clings to the traditional view. In discussing the Gospel of the Infancy he asserts his belief in the reality of the miraculous conception and of the events associated with it. He believes also in the reality of demoniacal possession, and is not thrown off his balance by the account of the Gadarene demoniac. Herein he is far more reasonable than Rationalists, and more scientific than the scientists. That he is alive to the currents of critical opinion is proved by, among other things, his remarks on the authorship of Ps. cx., concerning which he thinks that the last word has not been spoken and that it is a mistake to suppose that Jesus has formally decided the question. It is one of the points on which, as Dr. Plummer holds, it is possible that our Lord condescended not to know more than his contemporaries. The Introduction is a clear, pertinent, and sensible discussion

on the authorship the sources, the date, the object, the characteristics, &c., of the Gospel. Here also Dr. Plummer is disposed, as the result of full and fearless inquiry, to adhere to the generally accepted views. Two things he holds to be practically certain—(1) that the author of the Gospel is the author of the Acts; (2) that the author of the Acts was a companion of St. Paul; and another thing is highly probable, that this companion was St. Luke. Luke is proved to have been a Gentile and a physician. The Gospel was probably written about A.D. 80, from oral as well as documentary sources. The analysis of the characteristics of the Gospel—its comprehensiveness, its devotional spirit, its literary finish, its domestic tone, &c., is minute and masterly; superior, in our judgment, to any similar essay. The Commentary itself has precisely the qualities we should look for in a work of this class, the notes being as luminous, crisp, and practical as we could desire. A special feature of the Commentary is found in “the illustrations from Jewish writings, in the abundance of references to the Septuagint and the Acts . . . and in the attention which has been paid to the marks of St. Luke’s ‘style.’” This is of greater value than casual or unscientific readers are aware, and throws on the teaching of this broadly human and yet most Divine Gospel many welcome side lights. Textual criticism receives its fair share of attention, the results of Westcott and Hort being frequently, but not invariably, followed. Strong and accurate scholarship, keen critical acumen, broad philosophical insight, and broad-minded Evangelicalism give to Dr. Plummer’s work a high value.

AN INTRODUCTION TO THE HISTORY OF RELIGION. By Frank Byrom Jevons, M.A., Litt.D., Classical Tutor in the University of Durham. London: Methuen & Co. 10s. 6d.

SEVERAL important works have already appeared in the series of Theological Handbooks to which this Introduction belongs, but none of these are more important as to subject or more ably written. The study of the great world-religions has been followed in our own day with gratifying results, for it has unquestionably established not only the superiority, but the absolute uniqueness of Christianity as a Divine and supernatural revelation. Mr. Jevons distinguishes between the positive or universal religions, as they have been termed, and those which, “not being enacted by the authority of a single founder, but being practised as a matter of custom and tradition, may be called ‘customary religions.’” We are not surprised that objections should be felt by many devout minds to the application of the comparative method to the study of religion. The methods of science and the principles of anthropology cannot supply us with a supreme and decisive test. Comparison implies both resemblance and difference. Some have thought that it involves the supposition of equal or co-ordinate authority. But this is assuredly not the case. It is easy to show that the differences between Christianity and any other religion are infinitely greater than their resemblances, and that even when we employ the comparative method Christian apologists have nothing to fear

Even the acceptance of the evolutionary hypothesis does not involve the necessity of believing that monotheism was not the original religion. Mr. Jevons contends effectively that evolution is one thing, progress another. The former is universal, the latter exceptional. Evolution may be degeneration. Decay is a process of evolution. "The Roman Empire was evolved out of the Roman Republic, and was morally a degeneration from it." Polytheism may in some cases rise towards pantheism, but in most cases it becomes a fetish. "Monotheism passes in one case from Judaism to Christianity, but in another into Mohammedanism; sacrifice degenerates from a sacrament into the making of gifts, and then, except in the case of Christianity, into mere magic, to constrain the gods to do the will of man." These facts show how little we have to fear from the most searching application of the comparative method. The ground traversed by Mr. Jevons is extensive. He aims to summarise the results which have been reached in recent anthropology, "to estimate their bearing upon religious problems, and to weave the whole into a connected history of early religions." The researches of the late Professor Robertson Smith, of Messrs. E. B. Tylor, Andrew Lang, and J. G. Frazer, are of the greatest value, and all subsequent investigators are under obligation to them. But Mr. Jevons can justly claim to have covered ground peculiarly his own. His materials have been derived from various sources; but he puts them to his own use. It is the distinctive feature of his volume which gives to it its value. He gives concise and relevant information in regard to Taboo, Totemism, Sacrifice, Fetishism, Family Gods, Ancestor Worship, Nature Worship, Mythology, Priesthood, Transmigration of Souls, the Eleusinian and other Mysteries, and shows how they all pointed by their very imperfections to a religion which was no mere evolution, and to every candid mind the conclusion he reaches is inevitable: "Of all the great religions of the world, it is the Christian Church alone which is so far the heir of all the ages as to fulfil the dumb, dim expectations of mankind." This Introduction is soundly scientific, and is written with great literary ability. To ministers it should furnish much invaluable material for special lectures.

MESSRS. MACMILLAN & CO.'S BOOKS.

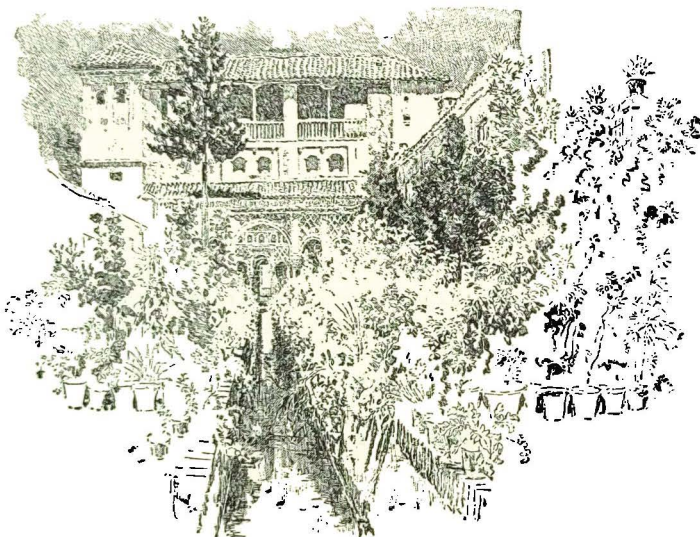
HISTORY, PROPHECY, AND THE MONUMENTS; or, Israel and the Nations. By James Frederick M'Curdy, Ph.D., LL.D. Vol. II.: To the Fall of Nineveh. 14s. net.

THE first volume of Prof. M'Curdy's scholarly and elaborate History of Israel was published a little more than a year ago, and has already reached its third edition. It brought down the history as far as the overthrow of Samaria. The present volume discusses (1) the inner development of Israel, (2) the relations of Hebrews, Egyptians, and Assyrians. In the earlier of these two sections, which forms Book VII. of the work as a whole, there is a full and masterly discussion of the elements and character of Hebrew society—the clan, the

tribe, the family, the relations of father and mother, of parent and child, the position of women generally, slavery among the Hebrews, the monarchy and state of society, especially in relation to morals and religion, under it. In the other section (Book VIII.) the work is more largely narrative, the history of the nations around—Egypt, Babylonia, &c.—being brought into place side by side with that of Israel. There are illustrations of the prophetic and historical books of the Old Testament in the records of all the leading nations of Western Asia, in monuments, cuneiform inscriptions, and the like, which no Biblical student can wisely overlook. The chapter dealing with the invasion of Judæa under Sennacherib is a case in point. The Biblical records receive ample confirmation, even where there are differences of detail, because the main drift of the Bible is implied, and must be postulated if the monuments are to be understood at all. That Sennacherib should make no mention of the disaster which overtook his army in a single night need not surprise us. This is not the manner of defeated monarchs. But Prof. M'Curdy's work is not simply evidential. His main aim is that of a philosophic historian who is not content with the task of the annalist, giving a bare record of events, but he seeks to connect them with their causes and with the inner life of the people and the growth of their institutions. He has further sought to depict the conditions under which the Word of the Lord was given to the people, and to show how these affected the form of the revelation. He is neither afraid of the higher criticism nor fascinated by it. Like most other men, he sees that its results are as yet uncertain, and that many of its conclusions are problematic. Criticism has removed misconceptions, corrected erroneous theories, and done much to make the Bible a more living book. Philology, historical and archaeological research, have each of them a work to do, and a book like this brings the work of one science into harmony with that of the other, and by its supply of material drawn from the investigations of specialists it enables every intelligent student to judge for himself.

IN the choice Cranford Series, Messrs. Macmillan & Co. have issued *THE ALHAMBRA*. By Washington Irving. With Introduction by Elizabeth Robins Pennell. Illustrated with Drawings of the Places Mentioned by Joseph Pennell. 6s. Washington Irving's refined and fascinating prose has never had so beautiful a setting as this. There is a wonderful charm in his vivid yet delicate descriptions of Spanish scenery, and of the history and traditions of a once great people, and to this day his "Alhambra" is unrivalled. Mrs. Pennell's introduction is brief, but adequate, sympathetic and appreciative but discriminating, while Mr. Pennell's illustrations have a fairylike beauty. There are more than two hundred of them, and to look at them is a delight. We present one of these, *THE GENERALIFE*, a fairy palace full of storied recollections, whose lofty towers and white walls rise high above the Alhambra amidst the embowered gardens and stately terraces.—*TOM BROWN'S SCHOOL DAYS*, by An Old Boy, appears in the same series, with illustrations by E. J. Sullivan (6s.), a work which, in the realm of school life, still retains its

supremacy, and is absolutely unrivalled. This, as we need scarcely say, is an edition to be proud of. The illustrations are spirited and racy. The two we reproduce speak for themselves, and we give them for the sake of the contrast they present. In the first, TOM IS BEING TOSSED UP FROM A BLANKET. "He lay quite still, by East's advice, and didn't dislike the 'once, twice, thrice,' but the 'away' wasn't so pleasant. They were in good wind now, and sent him slap up to the ceiling first time, against which his knees came rather sharply; but the moment's pause before descending was the rub, the feeling of utter helplessness and of leaving his whole inside behind him sticking to the ceiling. Tom was very near shouting to be set down when he found himself back in the blanket; but thought of East and didn't, and so took his three tosses without a cry or

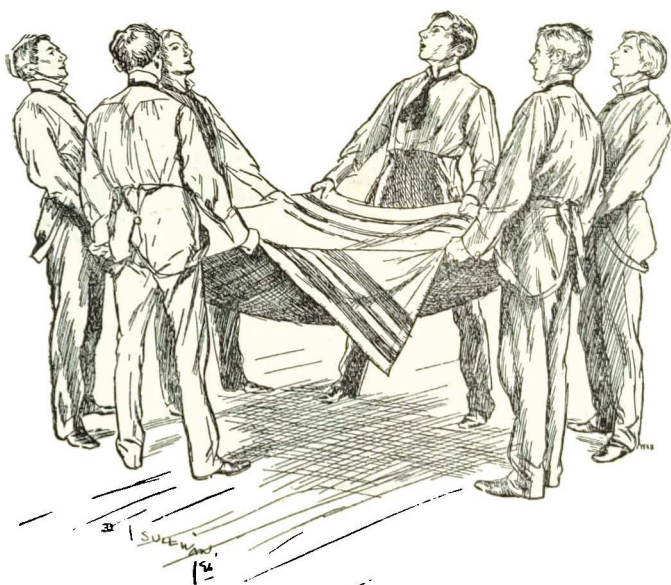


• THE GENERALIFE.

From "The Alhambra."

a kick, and was called a young trump for his pains." The other represents Tom as, in the face of the whole room, HE KNELT DOWN TO PRAY. Arthur East bravely knelt down his first night at school as he had always done, and Tom courageously defended him from the bullies who annoyed him. But he had for a time a sore struggle with himself, and said his prayers when the candle was out. But at last his good angel triumphed, and he resolved to be true. In the face of the whole room he knelt down to pray, but could not say five words. "He was ashamed to go on kneeling, ashamed to rise from his knees. At last, as it were from his inmost heart, a still, small voice seemed to breathe forth the words of the publican, 'God be merciful to me a sinner.' He repeated them over and over, clinging to them as for his life, and rose from

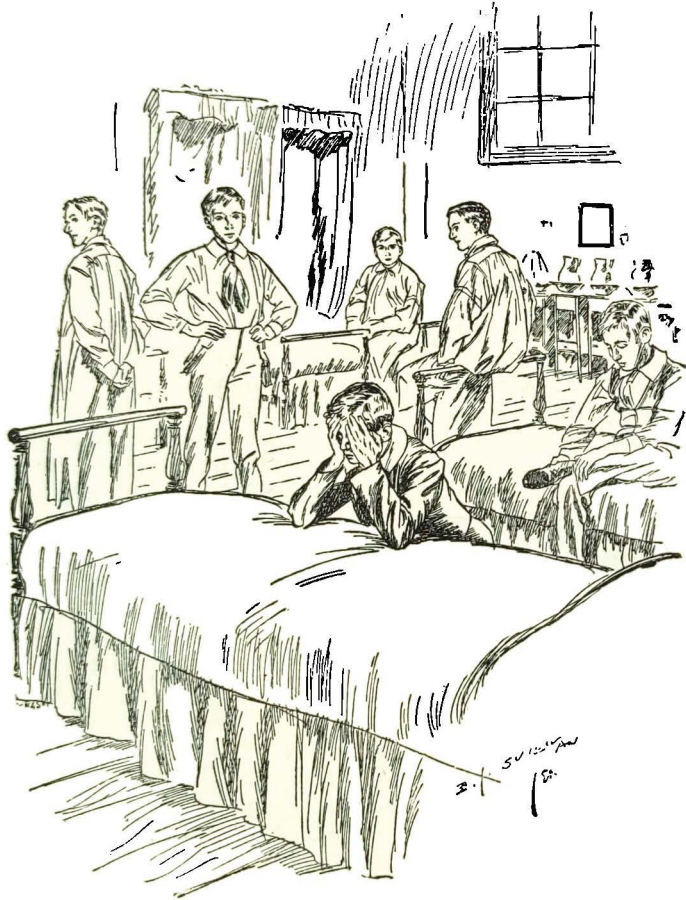
his knees comforted and humbled, and ready to face the whole world. It was not needed ; two other boys besides Arthur had already followed his example, and he went down to the great school with a glimmering of another lesson in



"ONCE, TWICE, THIRICE, AND AWAY." UP HE WENT LIKE A SHUTTLECOCK.

his heart—the lesson that he who has conquered his own coward spirit has conquered the whole world." Our young readers will not, we trust, be slow to learn the lesson. This picture is surely a sermon which they cannot choose

but hear.—Among the "Illustrated Standard Novels" we are not surprised to find that a place has been found for EMMA. By Jane Austin. 3s. 6d. It is copiously illustrated by Mr. Hugh Thomson, and has an Introduction by Mr. Austin Dobson. Opinions differ widely as to the relative merits of the novel,



IN THE FACE OF THE WHOLE ROOM TOM KNELT DOWN TO PRAY.

as Mr. Dobson's frank and genial appreciation proves ; but it is an indisputably great book. Mr. Thomson's illustrations are as clever and humorous as ever. —LITTLE WANDEBLIN, and Other Fairy Tales, by Annie and E. Keary, is issued in a half-crown edition, uniform with Mrs. Molesworth's books noticed last month. They are thoroughly entrancing, without any of the silliness

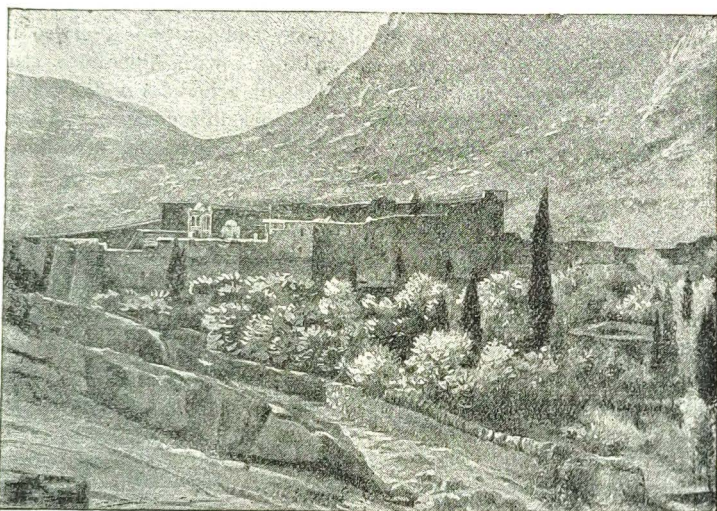
by which such stories are often rendered worthless and worse than worthless, and children who read these tales will be the better for doing so.

THE CURE OF SOULS. Yale Lectures on Practical Theology, 1896. By John Watson, M.A., D.D. Hodder and Stoughton. 6s.

THE Yale Lectures on Preaching have enriched the literature of the Church with several of the finest volumes we possess on this great theme. The Rev. Henry Ward Beecher's, Bishop Phillips Brooks', and Dr. R. W. Dale's are the most notable of the series, and next to them we are disposed to place Dr. Watson's "The Cure of Souls." With one or two of the lectures we were already partially familiar, as they were given, in substance at any rate, at Oxford and Edinburgh, but the book as a whole is new, and we shall be surprised if, among students and ministers, it is not received as one of the two or three books of the season. It is a book of to-day and for to-day, not so much because it discusses current questions and deals with nineteenth century problems, but because it does this in the light of principles which transcend all time, and have their foundation and their issues in the unseen and eternal. Dr. Watson regards the minister both as a preacher and a pastor, and remembers that in the pulpit he is not only a teacher, but a leader of worship, in which he has to give voice to the penitence, the trust, the aspiration, and the manifold spiritual needs of his people. No ministerial function is overlooked, and page after page we feel that we are under the guidance of a strong, sympathetic, and masterly thinker, who illuminates the lessons he enforces by the teachings of his own experience. His hints as to the making of a sermon are particularly luminous and practical; and so, too, are his hints as to the complex machinery of a congregation. Whether it would invariably be well for a congregation to have two ministers—a preacher and a pastor—is open to doubt, though in some cases such an arrangement seems necessary. It is also doubtful whether the day is near when "four struggling congregations in a city will be amalgamated, and one large and powerful church will command and serve a district." Vested interests will continue to block the way, even if on other grounds the amalgamation were desirable. Dr. Watson's plea for a partially liturgical service, if not absolutely convincing, is at any rate largely so. "The Minister's Care of Himself" is the title of a singularly suggestive, happily conceived, and happily expressed chapter. The literary flavour of these lectures adds greatly to their value. They reveal the heart as well as the mind of their writer, and abound in delicate and tender touches, in refined pathos, in sly humour, and robust and manly sense. We are as pleased to meet Dr. Watson in his professorial capacity as when he moves us at one moment to laughter and the next to tears in his beloved Drumtochty.

LUTHER'S PRIMARY WORKS, together with his Shorter and Larger Catechisms translated into English. Edited, with Theological and Historical Essays, by Henry Wace, D.D., and C. A. Bucheim, Ph.D. 7s. 6d. Luther's "Address to the Christian Nobility," his treatises "Concerning Christian Liberty" and

"On the Babylonish Captivity of the Church," together with the "Ninety-five Theses," were published in a large and expensive edition thirteen years ago in connection with the fourth centenary of Luther's birth. Their reissue is a matter for hearty congratulation. They abound in words which are still "half battles," and as their force is realised sweep away the follies and superstitions of Ritualism and Romanism. The addition of the two Catechisms enhances the value of the volume. The essays by Dr. Wace on "The Primary Principles of Luther's Life and Teaching," and by Dr. Bucheim on "The Political Course of the Reformation in Germany," are scholarly and philosophical studies, which furnish in compact form a general survey of the ground they traverse. We are deeply thankful for the presentation to English readers of these epoch-making works, and trust they will be widely read and

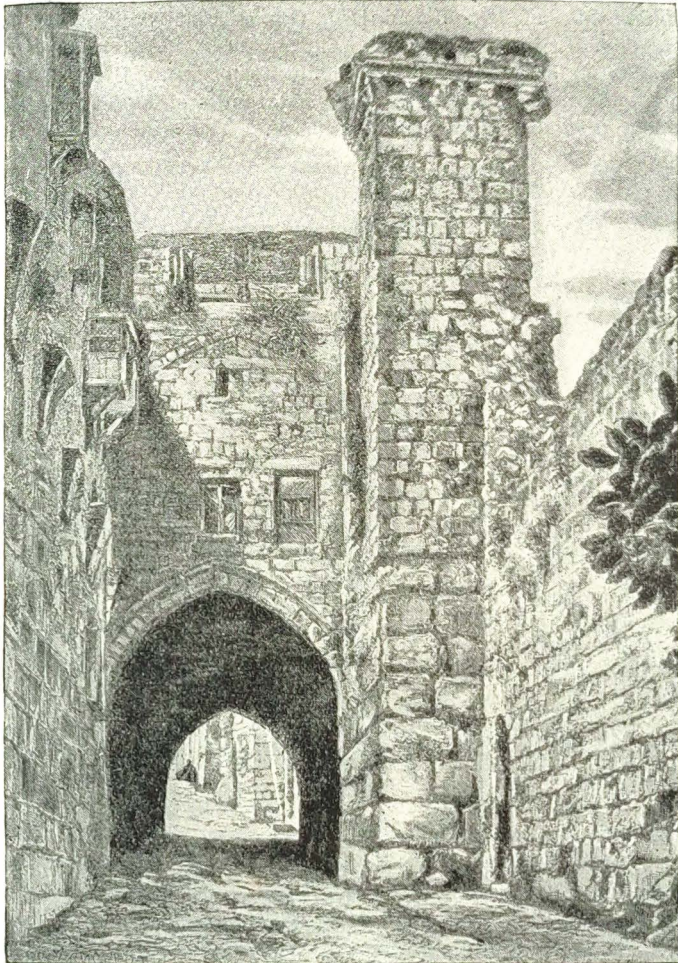


CONVENT OF ST. CATHERINE, MOUNT SINAI. (With Jebel Musa in the rear.)
(From a Photograph by Mrs. Lewis.)

studied. Luther was far from perfect. His views were not all a pure reflection of Biblical truth, and we decline to call him or any man Master ; but he saw far into the heart of the Gospel, and the intelligent study of his principles will effectually prevent all retrogression. The volume is published by MESSRS. HODDER & STOUGHTON who have also sent out THE MINISTER'S POCKET DIARY and Clerical Vade Mecum, 1897. The 21st year of publication (1s. 6d.). It is far and away the best and most useful of its class. Having used it from its infancy to its majority we can bear cordial testimony to its value.

MESSRS. T. NELSON & SON have issued THE ILLUSTRATED BIBLE TREASURY, and a New Concordance to the Authorised and Revised Versions, combined with a Subject Index and Dictionary of Scripture Proper Names. Edited

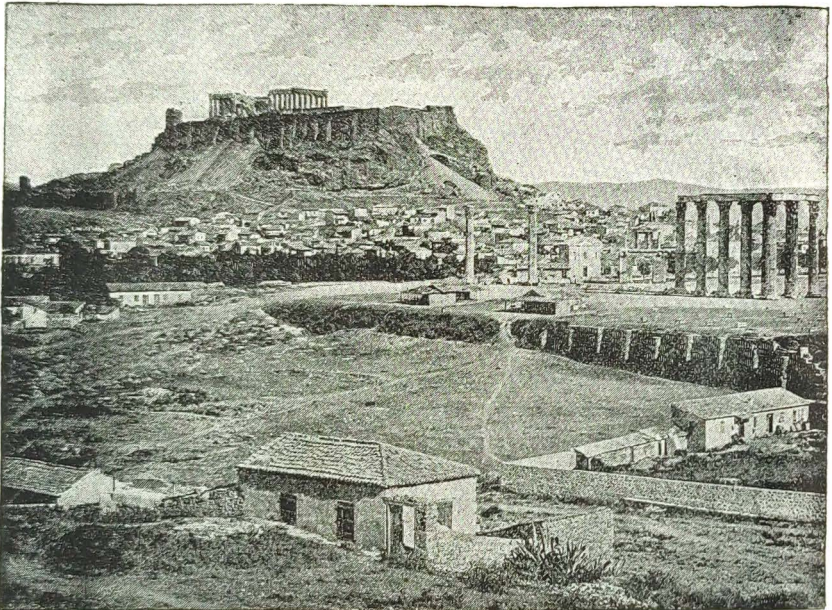
by William Wright, D.D. With upwards of 350 Illustrations, and new Indexed Bible Atlas. (7s. 6d.) This Treasury is intended to be a companion to the Bible after the manner of the Oxford and Cambridge "Helps," though it is on a larger scale, is much more profusely illustrated, and covers points



REMAINS OF FORT ANTONIA.
Overlooking the Via Dolorosa, Jerusalem.

which they do not touch. There are introductions to the various books of Scripture, articles on the text and its transmission, the Canon, monumental testimony, history and chronology, geography, Bible science, antiquities, Jewish worship, money, coins, weights, &c., and all other points of im-

portance. Dr. Wright's qualifications for the supervision of such a work need no commendation. He has secured the assistance of experts and specialists whose names would of themselves elicit all needed confidence from students of Scripture—Major-Gen. Sir Charles Wilson, Prof. Sayer, Lieut.-Col. Conder, Dr. S. G. Green, Canon Tristram, Prof. James Robertson, Archdeacon Sinclair, Drs. Marcus Dods, George Adam Smith, Prof. Rendel Harris, Prof. W. M. Ramsay, and many others of equal eminence. The information on all subjects is thoroughly up to date. Even when there is no specific mention of the findings and results of modern criticism, it is evident that they have been considered. The combined Concordance



ATHENS.

(From a Photograph by BONFILS.)

will be valued by all who wish to use the Revised as well as the Authorized Version of the Bible. For ministers, Sunday-school teachers, and Bible students generally, no more valuable work could be conceived. The illustrations are numerous, diversified, and altogether excellent, and the publishers have evidently determined to make the book worthy of its high aim. The publishers kindly allow us to reproduce three of these: THE CONVENT OF ST. CATHERINE, MOUNT SINAI (p. 56), of special interest as the place where Mrs. Lewis discovered, in 1892, the *Old Syriac* Version of the Gospels, and where, in 1844, Tischendorf discovered the Sinaitic MS.; the REMAINS OF FORT ANTONIA (p. 57); and ATHENS (p. 58).

RELIGIOUS TRACT SOCIETY'S BOOKS.

FOR the readers of the BAPTIST MAGAZINE no list of Christmas and New Year books would be complete which omitted all mention of those published by the R.T.S. This year's publications, alike as to literary contents, illustration, and binding, will hold their own with the best. Taking them in the order of price, we have four half-crown volumes:—**MANOR COOMBE**. By Margaret S. Cemrie. A story for girls, telling of country rambles, picnics, *fêtes*, and a modern Cinderella with her golden slipper.—**HESTER LAVENHAM**, by Helen H. Watson, is a story of the Franco-German War, the scenes being laid in Paris during the time of the siege. Terrible misfortunes are relieved by high principle.—**THE FIRST FALSE STEP**, by the Rev. R. G. Soans, B.A., is a boy's story showing the consequences which resulted from a boy's wishing to possess a revolver, and is as full of wise lessons as of adventure.—**A BOOK OF SHORT STORIES**, by Talbot Baines Reed. The stories are gathered from the miscellaneous writings of this lamented writer. Mr. Hutchinson's introductory sketch is not the least valuable part of an exceptionally valuable book.—Of two-shilling books we have:—**THE RICKERTON MEDAL**; or, *Tram Street*, Standard VI., by Skelton Kuppord, whose pseudonym is sufficiently suggestive. It is concerned with a stolen medal, which, however, was at length found and restored with happiest results to all.—**THE SPANISH COUSIN**, by F. B. Forester, has as its hero a medical student who, in befriending a little waif from Barcelona, meets a long-lost cousin, and in a sense greets an angel unawares.—**DWELL DEEP**; or, *Hilda Thorne's Life Story*, needs no further commendation than the fact that it is written by the author of "Probable Sons."—**ENID'S UGLY DUCKLING** is the joint production of H. Louisa Bedford and Evelyn Everett-Green, a story of being misunderstood.—**FROM SCROOBY TO PLYMOUTH ROCK**; or, *the Men of the Mayflower*, by Henry Johnson, is a peculiarly welcome book, containing an inspiring history, well written, and capably illustrated. It is published at 1s. 6d., as is **THE WAY OF THE WORLD AT SEA**, by W. J. Gordon, a companion volume to "Our Railways," giving much interesting information as to the building and sailing of ships, with many good illustrations.—**TEDDY'S BUTTON** and **OUR FEATHERY FOLK** are published at 1s. Both good, the latter a series of delightful talks with children about birds and what we learn from them, by Miss Margaret Haycraft.—The larger annuals of the R.T.S. have been already noticed in our pages—viz., the **LEISURE HOUR**, the **SUNDAY AT HOME**, the **BOY'S OWN**, and the **GIRL'S OWN**, nor would our readers like to be without them.—**FRIENDLY GREETINGS** consists of *Illustrated Readings for the People* (5s.). It ought to be in every cottage home in our land; so ought **LIGHT IN THE HOME**, Vol. V. of the *Tract Magazine* (1s. 6d.).—The **CHILD'S COMPANION** (1s. 6d.) will create a paradise of delight for the children of, say, eight to twelve; while **OUR LITTLE DOTS** (1s. 6d.) will have a similar effect on the younger ones. Some of the illustrations (see pages 37, 65, 111) are "irresistible."—The **COTTAGER AND ARTISAN** (1s. 6d.) is justly described as

the People's Own Paper, an old and ever welcome friend.—We are, moreover, always glad to receive THE SCRIPTURE POCKET BOOK, 1897 (1s. 6d.), with its text for every day of the year and its commercial and other information.

THE SIGN OF THE WOODEN SHOON. By Marshall Mather. Fred. Warne & Co. WE had the pleasure of introducing to our readers some three or four years ago Mr. Mather's "Popular Studies of Nineteenth Century Poets." Since then he has published "Lancashire Idylls" (a volume which we have not seen), and now he issues another series of idylls under a title which in Lancashire, at any rate, will be well understood. Heatherlow is not exactly another Thrums or another Drumtochty, and in these sketches Mr. Mather gives us less of the religious and ecclesiastical life of the place than of its ordinary everyday domestic life. The rough, uncouth, but kindly Lancashire character is presented in these pages with a sharpness of outline, an accuracy of feature, and a truthfulness of tone which reveal an intimate knowledge of its moods and manners. Close observation, generous sympathy, and keen discrimination, aided by a fund of dry humour and pathos which irresistibly moves to tears, have produced a series of portraits such as cannot easily be erased from the memory. There is here many a diamond in the rough. The story of Elijah and Asenath Holt, and their late-born Sam'l, is at once comical, winsome, and touching. Asenath is a noble character—a heroine in humble life. In the sad and, alas, too common story of "The Fallen Star," where she shows both tenderness and strength, she is a veritable angel of mercy, and rises to a height of wonderful grandeur. "Enos, the Exorcist," the mystic and enthusiast "living ever in the Unseen," is another memorable character. But in some respects the three chapters of "The Tramp Weaver" reach the highest point of power. The transforming power of the Cross (though associated here with the crucifix) has rarely been more forcibly shown. There are, perhaps, finer literary artists than Mr. Mather, and men who write with greater delicacy of touch; but few who have shown a profounder insight into human nature, especially in "dear grimy old Lancashire." The book is published at 6s.

A PURITAN'S WIFE. By Max Pemberton. With Sixteen Illustrations by Sidney Paget. Cassell & Co., Limited. 6s.

AMONG the men who have made for themselves a name in literature the author of "A Puritan's Wife" holds no mean place. The story, which originally appeared in *Cassell's Magazine*, has since reached a circulation of six or seven thousand. It is valuable alike as a novel and as a study of history. Its realistic pictures of the Plague of London are drawn with immense power. Its delineations of character and its representations of the relations of parties—their purposes and cross purposes—are often brilliant. The story

of Hugh Peters is worthy of this thrilling narrative. Lady Marjory is a winsome creature, though, perhaps, Israel Wolf is the most powerfully con-



From "A Furlan's Wife."

ceived and effectively drawn character. Our illustration represents Hugh Peters pleading with Charles II. for the life of Israel.

LAZY TOURS IN SPAIN AND ELSEWHERE. By Louise Chandler Moulton. Ward, Lock, & Co. (Limited). 5s.

"LAZY," indeed! On the principle that some people see more with their eyes closed than others with their eyes wide open, Mrs. Moulton's laziness counts for more than the rush and strain of a hundred ordinary tourists. Delightful as is her poetry—and surely no one who knows them can fail to appreciate her "Swallow Flights" and "In a Garden of Dreams"—her prose is not less delightful. As we read these stories of travel it is the easiest thing in the world to go off into day dreams and fancy ourselves wandering among the courts of the Alhambra, looking down on the Bay of Naples, walking the streets, contemplating the ruins, the churches, the paintings, the statues of the Eternal City; meeting Michael Angelo, Fra Angelica, and Savonarola at Florence; to say nothing of the glories of Paris and the more familiar sights at Tunbridge Wells, Whitby, and other favourite resorts in England. A book which has the power of transporting its readers, and giving them at their own fireside the pleasures of travel, needs no other commendation.

THE CHILDREN'S PREACHER: a Year's Addresses and Parables for the Young. By Rev. J. Reid Howatt. James Nisbet & Co. 6s.

PREACHERS to children are happily far more common than they used to be, and ten minutes' talks to little ones are heard in the majority of churches. But Mr. Howatt is an "old hand" at the work, and has acquired a sureness of aim, a power of evoking sympathy, of creating interest by winning approval, which only long experience could confer. Vigorous, homely, and Evangelical, abounding also in good anecdotes, these addresses are sure to be appreciated.

WHEN HEARTS ARE YOUNG: An Idyll. By Deas Cromarty. London: James Bowden, 10, Henrietta Street, Covent Garden, W.C. 2s. 6d.—An idyll, indeed! one of the sweetest, purest, and healthiest we have read, as fresh as the mountain breezes, and as delicious as the scent of the heather into the midst of which it transports us. "Deas Cromarty" knows Scotland and Scotch people well. Her portraits and landscapes impress themselves on the memory. Maggie and her mother, farmer Knockburn's avaricious wife; Bell, who stole the heart of the minister; the two old maids Nancy and Davina (who, however, did not remain old maids); and, as charming a creation as any of them, Harry Robertson, the Glasgow "loon," all these are a distinct addition to our gallery of portraits. The book breathes throughout a spirit of unfaltering trust in God and right, and may be recommended to young people not only without fear, but with the utmost confidence. The form in which it is got up reflects no small credit on the publisher.

MESSRS. OLIPHANT, ANDERSON, & FERRIER are the publishers of **MESSAGES TO THE CHILDREN**, seventy-two short sermons to young people by the Rev. Charles Jordan, M.A., LL.B. 5s. In type, form, and general get up this is the most handsome volume of children's sermons we have seen for some time, and the contents of the volume are worthy of its setting. The sermons are

simple and unaffected in style, manly in tone, full of deep, earnest feeling without a trace of sentimentality, and, as all sermons to children should be, copiously illustrated from literature, history, and science.—HELPS TO MAKE IDEALS REAL, by Mrs. A. R. Simpson. 1s. Mrs. Simpson's Christmas booklets are always welcome. We remember with pleasure her "Visions" and "Awakenings," and receive with equal pleasure this choice and stimulating essay on "Ideals"—a work which, while kindling beautiful thoughts, high aspirations, and glowing hopes, is as practical as the most matter-of-fact reader can desire.

THE NATIONAL HOME-READING UNION has issued NOTES TO THE POCKET VOLUME OF SELECTIONS FROM THE POEMS OF ROBERT BROWNING, by Alexander Hall, M.A., M.D., with Essays on Aspects of Browning's Genius, by various writers. We strongly recommend all Browning students—old and young alike—to procure the volume. The essays by Rev. J. Llewellyn Davies (Browning and Tennyson compared) and those by the Dean of Salisbury are specially good. A cheaper shilling's worth no one could desire.

FREDERICK TENNYSON: The Man and His Poetry, by the Rev. W. B. Macleod, Jersey, introduces us to a poet whose work is far less widely known than it deserves to be. Mr. Macleod has rendered to lovers of poetry a valuable service in the publication of his charming *brochure*—valuable alike from a biographical and a critical standpoint. It is published by Mr. J. W. Morgan 129, Sauchiehall Street, Glasgow. 1s.

MESSRS JAMES CLARKE & Co., 13 and 14, Fleet Street, have made a good beginning with their "Small Books on Great Subjects," the first [of which is WORDS BY THE WAYSIDE, by George Matheson, M.A., D.D. and the second, FAITH THE BEGINNING, SELF SURRENDER THE FULFILMENT OF THE SPIRITUAL LIFE, by James Martineau, D.D., D.C.L. (1s. 6d. each.) Both works are reprinted from the *Christian World*, and we shall perhaps best express our estimate of them when we say that we cut out for preservation several of Dr. Matheson's devout and inspiring meditations, and two of Dr. Martineau's sermons. "Words by the Wayside" are akin to "Moments on the Mount"—the utterances of a true seer in the Kingdom of God, such as secure to us "hours of insight," and sustain us in "days of gloom." Dr. Martineau's sermons, whatever his doctrinal beliefs may be, draw their inspiration from Christ, and stimulate us with rare beauty of language and richness of illustration to live the life which is according to Christ.—CHRISTIANITY AND SOCIAL PROBLEMS, by Lyman Abbott, is by Mr. Beecher's popular successor in the pulpit of Plymouth Church, Brooklyn, and applies on a wide scale, and to the special problems of to-day, the principles of which Mr. Beecher was so eloquent an exponent. While not denying the mission of Christianity to the individual, Mr. Abbott insists on the need of turning attention to Society also. His book is an exposition of *Christian Socialism*, such as, e.g., Bishop Westcott would for the most part endorse, and

deals with the problems of Democracy, Communism, Christ's Law of the Family, Christ's Law of Service, Christ's Standard of Values, Christ's Law for the Settlement of Controversies—personal, international, and as between Capital and Labour—Criminals, the Social Evil, &c. It is a wise, manly, Christ-like book, one which on every page makes the reader pause and think and question himself, and which, unless we are mistaken, will impel him to go and act as Christ acted.

IMMORTALITY. By the Rev. Isaac Hartill, Ph.D. Alexander & Shephard. A book full of clear and trenchant argument, an appeal to reason as distinct from revelation, aiming to show that while the doctrine of immortality is one which from its very nature is to be believed rather than proved, yet science is, on the whole, favourable to it, and furnishes no conclusive proof against it. There are reasons, in the nature of things, in the constitution of man, in the history of the race, which sanction, and in a sense necessitate, the belief. Reason, pure, unprejudiced reason, pronounces in its favour; Revelation declares it; and thus assurance is made doubly sure. Dr. Hartill is to be congratulated on the production of so wise and able a treatise as he has here given us. It is a work which might easily be expanded into a comprehensive volume. 2s. 6d.

THE UNICORN PRESS, 26, Paternoster Square, will win a place for itself if it continues to send out such books as **THE LIGHT TO COME**, and other Dreamings, by Joseph Dawson, and **THE EDGE OF THE WORLD**, Some Fancies and Fairy Tales, by Annie Dawson, each 2s. 6d. net. The former of the two is a series of nature stories, enforcing lessons of purity, sympathy, self-sacrifice, watchfulness, &c., and is throughout well and gracefully written. The other book, though lighter in texture, as befits fairy tales, is equally high in aim and healthy in tone. Both books are admirably illustrated.

WE are again compelled to hold over reviews for which we had hoped to find space. Among them are reviews of books of special value at this season, such as **THE GREY MAN**, by S. R. Crockett (Fisher Unwin); **SENTIMENTAL TOMMY**, by J. M. Barrie (Cassell's); **ENGLISH PROSE SELECTIONS**, Vol. V.; **GRAY DAYS AND GOLD**, by William Winter, with Illustrations, a most delightful book (Macmillan & Co.); **CHAPTERS FROM A LIFE**, by Elizabeth Stuart Phelps (James Clarke & Co.); **THE LADY ECCLESIA**, by Geo. Matheson, D.D., a most suggestive allegory; and two admirable "Little Books on Religion," **WHY BE A CHRISTIAN?** by Dr. Marcus Dods, and **FOUR PSALMS**, by Dr. Geo. Adam Smith (Hodder & Stoughton); **HEBREW PROPER NAMES**, by G. Buchanan Gray, M.A., and **THE INFLUENCE OF THE SCOTTISH CHURCH IN CHRISTENDOM**, by Dr. Cowan (A. & C. Black); **AT RANDOM**, Essays and Stories, by L. F. Austin (Ward, Lock, & Co.); **THE CLUE TO THE AGES**, by Ernest Judson Page, a book of decided merit, the more acceptable as the work of one of our younger ministers (Baptist Tract Society); **THE HEBREW MONARCHY**, by Rev. A. Wood, M.A. (Eyre & Spottiswoode); several of Mr. Elliot Stock's books, and a number of books for the young.



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Geo Swan Fowler

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THE LATE MR. G. S. FOWLER.

GEORGE SWAN FOWLER, of London and Adelaide, was the bearer of a revered and honoured name, to which he has added new lustre. He had the inestimable advantage of coming of a good stock. His father—Mr. James Fowler, of Cellerdyke, Anstruther—was one of the most successful merchants in the East of Fife—a man of keen intelligence, unwearied energy, and inflexible perseverance, public-spirited withal, and interested in all that concerned the progress of the town. For many years he acted as pastor of the little Baptist church which met, first of all, in the Tabernacle erected under the influence of “The Haldane Revival,” and subsequently, after sundry reverses, in the more commodious chapel in the East Green. To his pastoral duties Mr. Fowler devoted, even when engaged in business, no small amount of his time, writing his sermons with great care, and maintaining a strict oversight of the congregation. He had a naturally keen interest in theological questions, and could best be described as a disciple of Andrew Fuller, whose principal works he must almost have known by heart. He had also made a close study of the works of Dr. Chalmers, the most renowned of Anstruther worthies, and of the Biblical expositions of the late Dr. John Brown. When Mr. Fowler was convinced that the system under which the church had existed was no longer adapted to the needs of the congregation, no one more readily welcomed a change. The church was reconstituted under the ministry of the Rev. J. C. Brown, now of Edinburgh, a new chapel was built, and Mr. Fowler became senior deacon. For my own part, I shall ever cherish his memory with deep affection.

My relations with him during a pastorate of over six years were of the most friendly kind. How much I owe to the wise guidance, the generous forbearance, the ready co-operation and helpfulness of one who was to me even as a father to a son, it is impossible to say. Mrs. Fowler had one of the gentlest and most beautiful spirits that ever tenanted a human frame. For many years before her death she was a great sufferer, and during the time of my pastorate was present only at one or two services in the chapel, and then as a result of an effort which should scarcely have been made. Her thoughtfulness and consideration for others, her practical sympathy with the poor and suffering, her deep, unaffected piety, made converse with her a delight, and to this day I often recall the hallowed scenes which preceded her death. Nor would any mention of this home be complete without a reference to the Misses Fowler—three Christian ladies whose unselfish disposition, vigorous common sense, and unwearied activity in good works, made them invaluable “servants of the church” and “succourers of many.”

It was in the atmosphere of such a home that G. S. Fowler was born in 1839, and lived until 1860. He was baptized in the spring of that year, and a few months afterwards went out to Adelaide to join his brother, Mr. David Fowler, in the business which he and another brother, who had been “early called to bliss,” had established there. This business, begun on a modest scale, has grown into one of the largest and most flourishing of colonial enterprises. The little unpretentious store seems out of all proportion to the fine pile of buildings facing the New Dock, in Port Adelaide, where there is storage room for 30,000 tons of goods, to say nothing of the branches at Fremantle and Broken Hill, the Lion Confectionery Works, the shipping agencies, and the Adelaide Milling Company. In business operations of this extensive scale many heads, as well as many hands, are needed, and it was no uncommon thing for Mr. Fowler to refer to his indebtedness to the brothers whom he had lost, to his partners, and his sons. But from 1881, at any rate, the year in which his brother David died, he was, in every sense, the guiding spirit. As a business man he was shrewd and far-seeing, accurate in prevision, sound in judgment, and full of splendid daring, his boldness, however, being always tempered with caution. More

than most men he knew how to "take occasion by the hand," and strikingly illustrated what it is to "buy up the opportunity." This accounts very largely for his exceptional success. He had, as the *South Australian Register* testified, "an enormous power for work, a genius for organisation, and a wonderful mastery of detail. Under his direction everything was done systematically. . . . To exceptional shrewdness and alertness of apprehension and action, Mr. Fowler joined an uncompromising regard for the highest principles of honour." He always seemed to me the very soul of honour, and "in Adelaide to-day the name of Fowler is the synonym for mercantile rectitude."

A man of Mr. Fowler's temperament and energy could not escape the responsibilities and honours of public life. He shirked neither social nor civic duties. He was for three years chairman of the East Torrens School Board. For several years he represented East Adelaide in the South Australian House of Assembly, and was for a short time Treasurer in the Ministry of Sir William Morgan, winning a high reputation in connection with the Exchequer. In accepting his resignation, which he was constrained to tender in consequence of ill-health in 1881, the spokesman of the Government stated that his colleagues in the Cabinet "had all been impressed with the clearness of his views on financial matters, and greatly regretted his resignation." Had he cared to devote himself more fully to politics, he could easily have reached a still higher post. In 1892, he was nominated as a candidate to represent his old constituency, but was defeated by the unwise and suicidal policy of the Labour party. He was not a man to truckle for votes. He scorned the arts of the trimmer, and refused to worship at the shrine of expediency.

Mr. Fowler was a Baptist by conviction as well as by descent and training. He and his brother were among the twenty-five members who in 1861 formed the church in Flinders Street, which, under the ministry of the Rev. Silas Mead, the Baptist Bishop of South Australia, has had so honourable and successful a career, and has proved a true mother of churches. A few years later he took part in the formation of the Baptist church at Norwood, where the Rev. Charles Bright is now rendering effective service. Some three-and-twenty years ago he purchased the fine estate of Wooton

Lea, situated at Glen Osmond, and aided the formation of a Baptist church there, the pastor of which, the Rev. S Fairey, says:—

“In the Baptist denomination he was our ever liberal helper. No church was, I think, ever built without large, and often very large, assistance from his purse, and we have nearly sixty churches now. All our denominational funds owe a considerable proportion of their accumulated capital to his liberality. Ministers, whom he always loved and befriended, were constantly cheered by his sympathy and help, and never was he happier than when in good health he gathered us all to enjoy his hospitality at his beautiful home, or to take us up the hills on enjoyment bent, at our annual gatherings.”

Mr. Fowler was never ashamed of his Baptist principles, and had no sympathy with the spirit which leads men to abandon them for the sake of respectability and fashion. I have been with him in small towns and villages where he could easily have ignored the Baptist chapel, and “gone to church.” But he had no desire to do so. In one case the chapel was in a side street, difficult of access, and by no means comfortable to worship in, but he preferred to be there amongst his own people. I remember another case in which a little Baptist church, at a fashionable watering-place in Scotland, had to contend with peculiar difficulties, and he thought it would be a good thing if, during the summer season, a public hall could be hired for services, and a number of his ministerial friends be induced to conduct them. He was greatly disappointed that the project could not be carried out. As the *Southern Baptist* aptly says:—

“Our late friend’s church life was simple and unostentatious. Although nearly all his Christian life a deacon and leading helper, he loved to take his place with the humblest and the meekest in the house of God. The gaieties of ‘society’ had no attraction for him; his business, his home, his church, his denomination were his world. Stars of more or less magnitude might come and preach elsewhere, but the family from Wooton Lea were rarely absent from their own church; and when at Glen Osmond there was no pastor for some time, and not the ablest of lay talent available for the pulpit, there was a patient hearing of the elementary, and sometimes very crude, deliverances of the preachers. This is the kind of merchant prince who does not make his appearance among the Baptists every day.”

I saw a striking confirmation of the above statements in one of the instances to which I have referred. There were in the town at the time several preachers of high reputation—men who attract

immense congregations wherever they go—but it was a matter of course that we should go to “our own service.” Yet with all this staunchness Mr. Fowler was no bigot. His charity embraced all who love our Lord Jesus Christ, and he had intimate friends among the ministers and members of every section of the Church.

My acquaintance with Mr. Fowler began in 1864, on the day before my “induction service” at Anstruther. I last saw him on the evening before he sailed for Adelaide, after his last visit to England, in June, 1895. What happy days we had together in Fifeshire—rambles on the braes, pic-nics at the East Neuk, and drives to St. Andrews. Equally pleasant was our association when, during a three years’ visit to England (1881-1884), he spent some thirteen or fourteen months of that time with Mrs. Fowler and his family in the immediate neighbourhood of Watford. If it was to him a delight to find that he could settle near his father’s old minister, it was to that minister an equally great delight to have near him the son of his old deacon. He and his family were rarely absent from the services on the Lord’s-day, and rarely did a week pass in which we were not asked to join our friends in a drive to some place of interest amid our beautiful Hertfordshire scenery. During Mr. and Mrs. Fowler’s last visit to England we spent the first week of our summer holiday with them at Crieff, where they were to remain for three months. What pains they took, in a quiet, unostentatious way, to make our stay a means of rest and recreation! The weather was perfect, and our drives to the Sma’ Glen, Glen Almond, Comrie, and Loch Earn are among our most fondly cherished memories. It was the summer in which “Ian Maclaren’s” idylls of Drumtochty were appearing in the *British Weekly*, and this gave an additional charm, which has since been greatly deepened, to the whole district. I happened to know even then who the author was, and though Mr. Fowler had not that summer much time for reading, he was deeply interested in these delightful pictures of the simple faith, the earnest piety, and the pawky humour of the dwellers in the glen. In the autumn of the same year we frequently met in London in connection with the selection of an assistant to the Rev. Silas Mead in the church at Flinders Street, the church having requested Dr. Maclaren, Dr. Clifford, Mr. Meyer, and myself, in conjunction with Mr. Fowler and Mr.

John Darling, jun. (of Adelaide), to make the selection. We were fortunate in having had suggested to us the name of the Rev. J. G. Raws, then of Harrogate, who from considerations of health was anxious to remove to a milder climate. Mr. Fowler's tact and judgment were admirable. His inquiries were as kind and sympathetic as they were thorough, and though it was at first intended to select a student from one of our colleges, he saw at once the force of the reasons which had led us to suggest Mr. Raws, and by telegraphic communication with Adelaide secured the consent of the friends there. In the following spring Mr. and Mrs. Fowler again took up their quarters in the neighbourhood of Watford, and we saw a good deal of them. On Whit Monday we had what proved to be our last drive together. It was about the time Mr. Fowler had heard that the Adelaide Milling Company was in the market, and that it could be purchased for an amount he named. It had not previously been a success. He was convinced that he could make it so. I ventured gently to hint that in the then state of his health, and with the heavy responsibilities which already rested on him, it might not be wise for him to add to his cares. He frankly gave me his reasons for doing so, and I am convinced that he took the matter up not only as a personal, but as a public duty. "He knew," as one of his Australian friends testifies, "that he possessed the faculty for making money, and *that* to him was a gift of his Heavenly Father's, to be used for His glory." It was because of this that Mr. Fowler gained the esteem and affection of all with whom he was associated. To his *employés* he was first of all just, and then generous. They, therefore, trusted and loved him, and were proud of him; and I question whether he valued anything more than the evidence he received of this when they presented him with his portrait in oil on the occasion of his fiftieth birthday, his partners making him a handsome presentation at the same time.

Mr. Fowler looked so weary and exhausted the night before he sailed for Adelaide that, while I felt anxious about him, I was glad that he had the prospect of a voyage. He never regained all his old vigour, though his mind was as active and his spirit as buoyant as ever. His last public, or semi-public, act was to address the ministers of the South Australian Baptist Union in his

son's (Mr. J. R. Fowler's) drawing room, a fortnight before his death, which occurred on October 1st last. He was scarcely equal to the effort. "The words came slowly, and the utterance was feeble; but, for pathos, tenderness, and winsome persuasiveness, it stands unequalled in the memories of some of us. It was a beautiful instance of the sustained efficiency of the mental and spiritual nature, while the mortal tabernacle was crumbling into ruins."

Some three months before his death Mr. Fowler sent to his sister (now in Edinburgh) a full account of various denominational matters in South Australia, with a request that she would forward it to me. It was another instance of his kindly consideration; while the letter itself proved how wise, how generous and large-hearted he was in his denominational loyalty. A letter from Mr. Raws, which reached me on September 28th, contained clear indications that the end was near; and I was thus prepared for the intimation which reached me a few days later.

It would not be fitting to close this inadequate sketch of an exceptionally gifted and useful life without some reference, however brief, to the genial and large-hearted lady who made Mr. Fowler's home a "Palace Beautiful," and stimulated all that was high and noble in his nature; and to the sons and daughters, who in their various ways, honour the family name. After remarking that in some minds Mr. Fowler's decease caused little less than consternation, the *Southern Baptist* adds:—"Were it not that his eldest son (Mr. J. R. Fowler) is promising to be equally helpful in the councils and labours of the Union, his loss would have fallen with an effect utterly depressing." His younger daughter, who had a brilliant career as a medical student, and was the first lady who took the degree of M.B. in South Australia, is now labouring with her husband, Dr. Hope, in connection with the Faridpur Mission, in India. Of the elder daughter, Mrs. Allnutt, and of the younger son, Mr. David Fowler, it would be unseemly for the writer to say more than that his associations with them are of the pleasantest.

JAMES STUART.

SECRET PRAYER.

A WORD FOR THE TIMES.

BEFORE Christ chose the Twelve Apostles He spent the whole night in prayer to God. It was a crisis in His work as the Founder of the Kingdom of Heaven; momentous issues for time and eternity rested upon His election, and He qualified Himself for the difficult and perilous task by isolated, undisturbed, and intense communion with His Father. He "shut the door" for awhile on the world, so that He might come back to the world its almighty and victorious Redeemer.

Christ's best disciples are like Him. They prepare for public work by quiet soul-talk with God, and by the consecration of the inward life, secure that Divine anointing for service which is the prophecy of success and the pledge of victory. They hear and obey their Leader, who says, "Shut thy door." Exclude the "world." Get away from men and from work to God. Be alone with the Source of all purity and power. The "shut door" is the symbol of the useful life.

Each plant has its own root, and absorbs for itself the food within its reach. Life tends to individualism as it tends to perfection. It is multitudinous in the polype, but single, isolated, and self-centred in man. The faith that saves is always a personal faith. The life of God in the soul, for each one of us, has its own root. We are *units* before God and with God, and stand in our pure and stark individualism before His infinitely searching gaze. Every one of us *must* bear his own burden. We cannot shirk it if we would: it is inseparable from our vitality and movement. Every man has a door to shut; a door at which the eager on-pressing "world" is always knocking, and through which he passes to business, to pleasure, to service, and on the inward side of which is God, and the fullest, perfectest, life of His Spirit. Fearful is the risk to him who never shuts that door!

Never were Christian men and women in such imminent danger of forgetting this as now. We live in the street, and do all our work on the pavement. We are in public from morning till night, and scarcely, if ever, get the door fairly closed on the pushing, clamorous "church and world." The need for beneficence is

urgent, the cry for workers fierce and loud, the facilities for activity manifold, and the spirit of work is exultantly abroad. We get no rest. Do what we will, we cannot get it; and so

“The heart has no leisure for feeling,
And thought has no quiet to grow.”

Everybody is expected to work, and to work at high pressure; and not many of us can develop courage enough to work quietly and noiselessly. We give; we must give; and we gazette our gifts, and the left hand is as wise as the right, not without some subtle danger to the sensitive heart.

Not that we deplore this eager, impetuous, and incessant activity! Not for a moment; the spirit of work is the spirit of Christ, and is one of the manifold witnesses to His power and grace in our days; but the spirit *for* work requires more attention as the demand is more and more constant.

Individual culture of piety is a supreme duty. As the spiritual life is personal and single, so must be its nourishing. Each one for himself must eat the Bread of Life; eat daily and regularly; and so grow up into the strength and purity and grace of a health-filled and perfect *man* in Christ Jesus, and thereby be ready to do a man's work with a man's full power. If the aster planted in a garden of roses is neglected, no special rose-culture in that same garden will make the aster a thing of autumnal beauty. Each separate spiritual life must be fed and nourished by private and inward communion with God.

For even Christian men cannot give out what is not in them. It is impossible for us to surpass in deed what we are in real character. True, we are not sufficient of ourselves to think anything as of ourselves. Our sufficiency is of God. But even this Divine sufficiency is restricted by human “worldliness” and self-seeking, vulgar pride and unbelief, foolish unrest and false ambitions. Strong as Christ was, and willing as He was, even He found an insurmountable obstacle in the unbelief of men. He could not do many mighty works where that foe faced Him. Alexander could not have conquered the world with an army of cripples. Paganini's marvellous skill would have failed to educe rapture from a broken fiddle. Sick men do occasionally wriggle through a good deal of work; but health is the foundation of

efficiency and success. Neglecting personal growth, inward consecration and communion, we enfeeble the church, paralyse the ministry of the Word, and hinder Christ Himself!

"Shut thy door" is, then, our word as we contemplate another year's work for Christ and men. Isolation for communion with God is one prime condition of faithful and efficient spiritual service. No doubt the Everlasting Worker will graciously meet us in the paths of Christian labour and fill us with good; no doubt He will abundantly refresh us as we have fellowship with one another in worship and work; but His best, most purifying, and quickening words will be uttered in our hearing when we are alone with Him in earnest and believing and loving communion.

But the door must not be kept shut. We must come forth from our fellowship, bringing the radiance and repose of that inward fellowship with us. The door is shut that the soul may be filled with power, and *then* may open its treasures for the enriching of the world. As the face of Moses shone with an unearthly brightness when he came from the sight of God's countenance, so our lives will be transfigured with the beauty and grace of the indwelling Redeemer by rapt, steadfast, and real communion with the Lord of our life.

Very truly and suggestively says Martineau: "There it is—in such patient silence, that we accumulate the inward power which we distribute and spend in action; that the soul acquires a greater and more vigorous being, and gathers up its collective sources to bear down upon the piecemeal difficulties of life and scatter them to dust; there alone can we enter into that spirit of self-abandonment by which we take the cross of duty, however heavy, with feet however worn and bleeding."

Nor should we be so likely to surrender ourselves to false aims and unworthy principles in our church work. Fresh from fellowship with God, spiritual ideas and principles will hold a foremost place, and be treated as of capital importance. Pastors, deacons, and elders will not expect diplomatic ingenuity to do the work of spiritual feeling. Official adroitness will not be expected to bear the strain that can only be carried by an inward life. Ardour of holiness will be regarded as worth more than all imaginable fertility of resource and skill in management. The Kingdom of

God will be sought first, and always first sought along the lines of spiritual communion and endeavour.

O that each one of us may be drawn by the Spirit of God into such personal, close, and invigorating fellowship with Him, through Christ His Son, that as we go forth to our work we may be filled with His purity, peace, and power, and many of our fellows be brought to the knowledge of His loving will!

So will the "open" life bear witness to "the shut door."

JOHN CLIFFORD.

THE FUNCTION OF THE NOVELIST.

THE *raison d'être* of this article is the strong conviction that is forced upon one, that to read many modern novels is to become saddened and disgusted at the undercurrent of pessimism, the constant snap-shots at a hopeless philosophy, and the slipshod dealing with great problems which are so strongly marked. One instinctively asks, Has an author any right to do this thing? Is the novelist justified, whatever his creed may be, in using the novel as a vehicle for teaching, in an insidious and imperfect manner, such a message as is contained in some modern fiction? So I begin by making a clean breast of it all. I desire to give voice to a complaint. And this is my complaint: that it is difficult to pick up a modern novel which is not so full of references to broken hearts, and shattered hopes, and deceived faith, and spiteful destiny, and fatalistic providence, and an exploded Christianity, that one is driven irresistibly to the conclusion that either the world is a very bad place indeed to live in, and any attempt to improve it is futile; or the novelist is possessed of a decidedly lively liver, and that he writes in obedience only to its urgent call. A great many people accept the first horn of the dilemma, and on it impale their faith, their hope, their love. My claim is that the novelist is entirely overstepping the limits of his function when he uses his novel as the vehicle for insinuating a philosophy, especially a pessimistic philosophy, or for playing with questions of religious interest, questions of creed and criticism, which can be settled only by scholarship and study.

What is the novel for? Johnson defined it in his dictionary thus: "A smooth tale, generally of love." To this a goodly number of people would give assent. To them the novel is merely a piece of recreative reading—the main question is, "Does it amuse?" But there are others who do not ask to be amused; they crave for something to minister to their intellectual greatness. The novel must bring tons of grist to their mighty mill—that brain which is well nigh all of them. How refreshing to find that there is enough humanness in these magnificent creatures to allow the sack to be a novel. The truth lies in the mean between these extreme positions. The novel must do more than amuse, than help to pass a tedious hour, and raise a listless smile; but it must amuse, must interest, must comfort. It is not a cold appeal to the head alone, any more than it is a stimulus only to the risible faculties. It is an appeal to the whole nature of man.

The true conception of the function of the novel, and therefore of the novelist, is gained by viewing it from a different standpoint. Is not that function an artistic one? Novel writing is art; it is the reproduction of nature. He is the truest novelist who portrays human nature most powerfully and most accurately. If this is done, there is no fear lest the novel should fail of its lighter purpose—to interest, to amuse us. Says Mr. Hall Caine: "There is only one thing the public demands, and that is human nature"; and in the language of the advertisement it sees that it gets it. But something more is needed. That is not generally reckoned a novel which depicts isolated scenes from life. Such writers as J. M. Barrie, S. R. Crockett, and Ian Maclaren have introduced us again to a delightful form of literature—viz., the idylls—passing but piercing glimpses into the soul of a man or woman. The novel gives more than this. It attempts to describe the growth and development of a character; of several characters as they impinge against one another, and influence each other for good or evil. There must be a centre around which all must crystallise. There is a continuity in the novel which is lacking in the collection of sketches. This continuity is secured generally by the presence of what is called "motive." Motive is to the novel what the text is, or ought to be, to the sermon. Motive is generally present; not always. Shakespeare and Scott have been called the "great impartial artists," meaning

that they were unconscious of their aim in writing. Of Scott this is undoubtedly true. He does not work in his novels from the focal centre of an idea. And, as I would point to Sir Walter Scott as perhaps the greatest novelist we have known, it is clear at once that motive is not necessary to a novel—to the perfect sequence of development both in character and in scene. Indeed, is not this absence of motive in one sense a being true to nature? In the busy rush of human life we cannot find the idea developed as the novelist develops it. His "motive" is something artificial, something dragged in to give cohesion to the whole; and it may be that he is the greater artist who can secure the cohesion, and yet keep absolutely to depicting the scenes from life. Nevertheless, some commanding idea, marshalling the forces into serried ranks, there must be; and if the issue and interest of the story cannot do these with most writers, as with Dickens and Scott, then a motive must be chosen. All we ask is that it shall be sufficient, and shall be woven into the very web of the story; not obtruding itself in an emphatically expressed moral at the end of the chapter, but shining forth upon every page as the message which these pictures have to tell.

That is to say, whatever the idea chosen, it must be illustrated and developed in the scenes depicted, and not in the moralisings of the writer. Some authors are for ever obtruding themselves and their views, instead of concentrating their strength upon their art, which is the reproduction of life. They wish to proclaim a message. "In the heart of the speaker there is some kind of tidings burning till it be uttered." He attempts to utter it in the novel. But it often happens that he has not the skill to utter it in the situations he describes. He has to speak it in the sentences of moralising which he adds. These last are not human life, which is but added to fill up the gaps between the morals. Such a novel is not a true one. If the novel is a representation of human nature, a portrayal of certain facts, its lesson must be spelled in the representation, in the facts, and not in the marginal notes added by the editor. The danger is that the idea shall be dominant; that motive shall be master; that the imaginative or apologetic faculty shall lead the artistic captive, instead of being content to act as handmaids. If this is so, the scenes are made to

fit the idea ; the true position is that the idea should be illustrated in the scenes.

Given this command over motive, I believe that the public is ready to allow the novelist, in selecting his scenes and choosing his characters, the fullest freedom consistent with his task of representing human life. We make no claim that the novel should be all smiles and sugar candy. We do not want every course of true love to run smoothly ; that is not true to life. Obstacles will be found in the path of the adored Algernon and Gwendoline, and of the faithful Jim and Sarah Ann. Even though the obstacles be nothing more romantic than the shoe-leather of an angry papa, or the contents of a water jug amidst the dulcet notes of a serenade, or the death of the coster's donkey ; yet these are the specks of dust in the wheels which cause jarring, and help to produce the tragedies of courtship. Nor are we so ignorant of the realities of life as to ask that everybody shall "marry and live happily for ever afterwards." To represent that as the fact would be to betray a 'prentice hand—or, in plainer language, the hand of a bachelor or old maid. No, we ask for life, not a puppet show ; the sunshine and shadow, not *Aurora Borealis* illuminations ; and, therefore, the tragedies with the comedies ; the pathos with the humour ; the simple with the grand ; the sin with the purity ; the heroic of the attic with the heroic of the battle-field. Let there be no one-sided misrepresentation of our pilgrimage. It is not all a stately march with pageantry and poetry to make it romantic. It is much more often a weary toil, a humdrum round, a dropping out of the ranks by the wayside, when scarce one eye notes the gap. We do not simply allow the novelist to speak of these things. We ask him to help us to see what else would be noticed only by the all-seeing eye of God.

So, then, up to a certain point, which I shall indicate more clearly, I would grant unreservedly to the novelist the right to portray the whole round of human life ; and that because it is his function to reproduce this life. But, for the very same reason, I demand that the portrayal shall be in the pictures of the world, and not in the moralisings of the writer. The novelist has to portray a fact, not to proclaim a creed ; and though undoubtedly the fact points to a creed, the true artist will so paint his picture

that the lesson shall be apparent in his work, and not be all in the explanatory note which is laid upon the visitor's chair. The novelist must not be a partisan. He has neither to paint all life *couleur de rose*, nor to be always wearing his black cap. He is to reproduce human life, the life of the men and women of the world, with all its sin and sorrow, its gladness and sadness, its tragedy and comedy, its sublimity and loathsomeness, its fertility and barrenness. Of course, the novelist may level his spear against what he considers abuses; he may try to win favour for a cause; he may seek to teach a great lesson; but he must do it all by representing scenes from human life, and showing the facts in them, and not let these be the padding to fill up the time in the intervals of speech, the borrowed paragraphs to make the article interesting.

J. EDWARD ROBERTS.

(To be continued.)

NEW YEAR MESSAGES TO THE CHURCHES.

THE Editor of the *Christian World* newspaper, in anticipation of the commencement of the year 1897, carried out a somewhat novel but unquestionably wise and seasonable project. Impressed, as it would seem, with the idea that the Free Churches of our land need some amount of holy stimulus for the more effective prosecution of their mission, he addressed a kind of encyclical to a select number of our leaders, requesting from each of them a New Year message to the churches in general, such message to be adapted to the requirements commonly felt and acknowledged. As the result of this appeal we have in the *Christian World*, of January the 7th, nine closely printed columns of such messages, emanating from thirty-nine representatives of the Baptist, Bible Christian, Congregationalist, Free Methodist, New Connexion Methodist, Presbyterian, Primitive Methodist, and Wesleyan churches. In this representation some of the leading professors of the Free Church colleges are properly, if not necessarily, included. For, though the just and essential qualification of a minister of the Gospel is a heart renewed by the Holy Spirit, and aglow with love to Christ, and yearning for the spiritual welfare of those to whom he is called to minister, he needs, at the

same time, such a training for his work as is given by learned and godly men in colleges instituted for the purpose. It was therefore well and wisely considered that not only pastors of churches, but also the chief officials in the schools of the prophets, should be solicited to join in the concert of testimony.

Whether in this large combination of representatives there is not, after all, a manifest and regrettable omission is a matter for thoughtful and fitting inquiry. The membership of our churches includes a large number of educated and devout men who, in a professional sense, are neither pastors nor teachers. Not a few of them are praying, and waiting, and looking for brighter days and healthier Christian life, and larger ingatherings to the fold of Christ. Neither must we forget that in these communities the great majority are women. Amongst these are many who, in their own spheres, are faithfully toiling in the Gospel, and diffusing quietly and unceasingly some of the holiest, sweetest, and happiest influences of which any church, in our own day, can warrantably boast. From such as these some testimony, blended with those already published, could not be otherwise than acceptable and healthful. It may be that their thoughts and utterances are only kept in reserve, and are a pleasure in store.

With regard to the thirty-nine messages* now under consideration, it is due to say that, while, taken on the whole, there is nothing in them with which it would be possible to disagree, there is, nevertheless, much—very much—to disappoint. It would seem as if most of the writers had failed to apprehend the special object for which we may presume their united testimony had been confidently sought. Be this as it may, the effect of most of these messages, even at the best, can only be to leave us where we now are. Of course, if the life and teaching of all who publicly minister among us and if the entire membership of our churches were lifted up to the high level indicated in these deliverances, then might we speedily behold the Church clad in her beautiful garments, and hear the voice of thanksgiving in all our borders. But will these "thirty-nine articles," even when we have subscribed to them *ex animo*, effect this blissful result? Will these

* Other messages of considerable interest have since been added.—ED.

“forty stripes save one”—designed as they professedly are to rebuke our unbelief and slothfulness, and to bring us into needful and obligatory conformity with our holy profession—will they ensure that consummation so devoutly to be wished? Fain would we hope. We can only despair.

Many of the messages are like common feathers plucked from the backs and tails of common sermons, and from sermons vastly inferior to those which their authors generally preach to their ordinary congregations. To be where we now are is to be properly discontented. To be left where we are is doubly disappointing. We are longing, we are sighing, for spiritual health and for soul prosperity. That which was initiated to lead to our spiritual progress and general betterment inspires no warranted hope. God is the same. The Gospel is the same. All the influences of grace and the blessings of salvation are unchanged; and they are all-sufficient. What we need is some Moses to lead us in the wilderness of our difficulties and discouragements; and, after him, a Joshua, to conduct us into the promised land of prosperity and joy.

Our tone is not that of the gloomy pessimist. The Gospel, even when it testifies of spiritual defection, knows nothing of the pessimism that, like an owl, seeks darkness in the daytime, and flies out only under cover of night. Jesus, even when He wept over Jerusalem, foresaw a day when the bemoaned nation, enlightened, reclaimed, and evangelised, will say: “Blessed is he that cometh in the name of the Lord.” There is, however, an optimism against which it is no less fitting that we should intelligently protest. To hope for the transformation of the moral desert into the expanse of a blooming and fragrant rosary, while we are neglectful of such means and appliances as the Gospel directs and demands, is the sure way to obstruct the growth of holy beauty, and to blight even the desert itself into more cheerless desolation. There is hope for the Church. It shines over and around our Free Church life and labours. Free Churchism is New Testament Churchism. Those whom the Son of God makes free are free indeed. In the State-becrippled Church of our own land there are, we are happy to feel assured, multitudes who are born from above, and are numbered with the sanctified and saved. These,

though in the Church of the State, are manifestly not of it; and so long as they remain in it much of their spiritual enjoyment will be curtailed, and much of their power for holy service will be fettered. The Church of Christ is the free home of the spiritually free; and the hope of true prosperity is for the Free Churches, and for them alone. It is because we are thus hopeful, yea, even confident, that we require to betake ourselves to honest and prayerful introspection, and to put into active operation such means as may, and, with God's blessing, must, eventuate in greater purity, greater love, greater unity, greater happiness, and greater power in the service of the Lord.

The encyclical to which we have referred afforded a grand opportunity for the initiation of something seasonable, Scriptural, and effective. The messages will no doubt excite attention. They will, the more they are discussed, have some amount of practical effect. They nevertheless leave much to be desired, and that which possesses any true value is encumbered by what, to say the least, falls far short of what was required. When we have read and pondered the whole of the messages, we have to judge of their testimonies severally and apart. Preference with regard to any one or more of them must not be suspected of any, even the slightest, denominational leaning, and certainly not of any favouritism with regard to the person whose name is attached thereto. Every line and every word in this series of contributions is intelligently, honestly, and intensely Catholic. For this reason, if for no other, every writer is, in our regard, equal to every other, and every other equal to him. Lest this profession should in any way be discounted, we will, in referring to one or two of these messages claiming, as we think, more distinct notice, do so without coupling with such reference the names of the authors.

It was well and timely to anticipate the approaching assembly of the "National Council of Free Churches," to be held in London, and to draw special attention to the attitude of the Bishop-elect of London, and also that of certain others of the clergy with regard to that Council. The kindly spirit manifested by that distinguished prelate is a notable fact. We would gladly hope it is one of the signs of a brighter era for the religious life and activities of our land. If the act of the Editor of the *Christian World* had resulted

in nothing beyond the counsel and the caution contained in one of these messages, he deserves the thanks of the entire Christian community. The future relations of the Establishment and of the Free Churches will largely depend on the spirit and action of what will shortly become a memorable event. Intelligence, courtesy, forbearance, fidelity on every side and all round will be an essential demand. Even a slip in this direction or in that direction will magnify into more than an error. In our ordinary assemblies and social intercourse among our own friends such slips may receive but a slight notice, and pass into early forgetfulness. On this occasion the eyes of the entire country will be upon us, and the impressions upon memory will be deep and lasting. As regards ourselves, it is due to the Church of England, and due to ourselves, that we offend in nothing. If the Bishop and his friends expected our delegates and leaders to compromise a single *iota* of our Free Church principles, then it would be enlightened, and manly, and even obligatory to decline, with all respectfulness of spirit and demeanour, any hospitality, and any intercourse, public or private, when condimented with limitations so embarrassing to friendship, and so alien alike to the name and to the claims of common freedom. With regard, however, to the broad sincerity of the Bishop's proposal our leaders have not the shadow of a distrust, and on the part of our leaders neither the Bishop nor any of his friends have the slightest cause for alarm. Forbearance is a virtue in which the Free Churches have been so long and so rigorously trained, that it has become, with those who occupy positions of prominence, a kind of second nature, and will not fail them in time of need. Christian courtesy is with them a native disposition, and is sure to blend with their uncompromising fidelity to the fundamentals of ecclesiastical polity so plainly taught in the New Testament Scriptures—a fidelity which they feel to be necessary as their daily bread and precious as their very lives. With regard to them we have no fear. They will walk with straight feet. They will speak, as is their wont, with lips of truthfulness, wisdom, and charity. That some individual less conscious of the requirements of the occasion may possibly allow his lips to play truant from his understanding, unless previously and prudently put upon his guard, may be reasonably calculated. To such an

individual, if such there happen to be, the advice of Hamlet to the players will be both pertinent and opportune:—"Use all gently, for in the very torrent, tempest, and (as I may say) whirlwind of your passion, you must acquire and beget a temperance that may give it smoothness." Seeing, therefore, that the near conference must, in some degree, affect, in all its sections, the church-life of our land, the message dealing with this question has been well and timely given.

Among the rest there is one message which, in its vision of things as they are, and in its suggestiveness of what is essentially needed, has, more than any other, apprehended the Editor's apparent design, and has certainly met one or more of the chief requirements of the age. The limits of our paper unhappily forbid quotation, otherwise it would not be inappropriate to transcribe the message in its entirety. Like a signalman, sitting or standing at a point where, every day, hundreds of trains swiftly pass, the writer beholds with quivering anxiety the wild and noisy rush of moral, and social, and spiritual claims, all clamorously impatient to secure immediate and practical regard. With wondrous rapidity have these claims multiplied. The process of multiplication is still whirling on. That we are unable effectually to meet all these demands is proved by their urgent and unceasing importunity. Most of these claims are the very children born of Christian love and self-denying Christian enterprise. To let any of them utterly starve and die would mean nothing less than infanticide. What is to be done? How is it to be achieved? To these questions the message under consideration is a thoughtful, instructive, and gentle response, worthy of the consideration of us all. The horse-racer who would win the goal and secure the prize must not, at the same time, bestride a plurality of steeds. To do so would be to frustrate his aim and imperil his life. This illustration, though not pretending to sacredness or elegance, may indicate the character of the response with which we are now dealing. The economy suggested in this message is that of more and well-considered concentration in holy service. To attempt what we cannot possibly accomplish may testify to the best intentions, and betoken a plenitude of holy zeal, but because of the limitation of our powers it involves an unwise and, to a

great extent, a fruitless waste of time, strength, and money, and even of life itself. A time may come, doubtless it will come, when wise, holy, and active concentration has achieved what such concentration alone can achieve; the time will come when the same hand, prompted by a heart aflame with the love of Christ, may be warmly and effectively stretched out in aid of a combination of Christian claims; but the happy and longed-for season is not yet.

The Editor of the *Christian World* has initiated a much-needed concert of thought and testimony on matters of supreme and abiding importance. Though he has failed to elicit much that was required and much that he probably expected to procure, he has nevertheless done something to awaken public attention to the necessities of the hour. It may be that his effort will prepare the way for larger and more successful concerts, the result of which may be to correct some of the mistakes into which we have fallen, and to inaugurate a period of greater Christian unity, of brighter hope, and of such prosperity as shall gladden the entire Church, and diffuse blessing over the whole of Britain and to the very ends of the earth.

JOHN HANSON.

OUR DISTINCTIVE PRINCIPLE.

IN days when discussions on Reunion are rife, and when the Free Churches, at any rate, are drawing more closely together, and emphasising their points of agreement, with a view to more vigorous united action, it may to some minds seem ungracious to give a prominent place, even in a denominational magazine, to the discussion of our peculiar principle and practice as Baptists. It is thought in some quarters that the time for speaking of distinctions and divisions is at length past, and that the duty of the hour is to emphasise the common faith and the common experience. There is, however, a fallacy in the reasoning which leads to such a conclusion, which in the end will injure the cause it is designed to serve. We have no right to give to our distinctions a place to which they are not entitled, to allow them to obscure things of greater moment than themselves, or to cling to them in a narrow and Pharisaical spirit. It is, in our view,

an unchristian spirit which leads men to unchristianise those who differ from them. We are bound to hold the truth "in love," but bound to hold it, and to hold what we believe to be the truth, we assuredly are. It should be possible for us to do this without assuming airs of superiority, or standing aloof from brethren who are of a different mind from us in regard to matters which they and we alike admit to be determined by a higher law than our own wish or caprice, and which cannot fail to test our fidelity. Love and co-operation are possible even among men who do not in all things see eye to eye, and for our own part we are profoundly grateful that the unity of the churches is becoming more and more manifest, and that, though there is not as yet one fold, we can claim in different folds to be "one flock" under one Shepherd. And it is assuredly in this spirit that we write now.

It is generally understood that the principle which distinguishes us as Baptists from our brethren of other Evangelical churches relates in most cases mainly, and in one case—*i.e.*, in relation to our Congregational friends—exclusively, to the administration of Christian baptism. They hold that the rite may be administered by sprinkling or pouring. We contend, on the contrary, that it is, and according to the very signification of the word must be, immersion. They administer the rite to infants. We hold that it can be properly administered only on a profession—a credible profession—of repentance towards God and faith towards our Lord Jesus Christ. We have much in common with all Evangelical churches—with the Congregational, the Presbyterian, the Methodist, and the Episcopalian. We would even venture to suggest that the Roman Catholics, from whom we are most widely separated, and to whose sacerdotal claims our principles offer the most thoroughgoing and logical opposition—even the Roman Catholics and ourselves have momentous points in common. So far as the Free Churches of England are concerned, it would be quite possible for a stranger to enter one of our ordinary assemblies, and to take part in our worship, without being able to see in it any point of distinction from the worship of the Congregational, the Presbyterian, or the Methodist churches. There is no doubt a tone or spirit of religious life—an indefinable

ethos, to use a word which was much in vogue during the Tractarian controversy—in our various communities which is not the product of intellectual beliefs, or of a formulated creed or dogma. The Wesleyan *ethos*, resulting in a special form of character and experience, is not exactly the same as the Presbyterian or the Baptist *ethos*; but the difference is not entirely, perhaps not even mainly, doctrinal. The churches of the Congregational order are our nearest kin. Their principles as to the constitution, the membership, and the government of the church are identical with our own, and the differences between us are restricted to the question of baptism. It is, as every good Baptist will allow, no pleasure to us, but the reverse, to differ from men whom we profoundly esteem and love, and with whom we constantly have the happiness of working side by side. But our position is forced upon us by our reading of the New Testament, which we and they alike acknowledge to be our supreme and authoritative standard; by our sense of loyalty to truth, of fidelity to conscience, and of obedience to Jesus Christ. We have not taken our Baptist position with a light heart, in mere wantonness and self will; nor would we uphold it in a supercilious and uncharitable spirit; but because we believe that our refusal to take it would imperil interests greater and more sacred even than external unity—the interests of truth and righteousness.

Our distinctive principle has, indeed, been regarded by some as divisive, disintegrating, and essentially sectarian. Baptists are said to be the greatest difficulty in the way of Evangelical Free Church reunion. All distinctive principles are from their very nature divisive, and draw a line of demarcation between those who are distinguished by them and those who are not. But how far this is a just ground of censure “depends.” If, *e.g.*, our principle divides truth from falsehood, if it disintegrates a structure built upon error, if it affords an asylum for an undoubted ordinance of Christ which has been misunderstood and discarded, boycotted and driven out into the cold, does not the censure become a glory? We contend that our Baptist principle is not only not out of harmony with thoroughgoing Evangelicalism, but is its natural and necessary expression. It rests not upon conventional tradition and ecclesiastical usage, but is derived from the authoritative

source of all Christian institutions, the Word of God as set forth in Holy Scripture. And are we not continually taught that the Bible, and the Bible only, is the religion of Protestants? Our principle further upholds the supremacy of Jesus Christ, inasmuch as it gives to His command an authority which it allows to no other, and insists on obedience to His rule. It harmonises with the demand for a return to Christ, of which in the present day we hear so much, inasmuch as it takes us directly into His presence, and it is from His lips we receive the commission on which we act. It bids us tear away all disfigurements of the original authority, all veils and disguises, that the truth itself may be suffered to stand out in its simplicity and power. We are, indeed, often reminded that Christianity is a spiritual religion—a religion of pure thought, holy feeling, noble purpose—and not a religion of rites and ceremonies. This undoubtedly is so, and no one contends for the position more strenuously than we do, and yet He who founded this spiritual religion, and to whom it owes all its vitality, appointed the rite for whose purity we contend. He must have had a strong and overpowering reason for its appointment, and have discerned in it a capability of expressing, as we contend it does express, great spiritual truths which enter into the very texture of our holiest life, and are wrought into the warp and woof of Christian experience. And, strange as it may seem to those who have not deeply reflected on the matter, we hold that the due observance of this rite is the best safeguard of the spirituality of religion and of the church as its embodiment. Baptism, when administered to unconscious infants or to unbelievers, of whom it cannot be said, as the New Testament says of the baptized, that they are buried with Christ in baptism, and have risen with Him to newness of life, at least opens the door (though it is not in all cases, and among Evangelical Christians it is never, intended to do so) to the mischievous dogmas of baptismal regeneration and salvation by ritual. The church is, ideally, a society of believers, The rite of initiation or admission should, therefore, be administered only to believers, who constitute the church. Baptism, like the church, is for them and them only. As presented to us in the New Testament it emphasises the need of faith, an inward spiritual principle which it may express but cannot create, and

prevents the possibility of the supposition that rites can be of benefit to unspiritual men. On this ground we hold that it renders the highest service to religion as an inward spiritual power. This fact has been virtually admitted by men whose practice by no means coincides with our own. It is curious to observe how our position is elucidated and confirmed by Pædobaptist authorities, who have, indeed, furnished us with our most telling arguments, and done as much for us in the way of vindication as the stoutest partisan need desire. The strongest things in favour of our Baptist position have been said by men who were not Baptists, and from their writings we could easily erect an invulnerable defence.

It is many years since a distinguished minister of the Church of England wrote as follows :—“ Simple and unobtrusive as these two sacred ordinances appear in their original institution, they would, under any circumstances, have demanded a marked and reverent attention from their exclusive dignity as the appointments of our Lord. But the manner in which they have been dealt with by different generations in the Church, beginning with very early, though not the earliest, times ; the errors and superstitions which have been reared upon them, not wholly demolished and dissipated even in reformed churches ; the great influence for good or evil, with sound or unsound dogmatic teachings respecting them, and a consequent healthy or unhealthy use of them, has had on Christian communities and their several members, and the peculiar tenacity with which opinions of this nature seem to adhere to the minds of Christian men, have imparted a sad interest to the history of the two sacraments. And it is, therefore, all the more necessary to consider them with a careful and grave attention . . . to go boldly to the New Testament, to the practices and authority of the Apostles, and with a devout and determined spirit to inquire from them what the sacraments really are to us, and to bid all inferior teachings and authorities give way before their instructions as mist before the mid-day sun.” No Baptist could have used clearer, more incisive, or more appropriate, language than this, so accurately does it describe what we are attempting to do and why we feel bound to do it.

Nor is the danger of which it warns us imaginary or remote.

It is making rapid advances and threatens us from every side. The sacerdotal revival in the Church of England has affected the whole atmosphere of our ecclesiastical life, and makes the idea of a Papal recapture of England by no means so absurd as it was once deemed. Sacerdotalism and sacramentarianism stand or fall together. Priestly assumptions favour the dogma of baptismal regeneration, and that dogma in its turn does homage to the priesthood. The Catholic reaction has affected even the sturdy Protestantism of the Church of Scotland, a citadel in which, at one time, nothing sacerdotal, prelatial, or ceremonial could have found shelter. A society exists whose aim is virtually to do for the Church of Scotland what the Tractarians have done for the Church of England. Its members speak much of the validity of their orders, of the grace of baptism, and of the Eucharistic blessing. "Baptism," says one of them—Dr. Cooper, in a sermon on "One Baptism"—"is the basis of Christian instruction. . . . Baptism, or rather, to speak strictly, the gift of God—the high privileges and benefits by HIM conferred and sealed by baptism, supplies the ground on which alone an education truly Christian can be built. . . . There is a gift of God—a real gift which HE confers by Baptism, and this gift is nothing less than the engrafting of the person baptized into His Incarnate Son, our Lord Jesus Christ, the True Vine." And as if to remove all mistake as to the origin of his unscriptural and exaggerated belief, Dr. Cooper quotes from Dr. Pusey and Dr. Newman in confirmation of his position—"They (infants) have in them, of His gift in Baptism, the source of holiness, adoption, and the love of God: the indwelling of the Spirit. By Baptism they have put on Christ. They are temples of the Holy Ghost. . . . They are members of the Son of God. What more can anyone be?" We do not wonder that such superstitious and mischievous teaching as this should be keenly resented, and that one of the foremost Scotch theologians should declare that to make much of baptism is "to commence a retrograde movement and to set one's self to undo what St. Paul made it the task of his life to achieve." We only wish that Dr. Marcus Dods, when he wrote those wise and timely words, had had the courage to go a little further and had insisted, as the New Testament does, on the association of faith with baptism, and

thus have avoided all possibility of investing the rite with a mechanical charm and efficacy. At the Tricentenary of the Reformation in Scotland, no small stir was occasioned by a speech in which Dr. William Anderson, of Glasgow, charged "our reforming ancestors with importing from Rome into the Reformation not a little of the doctrine of the mysterious mystical power of the Sacraments as administered" by the Romish priesthood. He further stated that the Westminster Shorter Catechism distinctly taught baptismal regeneration, and that he had neither seen nor heard a satisfactory attempt to disprove the charge. A reply to this speech was made by the most learned and acute of Scotch theologians then living, Dr. William Cunningham, Principal of the New College, Edinburgh. But it was a curious and unexpected reply, and one which, to an abettor of infant baptism, should have been impossible. It was to the effect that according to the Shorter Catechism the ordinances are intended for believers, and believers only. This is the true principle of interpretation :

"It has always been a fundamental principle in the theology of Protestants that the Sacraments were instituted and intended for *believers*, and produce their appropriate beneficial effects only through the faith which must have previously existed, and which is expressed and exercised in the act of partaking in them. . . . The application of this principle of interpretation to the whole deliverances of the Westminster division upon the subject of the Sacraments introduces clearness and consistency into them all, whereas the disregard of it involves them in confusion, absurdity, and inconsistency." Dr. Cunningham further states: "There is a great difficulty felt *a difficulty which Scripture does not afford us adequate materials for removing* in laying down any distinct and definite doctrine as to the bearing and efficacy of baptism in the case of infants, to whom alone we ordinarily see it administered. . . . It is quite plain to anyone capable of reflecting upon the subject, that it is adult (we should say believer's) baptism *alone* which embodies and brings out the full idea of the ordinance, and should be regarded as the primary type of it, that from which mainly and principally we should form our conceptions of what baptism is and was intended to accomplish."

Here again the language is clear, consistent, and incisive, leading inevitably to the conclusion that infant baptism has no place in Scripture and ought therefore to have no place in the Christian Church. It fails to represent, and so far misrepresents, the teaching of the New Testament on the bearing, the meaning, and

the precise value of baptism. The disregard of the New Testament demand as to pre-existing and accompanying faith involves our Evangelical doctrines "in confusion, absurdity, and inconsistency." Do we as Baptists need any other justification for our position? If we do, we have it in the following paragraph from the same high authority :

"The notion of sacramental justification and regeneration, more or less distinctly developed, has always been, and still is, one of the most successful delusions which Satan employs for ruining men's souls, and that there is nothing of greater practical importance than to root out this notion from men's minds and to guard them against its ruinous influence. This can be done only by impressing on them right views of the sacramental principle, or the general doctrine of the Sacraments, and applying it fully both to Baptism and the Lord's Supper; and especially by bringing out the great truth that the Sacraments are intended for believers, that they can be lawfully and beneficially received only when faith has been already produced; that they imply or suppose the previous existence of the great fundamental blessings of remission and regeneration; while, at the same time, they do not simply as external or providential results afford any proof or evidence of the existence of these blessings, or of the existence of the faith with which it is invariably connected. These views go to the root of the matter, and if fully and faithfully applied would prevent the fearful mischief which cannot, we fear, be reached in any other way."

Let us for our own confirmation gratefully accept and faithfully apply these true and momentous words. They amply clear us from the charge of caprice and self-will, and of unnecessarily dividing the body of Christ. They show that our Baptist principle is neither a fad nor a crank. By its advocacy we are doing our best to "prevent a fearful mischief which cannot so effectually be reached in any other way."

AN OLD BAPTIST.

FOUND IN THE PEW.

No. I.—A LETTER.

DEAR DOORKEEPER,—If you are a deacon you will forgive me, I am sure, for not addressing you by that honourable title. I do not know whether you are or not. If you are I congratulate the church on the wisdom of its choice, and sincerely trust you are elected for life, and not on the "three years' system." I don't altogether object to that system. In many cases it works well both for the church and its officers. We have the system in the church to which I belong when I am at home—which is not often, for I am a traveller. My wife tells me that when election tim

comes round (some of the members call it the moulting season), the church always seems to get rather sickly and restless, and the singing never goes well again until it is all over. Men like you are not made for short-time service. Whether you are a deacon or not—and if you are not, you ought to be—I trust you, or someone like you, will always keep the door of this house of God, if it should ever be my good fortune to visit your city again.

I want to thank you first of all for your kindness to me during the last six weeks. You may have noticed—yea, I'm sure you have—that, although I am a stranger to your city and your country, I have not missed one Sunday service all the time I have been here. The fact is, I have not wanted to go anywhere else. You and the pastor may share the credit of my constancy between you if you like. Only let me say this, if the division does not turn out quite equal, after careful reckoning, *you* are to have the larger part; for if you hadn't been the sort of man you are, and hadn't treated me as you have done, I should not have paid twelve visits to your church in six weeks; no, not even if your minister had been twice as good a man and twenty times as good a preacher as he is. You may tell him that if you like, and, if I am not greatly mistaken in him, he will agree with me. From one or two things he has let slip in giving out the notices—as you call them—I have come to the conclusion that he values the doorkeeper's office as highly as I do, and cares quite as much for the stranger as you do.

There are one or two things I would uncommonly like to know before I go back home; but I hadn't the confidence to ask you personally, and even now I half hesitate to name them. However, if you don't like such questioning, you can put it aside; for I am not going to leave you my direction after the present week. I would fain ask you: How did you know I was a traveller, a complete stranger in England? What made you guess I came from Canada, and not from the States—I haven't any accent that I know of? Who told you I belonged to your own section of the Church? I don't wear glasses yet; the fact is, my wife won't let me; but how on earth did you come to know that a young-looking man like me preferred a large-type hymn-book? Who told you I was disappointed not to find a tune-book in the pew, and greatly preferred to sing from notes? I'm sure I said nothing to anyone about it, not even to myself in a whisper; and I don't really think I sang the tenor to that first tune ostentatiously; do you? It *was* good of you to bring me two tune-books, one of each notation, to select from; and both of them in such nice large print. I enjoyed the service as much again, I am sure.

And here let me tell you, my dear friend, that you are the first person in the world, of any account, who has ever encouraged me in my singing. It touched me deeply to think I should have had to come three thousand five hundred and forty odd miles to find my musical tastes and talents appreciated as I humbly think they ought to be. My wife always tells me I sing *too loud*. Our Tom says I'm always *flat*, especially on the upper notes (and this is awfully cruel, for there are no notes I enjoy more than these). And my oldest daughter, who is a "Soph" at one of our best colleges, will have it

that my *time* is bad, and that I don't read correctly, and never shall. But *you*, my dear sir, brought me a tune and anthem book, after once hearing my tenor in "Holy, Holy, Holy." You can't imagine how it went to my heart. I wished my wife and daughter had been there. As for Tom, I don't care about him in the matter. By the way, I hope I did not cause you to regret your kind attention when the next hymn was sung. I know I sang a little louder than usual, but really I could not help it. The tune is my special favourite, and, if you'll allow me to say so, there is no tune I sing as well as that. It was more than could be expected, you will admit, that, with such an opportunity, and your recent flattering attention setting me all aglow, I should not let go a little.

There's another matter I want to mention. You seemed to find out very soon, and how you did so I cannot for the life of me tell, that I hate a draught. I know I'm bald; I admit it frankly. But I did not put a handkerchief over my head, nor turn my coat collar up, nor twist myself round to see if your lobby door was shut. Yet you seemed to know that I was not exactly comfortable. It was very kind of you to put me in another pew on the second Sunday, and to give me a corner seat; and thanks, a thousand thanks, for not putting me in one of the seats right under the pulpit, whence I might have returned home to my hotel with a stiff neck and a bad temper, and a very imperfect idea of the personal appearance of the preacher, and a still more imperfect idea of the substance and drift and quality of the sermon. I am told that sermons, like other things in nature and grace, "follow the line of least resistance." and, for me, that line always seems to terminate in a corner pew.

No, my dear sir, you didn't speak too much, although I fancied from your manner once or twice that you were afraid you did. It was just right, sir; just the very thing to make me feel at home, and not enough to be effusive and sickly, and, and—well, tiresome. If you had said more, I should have felt your kindness and consideration less than I have done; and if you had said less, I should, perhaps, have thought you formal and cold. I soon came to feel sure that at every service I should neither be overlooked nor overburdened with attention. I had no occasion to say, as a lady visitor to our church is reported to have said some time ago, "It's a poor tale if one cannot go to church and worship God peaceably, without being bothered in this way." Her fault was not amiability, I admit; but if our doorkeeper in those days had a fault that was the right name for it. He is an "emeritus professor" now, poor fellow! and the new man belongs to another school of manners, the school to which you belong. That reminds me of a visit I once paid to a church in Toronto, of all places in the world! where the members were so outrageously kind and attentive I dared not go again. I was really afraid of the consequences if I went a second time. It was very naughty of me, I fear, but I could not help saying to myself when I got out of their reach, "Too fussy by half! Why, if I had been a reclaimed rat-catcher, or a reformed drunkard, or a converted boiler-maker, they could not have been more effervescent when I dropped into their midst. I don't like it, and I won't stand it. I'm a

decent member of a church and of society, and don't need to be picked up and looked after and petted in this way."

Well, sir, you did nothing of the kind. You hit the happy mean between too little and too much. As certain also of your own poets have said: "Fruit over-mellow does not please at all." And again,

"A little more, and how much it is!

A little less, and what worlds away!"

Will you allow me the pleasure of saying that if I were ever to come and settle down in your city I should become a member with you. I mean with *you*, personally. That would be the proximate cause—to use a phrase our preacher at home is rather fond of. The ultimate reason would, of course, lie further back in the region whence our doctrines come and our ordinances have their origin. But all that being taken for granted, I should decide on being a fellow-member with *you*; for a church in which you find a home would surely be a comfortable religious dwelling-place for me. I rejoice, however, in the fact that you and I are members of the one holy Catholic Church throughout all the world.

When you and I get to heaven, where there are no doors to keep, and no pews to be let, or paid for, or guarded, and no draughts to be avoided (oh, happy condition!), and no need of hymn or tune book any more, and where, as a singer, I fully expect to come by my own—spite of our Tom and my Sophister Sarah Ann—when you and I get to heaven, we'll talk a few things over, on which I should vastly like to hear the opinion of a sensible, kind-hearted, every-day, practical saint like you. Perhaps you do not relish being called a saint. Most genuine examples of that heavenly order of merit don't. But the Apostle Paul would have given you that title, and so will I. When you think of me, if you ever do so, after you arrive there and want to find me, look out in the neighbourhood of the open middle gate, "on the west." I will do the same by you, then we shall be pretty sure to meet.

Meanwhile I have a duty to discharge. At any rate I regard it in that light. I owe your church a debt which, in my opinion, cannot be paid in soft words or tender sentiments. These may be due, but something else is due also. Enclosed please find postal order for £ , which you will be good enough to place to the credit of your current expenses account. If you have a surplus at the end of the quarter you might expend this small amount on the purchase of large-type hymn-books for the use of visitors. If you will pardon me for saying so, I think they could do with a few more *in the gallery*.

Well, good-bye, my dear friend. I am more grateful than I can express for the religious nourishment and comfort I have received under your hospitable roof.

Please hand the enclosed letter to the deacons, and believe me to be, yours fraternally,

GEORGE ST. LAWRENCE.

N.B.—Thanks, once more, for my lost umbrella, returned to me this morning. I had no misgivings, let me say, as to the moral character of the friend who took it on Sunday last in mistake for his own, as that was slightly better than mine.—G. ST. L.

V. D. M.

SUNDAY MORNINGS WITH THE CHILDREN.

II.—MORE LESSONS FROM MY PEN.*

SOME months ago I gave two addresses—one on “A Lead Pencil” and the other on “Lessons from my Pen”—which I am glad to find a good many of you still remember. There are little boys who have not yet forgotten them, and older people who, as they assure me, rarely use a pen without thinking of something then said. “Can you talk to us about a pen again?” asked a little boy the other day, and I am going to act on the hint and give you “More Lessons from My Pen.”

As I told you before, I have for several years past used what is called a fountain pen; the Swan Fountain is its proper name, though what Swan means I do not know. It is certainly an ingenious contrivance. The stem, or holder, forms a barrel filled with ink. Inside the barrel there is a small tube, through which the ink reaches the pen, thus enabling us to write without having to dip into an inkstand. Writing is in this way made easier and pleasanter, and we can continue hour after hour, and, in some cases, day after day, without exhausting the ink. You must bear this in mind to see the full force of the lessons which I now go on to suggest.

I.—I find that *my pen writes best on certain kinds of paper*; on some it writes freely and clearly, on others it scarcely writes at all. You have all come across note-paper which is rough and unfinished; the surface is uneven, and there is a greasiness about it which prevents it from taking in the ink. Even when you have done your best, your writing seems blurred and blotted, instead of being bold and distinct. The fault in this case is not in the pen, but in the paper. Now, what is the lesson there?

Your parents, your minister, your teachers are endeavouring to write on your minds and hearts the truths of God's Word, to inscribe there the precepts of His law, to familiarise you with the exceeding great and precious promises. But the success or failure of their efforts will be determined, not simply by the clearness, the persuasiveness, and force with which they speak, but by the way in which you receive or resist what they say. If you are selfish, indulgent, prejudiced, or inattentive, you will be like rough and unpolished paper—the truth will not impress you; it will not get below the surface of your life and become a part of yourselves. The writing will be confused and indistinct, a number of unconnected marks rather than words and sentences of great meaning. If you are thoughtful and attentive, docile, eager to learn, honest and obedient, the writing will be plain and forcible, and you will become living epistles of Christ, and men will be able to read in your lives the message of His love and power. You have heard of boys climbing steep mountain sides where they might easily

* We have at the last moment to insert this address this month in the place of one which had been promised, but has not been sent, by another contributor. The other addresses referred to appeared in the BAPTIST MAGAZINE for May and September, 1896.—ED.

come to the edge of a precipice, or threading their way across wild, uncultivated moorland where there are bogs and quagmires. They have been warned not to go in certain directions, but to keep to well-known beaten tracks. That counsel will save them from danger if they give heed to it, but not if they despise it—they may take their own way and stumble into destruction unless some search party be sent out after them. Ah! how much depends on ourselves! In the parable of the sower we are taught the same lesson, for, as our Lord tells us, the same seed produces very different results simply because of the differences in the soil!

II.—*Different kinds of people, and the same people for different kinds of work, require different kinds of pens.* Some people like a broad point, others a very fine point. When writing has to be large and bold, as in important public documents, or capable of being seen at a distance, we must have a broad-pointed pen. When writing is small and we want to get as much of it as possible on a half-sheet of paper, we naturally prefer a fine point. There must be an adaptation here, as in all things. A carpenter requires a chisel for cutting some pieces of wood, whereas a knife would serve him better in other cases. We do not use a heavy hammer when we are driving tin-tacks into a small box or hanging pictures on a wall. In like manner, parents, preachers, and teachers must use different instruments or methods in fulfilling their work. There are wicked boys and men who can be reached only by bold, sharp rebuke; others who are acting ignorantly and thoughtlessly need words of firm but kindly warning. Shy and indifferent people must be encouraged. Those in sorrow, those who penitently mourn for their sin, must be comforted. Sternness and tenderness are each in its own place indispensable.

I have one pen which I keep for a particular purpose—the correction of what has been written. When, *e.g.*, I have finished the writing of a sermon or an address, I go over it carefully, making alterations, crossing out here, and making additions there. For this I use a very fine pen, as the corrections must be made in a very small hand. All corrections—especially corrections of other people—need to be effected with fineness and precision. It is a task which demands the utmost care. It is only with such care that we can give the finishing touches to our work. Another thing is worth noting in this connection. When the corrections have been made, and the manuscript, as finished, reads smoothly and without a mistake, the marks of the corrections remain, like old sins which have been forgiven and laid aside, but the memory of which remains. They are blotted out, but the marks are still there. The lives of many of us are sadly blotted. Let us be thankful that Jesus Christ makes all things new, and we—ay, even the worst of us—may become new creatures “in Him.”

III.—*A pen needs to be kept clean.* The fountain pen, having a gold nib, is not nearly so troublesome in this respect as the ordinary steel pen, which the ink corrodes, and for which it is necessary to keep a penwiper. But we cannot prevent accumulations of dust such as gather around the best

pen; or the pen may become entangled with almost invisible hairs, and, when this is so, the writing is thick and blotchy. A good writer must have a clean pen. A trifling flaw on the lens of a telescope will render it worthless. We often fail to acquire virtue and strength because there is some inner defilement, some secret sin hindering our thoroughness and preventing us from being true-hearted and whole-hearted. For the same reason we fail to influence others aright, and shall continue to fail unless we first cast the beam out of our own eye that we may pull the mote out of our brother's eye. Words which in themselves are wise and true are often rendered ineffective because of the insincerity or inconsistency of the teacher who utters them. "Be ye clean that bear the vessels of the Lord."

IV.—*A pen needs a constant supply of ink.* In the case of an ordinary pen this is very plain. You can write nothing unless you can dip it into an inkstand. And even the fountain pen has to be every now and then replenished. It is called a fountain pen, but it is not really such. Ink does not spring up in it spontaneously. It can give out only what has been poured into it, and this process has to be constantly repeated at intervals. The lesson of this is very plain. We, as teachers and workers, have nothing which we have not received, and we can, only keep up a full supply of wisdom, grace, and power when we seek it from the Giver of all good day by day. We cannot build up and perfect our own character, we cannot strengthen our own virtues, we cannot obey God's commandments for ourselves, writing them into the texture of our life, unless we ask God for the strength we need, and go to Him with open hearts and earnest desire. Still less can we, without this, influence others aright and make their lives a reflection of the beauty of the Lord. We often speak of a well-furnished mind, a mind enriched with the fruits of knowledge and culture, acquainted with all that is essential, wise and of sound judgment, able to advance from the known to the unknown, and to make new and difficult things clear by illustrations drawn from things old and well understood. Still more important is it to have a heart filled with the fulness of God. We are strong only as He makes us so. We can no more flourish apart from Him than the branch can bring forth grapes after it has been severed from the vine. "Without Me," Christ said, "ye can do nothing." In the spiritual world only they who have power with God can conquer man. Do you remember the wonderful scene in the interpreter's house in "The Pilgrim's Progress"—a fire burning against a wall, and one standing by it always, casting much water upon it to quench it, yet did the fire burn higher and higher? The fire is the work of grace in the heart; he that casts water upon it to extinguish it is the devil, but he does not succeed because behind the wall there is One with a vessel of oil in His hand, from which He continually but secretly casts into the fire, and this is Christ, who will not leave us to ourselves. "Without Me ye can do nothing." Yes; but "I can do all things through Christ who strengtheneth me."

JAMES STUART.

NOTES AND COMMENTS.

THE MANCHESTER PRESENTATION TO DR. MACLAREN.—The full-length portrait of Dr. Maclaren, painted by Sir George Reid, President of the Royal Scottish Academy, was on Friday, the 15th, presented to the Lord Mayor of Manchester, as the representative of the city, to be kept in the City Art Gallery. A replica of the portrait (also painted by Sir George Reid) is to be presented to the Church at Union Chapel. The chairman (Mr. W. J. Crossley) spoke of Dr. Maclaren's high scholarship and his marvellous power of getting round men's hearts. The Bishop of Manchester (Dr. Moorhouse), insisting on the supreme importance of character, claimed that Dr. Maclaren had, for the last thirty-eight years in that city, been inspired by the highest aim of the statesman in a practical, useful way :—

“Thirty years ago I was studying with great profit the published sermons of the gentleman whom we honour to-day ; and I will say this, that, in an age which had been charmed and inspired by the sermons of Newman and Robertson, of Brighton, there were no published discourses which for profundity of thought, logical arrangement, eloquence of appeal, and power over the human heart exceeded in merit those of Dr. Maclaren. But our friend is not only a preacher. We all know that he has been an expositor, and I think I may venture to say of the keen and powerful and lucid and practical explanations of God's Word that have proceeded from his pen, that they have laid upon all Evangelical Churches an obligation which they cheerfully and gladly recognise.” The Rev. S. A. Steinthal wrote concerning Dr. Maclaren :—

“We in Manchester know him and respect him not only for his pulpit work, but because of the service he has rendered to every good movement which aimed to raise the moral and spiritual condition of his fellow men. His kindly sympathy, his genial fellow-feeling, have endeared him to all who know him, and he holds, as the reward of long years of service, a position among Manchester's public men which it is not given to any one to share.”

THE REV. ARCHIBALD G. BROWN'S THIRTY YEARS' PASTORATE.—Mr. Brown's thirtieth anniversary, held on January 4th, was also the occasion of his retirement. He has done a great and noble work in East London, a work which no other man we know could have accomplished. We trust his retirement is only temporary. He needs rest, and prolonged rest. This he must have ; but we shall be deeply disappointed if rest should not also be restoration. Most heartily do we endorse the words of the address presented to Mr. Brown by his congregation :—“We sincerely sympathise with him in the experience he has passed through on account of domestic trials and his impaired state of health, and we lovingly urge upon him to take a long rest and change, in the hope that his health will be re-established, and suggest to him the desirability of then reconsidering his decision.”

PRESENTATION TO THE REV. JAMES THEW.—In commemoration of the twenty-fifth year of our friend's pastorate at Belvoir Street, Leicester, a meeting of a peculiarly gratifying character was held. Mr. Thew was presented with an illuminated address and a cheque for £254 7s. 6d. In the address, expressive of high appreciation, mention was made not only of Mr. Thew's great pulpit services, but of "his most helpful work in the classes originated and conducted by him for the benefit of the young men and the young women of the congregation, and of the teachers of the Sunday-school." The fervent hope is also expressed—and in that hope all our readers will heartily share—that Mr. Thew may long be spared to continue his ministry in Leicester. None of those who heard Mr. Thew's sermon in Broadmead Chapel at the last Autumnal Session of our Union will ever forget it. Many of them will be disappointed if his voice is not, before long, again heard at one or other of our great assemblies.

THE LATE MR. JOSEPH B. MEAD.—It is with deep regret that we have to record the death of our friend, Mr. J. B. Mead, of Brockley, which took place on Sunday, January 3rd. For many months past Mr. Mead, who was in his sixty-fourth year, had been laid aside by a serious illness, from which there was no hope of his recovery, though the end came sooner than was anticipated. Mr. Mead was a man of strong and cheerful faith. His bright and sunny character, his large-hearted generosity, his ever-ready helpfulness, his practical business powers, and his unwearied energy, made him an almost ideal deacon and church member. As Treasurer and Musical Editor of the Psalms and Hymns Trust, and Treasurer of the Baptist Building Fund, as a member of the Committee of our Foreign Missionary Society, and of various other institutions, and, perhaps, above all in connection with the London Baptist Association, he made the denomination at large his debtor. His liberality was many-sided, continuous, and abounding. He was one of those who, some years ago, in the interests of the denomination, purchased the BAPTIST MAGAZINE, from a conviction that its work is still needed and ought to be continued and extended. To the Editor he has ever been a wise counsellor and a sympathetic friend. We greatly regret that it was impossible to secure his portrait while he was with us. His modesty was such that he would never allow himself to comply with the Editor's strong and frequently expressed wish in this respect. To his family, as also to the Rev. J. Lewis and the church at New Cross, we tender our sincerest sympathy.

THE BAPTIST HAND-BOOK FOR 1897, with its list of ministers, statistics of churches, report of the proceedings of Assembly, and of the President's inaugural and autumnal addresses, its detailed account of the various departments of the Baptist Union, list of the Council and committees of our colleges and other institutions, is indispensable to every Baptist. Dr. Booth has expended upon it immense pains and has brought it as near perfection as possible. The returns for Great Britain and Ireland give a total of 3,822 chapels, while the

church membership is given at 360,112, as against 353,967 last year, a net increase of 6,045. The Sunday-schools report an increase of 242 teachers and 5,588 scholars, the totals being 50,721 teachers and 519,226 scholars. In addition to those engaged in professorial and secretarial work, there are 1,955 ministers holding pastorates and 4,838 local preachers; while in the foreign field 142 are engaged under the auspices of the Baptist Missionary Society. The sum of £76,897 has been this year expended in new buildings, and £27,315 in enlargements and improvements. A further sum of £63,340 has been devoted to the liquidation of chapel debts. The statistics for the whole world give 50,978 churches, 33,256 pastors and missionaries, 4,705,953 members, and 2,251,022 Sunday scholars. Six years ago the churches numbered 42,650, and their membership 3,786,603.

THE NEW ARCHBISHOP OF CANTERBURY.—There has been very much connected with the election and enthronement of Dr. Temple which is not only antiquated, but non-apostolic, non-Christian, and even "farcical." The Rev. S. D. Brownjohn, in objecting to the confirmation of the election, was perfectly within his rights, and ought to have been heard. Mr. Greenwood's protest at the enthronement service in Canterbury Cathedral was ill-judged and mis-timed, and should have been made earlier or not at all. This we believe Mr. Greenwood, who acted under a misapprehension, admits. It is unfortunately true that the *Congé d'élire* and the proceedings which follow at a later stage are hollow and unreal, and imply that the Church (as distinct from the State) chooses her own bishops. But there is a time for everything. The Church, as many of its wisest sons admit, has really no "leave to elect." It is high time the law was altered, and the recurrence of such *fascoes* rendered impossible. Whether this can be done apart from Disestablishment is doubtful. It is pleasing to think of Dr. Temple's repetition of the remark he heard from his predecessor, Dr. Tait, "Let us claim for ourselves not the honours, but the labours of the Apostles." The new Archbishop is, at any rate, an indefatigable worker. We note also with pleasure that the Free Church ministers of Canterbury have offered to Dr. Temple their cordial congratulations on his elevation to the Primatial See, and, in his reply, he "prays earnestly that our Heavenly Father may pour upon them the abundance of His blessing and make them a blessing to others."

ECCLESIASTICAL COURTESIES.—The action of the Bishop of Rochester in offering and asking for hospitality to the members of the forthcoming Free Church Council is in every view gratifying, and will tend towards the establishment of happier relations between "Churchmen and Dissenters." Our contemporary, the *Guardian*—always fair, frank, and honourable—urges personal knowledge of each other as the first step towards reunion. Seeing more of each other, we should, it thinks, in the long run come to think better of each other. We thoroughly believe this. There are differences—grave and possibly irreconcilable differences—between us, and neither on one side nor the other can

disloyalty to principle be contemplated ; but such intercourse as the *Guardian* happily suggests would clear away many misconceptions (especially as to character and motive), bring out unsuspected points of agreement, and promote such kindly fellowship and mutual esteem as ought to prevail among all sincere and faithful servants of the one Lord. A great step has already been taken towards this desirable end.

THE SUNDAY NEWSPAPER AND ITS EVIL RESULTS.—On this question discussions continue both in Great Britain and America. No wiser words have been spoken than those of Dr. Storrs in his review of the last fifty years:—"Nor is it an innovation of altogether happy augury that the Sunday newspaper, which came in with the War, and which apparently has come to stay, now makes itself at home in multitudes of households into which, till a quarter of a century ago, it never had entered. In many instances, no doubt, this is the best, as it is commonly the largest, of the paper's weekly issues ; while in other cases its prevalent moral tone is simply detestable. But, at the best, it preoccupies with politics, with reports of the markets, with domestic news, foreign news, sporting news, incidents of Society, of adventure or of crime, or with exciting fictitious tales, the minds which the Gospel is afterward to address; and the lovely and stately themes exhibited in the Church are quite outside of, if they are not directly antagonised by, the influence which pulsates through such a paper. So, as I think, the level of spiritual feeling in the Church tends constantly to be lowered ; and so, certainly, the chasm widens all the time between those who are drawn to the Church and its worship and those who find in the Lord's-day only an ample attractive opportunity for personal recreation, in their own homes, in parks and pleasure-grounds, or in the fascinating bicycle-wheeling on the Boulevard. A Sunday morning bath in the world's business, politics, blood, and fun can hardly be the best preparation for the high thought, holy aspiration, and consecrated purpose of which the day to men should be full."

ARE WE ON THE EVE OF A REVIVAL?—Many of our most prominent leaders think so. They are wearied of critical discussions and of the mere uprooting of error. They see plainly that we must build up as well as destroy, and take a stronger, more positive, and more aggressive line than we have been doing. Mere intellectualism cannot save men. There are other needs to be met than those of the doubter and student. Vigorous evangelism is imperatively and everywhere demanded. The low tone of our average Christian life, and the slight impression which the Church is making on the world, the paucity of conversions and the contentedness of Christian people notwithstanding, cry out for a quickened, a deepened, and a thoroughly invigorated life. Mr. Moody's recent remark that if he could get hold of the Christians of New York he could accomplish far more than he could by any "mission to sinners," is lamentably true and full of deep significance. Ministers and church members

alike need to pray, "Quicken us, O Lord!" Improvement must begin in "the house of God." We must betake ourselves more earnestly to prayer, and then more earnestly work in the strength derived through prayer. In God we have a source of continuous and inexhaustible power; we must place ourselves in touch with Him, and see to it that by no indifference, no sin, and no self-willed schemes of our own, we frustrate the workings of His power within and around us. We may have a revival if we will.

THE OUTLOOK AT HOME AND ABROAD.—Public affairs are at the present moment of absorbing interest, but our space forbids lengthened reference to them.—There is at last a glimmering of hope for *Armenia*, and unless Lord Salisbury means to "eat his own words," the Great Assassin will be compelled to cease from his evil courses. The exact position is not so clear as we could desire, but the day is surely dawning.—The most gratifying feature in the political situation is the *Treaty with the United States for General Arbitration*. It will not of itself accomplish everything, but the prevalence of the spirit which has led to it will not only be "an invaluable defence for the Government against the Jingoës," but will render war more and more unlikely and impossible. The treaty calls for earnest and devout thankfulness.—The *South African Troubles* are not yet ended. There is unsettledness in Bechuanaland and Basutoland, but the outbreaks are not likely to prove so serious as was at first feared.—The Education Bill to be introduced during the present Session is a *Bill for Aiding Voluntary Schools*. That, rather than a Bill for promoting primary education, is its true character. The Clerical party are by no means agreed among themselves, and we certainly cannot pretend to regret the differences between the Government and their Romanist and Sacerdotal supporters.—The correspondence between the Bishop of Chester and Cardinal Vaughan is ominous.—The *Indian Famine Relief Fund*, inaugurated in London under the auspices of the Lord Mayor, reaches at the time of our going to press somewhat over £130,000. All the principal Missionary Societies are aiding in this urgent and beneficent work, our own among them. Friends may be assured that money sent to Mr. Baynes will be wisely distributed, and we trust that to the appeal of the Committee there will be an exceptionally generous response.

OBITUARY.—DR. HERBER EVANS.—Our readers will share the widespread sorrow excited by the death of Dr. Herber Evans, Principal of Bangor Congregational College, and the foremost pulpit orator of Wales, whose presence has for so many years been as welcome in England and the Metropolis as in the Principality. Dr. Evans was a preacher of great natural eloquence, of conspicuous spiritual power, and of unflinching humour. Nor was he lacking in pathos. In fact, he seemed to have every necessary qualification for successful preaching. It is to be regretted that so few of his sermons have been translated and published in English. One of the few, it may be worth while to mention, which the writer of this note heard Dr. Evans preach many years

ago, is to be found in the first series of the Rev. David Davies's "Echoes from the Welsh Hills."—We also note the death of the Senior Welsh Bishop, Dr. BASIL JONES, of St. David's, who passed away on the 14th inst. He was for the most part a fair-minded man, who avoided "the falsehood of extremes," and admitted the existence of much that was good in the policy of his ecclesiastical opponents. He could scarcely be regarded as a great or distinguished prelate. His attitude towards Welsh nationalism was avowedly hostile. To him Wales was merely a geographical expression.

REVIEWS.

OUR DEAR HOME LIFE. Homely Talks on Courtship, Marriage, and Family Life. By Rev. J. G. Greenhough, M.A. James Nisbet & Co. 1s. 6d.

As the sermons we recently reviewed were preached, so these papers were written, during the year of Mr. Greenhough's presidency of the Baptist Union. Bright, genial, and sensible papers they are, full of kindly feeling, keen discrimination, judicious advice, and strong religious principle, with a strong dash of humour. It would be a real kindness to put the book into the hands of all our young men and women, and not a few of their elders. The chapter on Ministers' Wives will be read with special interest.

THE CLUE TO THE AGES. Part I.—Creation by Principle. By Ernest Judson Page. Baptist Tract and Book Society, 16, Gray's Inn Road. 7s. 6d.

"THE reading of some recent works in which the Evolutionary Hypothesis has been boldly and logically applied to the problems of the higher reaches of human life has led me to the absolute rejection of the Hypothesis as a sufficient explanation of the various facts and laws of development which it has been the singular glory of the passing generation to establish: of the history of man as known to us, and of the marvellous progress the human race is making to-day. In this work I propound an alternative theory which seems to me a wider and truer generalisation than that which, should it come to be accepted, it will supersede." Such is Mr. Page's statement of the purpose of his book, and there are few of our readers who will not heartily sympathise with it. Evolution is but a hypothesis at the best, and even if it were more its sphere is much more limited than many of those who use so glibly the word imagine. It has neither the magical nor the resistless power often ascribed to it. There is a deeper and more fundamental word—Evolution does not touch the question of origin, and *Creation* is greater than *Evolution*. A theory which looks simply to the material conditions of existence "as necessitating, by their pressure, progress in the development of organisms," and leaving no room for intelligent and purposive guidance, is utterly and absurdly inadequate. The failure of the Evolutionary Hypothesis, when it is regarded as the one and all sufficient solution of the problem of life, is here demonstrated with a force and

conclusiveness which leave nothing to be desired. It is, at most, a mode of God's work, a mode and not *the* mode, for there are phenomena which demand for their explanation special interventions or interferences of a Power which is outside and beyond Nature. Mr. Page has read extensively, and gathered his illustrative facts from many sources. He writes with decided vigour, and whether all his illustrations are strictly relevant or not his main position is firmly established. We commend the book with the greater pleasure because it has been written by one of our younger ministers, who thus shows himself to be at once fully conversant with the most advanced science of the age, and no less fully enthusiastic for the defence of the Gospel.

LIFE AFTER DEATH, and the Future of the Kingdom of God. By Bishop Lars Nielson Dahle, Knight of St. Olaf. Translated from the Norse by the Rev. John Beveridge, M.A., B.D. T. & T. Clark. 10s. 6d.

IF Bishop Dahle's treatise does not rank so high as Dr. Salmond's *magnum opus* (its scope being somewhat different), it has an interest of its own, as the first theological work of first-class importance translated from the Norse. The author is a man of attractive personality, who has had an honourable and distinguished career. Born in 1843 of peasant parents, he became a missionary in Madagascar in 1870, and Bishop of his church there in 1877. He assisted in the translation of the Scriptures into Malagasy, and has written many learned works. In recognition of his services to missionary enterprise and literature, King Oscar bestowed upon him the high dignity of the Order of St. Olaf. Compelled by ill-health to return to his native land, he is now at work as an able, eloquent, and energetic preacher, gathering wherever he appears great crowds. The qualities which give charm to his preaching prevent this book from becoming, notwithstanding the difficulty of its theme, dry or uninteresting. The translation is easy, flowing, and graceful. The work is divided into three parts, the first dealing with the future of the individual, the second with that of God's Kingdom on earth, and the last with the End. All eschatological problems are luminously discussed in the light of the Divine Revelation. The Bishop's position is, speaking generally, that of evangelical orthodoxy, modified by certain ultra Lutheran tendencies, and a tone of tacit sacramentarianism. The book is learned and courageous, except where too much weight is allowed to certain ecclesiastical dogmas. If Bishop Dahle trusts "the larger hope" it is very faintly indeed. He does not absolutely exclude it, especially in relation to those whose opportunities of salvation in this life have been limited, but he has no sympathy with the usual *a priori* arguments or with such as rest on a necessity of which there is no indication in Scripture. Messrs. Clark have made English readers their debtors by placing within their reach a work which is at once so scholarly in method, so generally fearless in spirit and so evangelical in doctrine. It is a work which no one interested in its great theme can afford to neglect.

THE HEBREW MONARCHY. A Commentary. With a Harmony of the Parallel Texts, and Extracts from the Prophetical Books. Edited, with an Introduction, by R. Payne Smith, D.D., late Dean of Canterbury. By Andrew Wood, M.A., Trinity College, Cambridge, Rector of Great Ponton, Lincolnshire, Diocesan Inspector of Schools. London: Eyre & Spottiswoode. £1 1s.

THE late Dean of Canterbury opens his introduction by claiming, and justly claiming, that "the object of this important Commentary is unique. It is to exhibit the History of the Hebrew Monarchy in a connected narrative, with everything necessary for its elucidation." The period covered by it extends from the election of Saul (and the reasons which led to it) to the return from the Captivity. The events recorded by more than one writer in the Bible are placed before us in the words of each, side by side, so that we can see at a glance their resemblances and divergences. Furthermore, the Psalms and Prophecies which are contemporaneous with the events recorded, or were written to celebrate them, are brought into juxtaposition with the history. It is, indeed, marvellous how history, prophecy, and psalm interpret and illustrate each other, and how history is in this way raised to a higher level. Readers of the late Dean Stanley's "Lectures on the Jewish Church" will remember with what charm and freshness the old narratives are invested simply by this means. Mr. Wood's Commentary is full and concise. The notes, which touch on almost every verse, embody an immense amount of information, philological, geographical, and archæological, the result of wide research and backed by the latest authorities. Additional notes on points of special interest are given in appendices, and there are also full indices—one to the text, a second to the parallel passages, and a third to the notes. Dr. Payne Smith's Introduction forms a good *résumé* of the history of the Monarchy, and contains admirable appreciations of its leading figures. Thus of David he says: "Chequered as was his moral character, there can be no doubt of the greatness of his genius both as warrior and statesman. His piety was sincere, his generosity noble, but withal he was a libertine. Yet, strong in his passions, he was strong also in his virtues and richly endowed with great mental gifts." "It was David who raised (the Israelites) from their low state, who welded them into an organic whole, who gave them imperial thoughts, and made them such as they have ever shown themselves thenceforward in history, a heroic people." "David wrought a change in the national worship perhaps more important than his choice of Jerusalem to be the capital and the placing of the Ark on the holy hill of Zion. . . . It was David who first made psalmody a regular part of the public worship of the nation, and installed it in the sanctuary itself. . . . All Christendom has reaped the benefit of David's acts. . . . God seems in these days to have poured out again upon His Church the spirit of psalmody. Hymns are written of exquisite beauty and fervent devotion; but the Psalms still form our best book of praise. It is no small matter that, in such rough and untutored times, hymns should have been written which hold

their rank even when placed side by side with the most spiritual songs of Christian times. But if we compare Hebrew poetry with the poetry of Greece and Rome we cannot but be impressed with its pure holiness, contrasting so strongly with the wantonness of classic song. For not at one period only, but throughout a long succession of ages, it was the glory of God which inspired the poetic fervour of the Hebrew race. We cannot understand what the nation was except by studying the Psalms, and one great use of this Commentary is that it combines the Psalms with the narrative, and constantly they throw light on one another, and the Psalms are found to fit admirably into the place assigned to them, and to give the key for the explanation of the historic facts." This tribute to the value of Mr. Wood's work is well deserved.

BRYAN ROE: A Soldier of the Cross. *Missionary Travels and Adventure in West Central Africa.* By Rev. C. R. Johnson. With an Introduction by Rev. Marshall Hartley. London: C. H. Kelly. 2s. 6d.

EARLY in 1896 the Wesleyan Missionary Society suffered two severe losses in the death of Romilly Ingram, in India, and of Bryan Roe, who was on his way home from Africa. The former of these was, when a lad, well known to the writer of this notice, who anticipated for him, as did all his friends, an exceptionally brilliant career. We were looking forward with pleasure to meeting the latter on his return home, and had heard of him so frequently from his brother, the Rev. Harvey Roe, that we seemed already to know him. It is well that a memoir of such a man should be published. He came of a family which gave four of its sons to the service of Christ in the ministry—vigorous, earnest, and devoted men, of untiring energy and unfailing resource. Bryan was of the youngest of the three, and had lavished on him the affection of the whole family. At Richmond College he proved a diligent student, and, when appointed to Africa, he displayed the same spirit as has flung such a halo of glory over our own Congo Mission. At Lagos, Abeokuta, Popo, Ijebu, Yoruba, &c., he was an indefatigable labourer. His account of the native character and habits, its superstitions, charms, and fetiches, of the curse of slavery, &c., is vivid and often humorous, showing that missionaries are by no means the dull and sombre men they are in some quarters supposed to be. The story of his death is very touching, and bears in several respects a singular resemblance to that of our own beloved Sidney Webb. It is well to acquaint ourselves with the men of other societies and their work, and on that ground, as well as on the ground of its many intrinsic merits, we cordially commend this latest missionary biography.

THE LADY ECCLESIA. *An Autobiography.* By George Matheson, M.A., D.D., &c. Hodder & Stoughton. 6s.

It is a difficult thing to manage an allegory effectively, and it would be impossible to affirm that Dr. Matheson has achieved a success at all approaching that of John Bunyan. But he has unquestionably given us an interesting and

valuable book, full of wise teachings and healthful suggestions. "Ecclesia" is the inner life of Christianity; Hellenic, Greek culture; the Lord of Palatine, the Roman emperor; Caiaphas, the Jewish priesthood; the Son of the Star, Antichrist. The story (which in a very delightful manner sets forth the origin and progress of Christianity) abounds in striking incidents, and is frequently lighted up by passages of robust eloquence and exquisite imaginative power; and though the personages are not always so lifelike as we could have wished, it is impossible to read the book without feeling its strong charm and being better equipped to serve the "Ecclesia" of our own day.

THE SCOTTISH CHURCH IN CHRISTENDOM. Being the Baird Lecture for 1895.
By Henry Cowan, D.D. London: A. & C. Black. 3s. 6d.

WE have always advocated the duty of members of Christian churches becoming acquainted with each other's principles and work, and on this ground we commend these sober and learned lectures on the Church of Scotland in its various branches at home and abroad. They are interesting and valuable alike from a historical, doctrinal, and missionary standpoint, though necessarily somewhat general, as the ground they cover is very wide. In the course of the present year we shall probably refer at length to the missionary influence of the Scottish Church, touched upon very succinctly in these pages. Professor Cowan has done well to bring into prominence the influence of John Knox on the English Reformation, and to point out that he was one of the founders of Puritanism.

CHAPTERS FROM A LIFE. By Elizabeth Stuart Phelps. London: James Clarke & Co. 5s.

FEW more welcome books have come to us from across the sea than this delightful autobiography. Readers of Mrs. Phelps' "Gates Ajar" are numbered by thousands on each side of the Atlantic, and they will turn with interest to the chapters in which she relates the origin of that work and the incidents attending its publication. Her reminiscences of Mrs. Beecher Stowe, Longfellow, Whittier, Oliver Wendell Holmes, Phillips Brooks, and other well-known American leaders, render this volume more than ordinarily interesting and attractive, and make it a rich treasure-house.

THE LITTLE LARRIKIN. By Ethel Turner. With Illustrations by A. J. Johnson. Ward, Lock, & Co. 3s. 6d.

MISS ETHEL TURNER won the gratitude of multitude of readers by her exquisite "Story of a Baby." "The Little Larrikin" (larrikin meaning one who just larks about) is a longer story, with a more complex network of incident and larger scope for its development, but it is every whit as dainty, as humorous, and as healthy. "Lol" is a character worth knowing, notwithstanding his mischievous frolics and tantalising antics, and, all unconsciously to himself, he does for others a good stroke of work, in what way we must leave our readers to discover for themselves. This bright, breezy book is sure to be relished by "the young folks of all ages."

SPINDLES AND OARS. By Annie E. Holdsworth. Ward, Lock, and Co. 3s. 6d. Miss Holdsworth has essayed a bold task, for her book will inevitably be brought into comparison with the "Auld Licht Idylls" and "Beside the Bonnie Briar Bush." One thing she has indisputably proved, and that is that the kailyaird is not yet exhausted. The stories which centre around the "Totum Kirkie of Skyrle" (the Wesleyan Chapel) are not unworthy of the genius of Barrie or Ian Maclaren. The Rev. Mr. Grahame and his daughter Isobel are charmingly sketched. "Our Doctor," who on a wild night forms a lifeboat crew and braves the raging sea, is a hero. The fisher-folk, with their canny ways, their loves and hates, their sins, and sorrows, and jealousies, are cleverly and sympathetically drawn, and there are many pictures which will live in the memory. Skyrle is a seafaring town on the coast of Forfarshire, in sight of the Bell Rock, and not far, we imagine, from Arbroath.

MR. ELLIOT STOCK sends a new edition of HOW TO MEET THE DIFFICULTIES OF THE BIBLE, a Handbook of Solutions of Perplexing Things in Sacred Scriptures. The difficulties are those relating to matters of science, religion, and theology, and the usages of language. The solutions are, as a rule, sensible and conclusive, and the work is of real value.—THE PASSING THOUGHTS OF A RAMBLING PHILOSOPHER, by Alfred T. Story, will doubtless be widely read. It is a capital book for a spare hour.—THE APOCATASTASIS, or Restitution of All Things, by S. W. Koelle, Dr. Ph., is an argument able and trenchant, and reverently conducted, though not to our thinking conclusive, in favour of the belief in ultimate eradication of all evil from the universe.—IN A CONSIDERATION OF THE ABODE OF DEPARTED SAINTS, Mr. Bernard Piffard contends that the word heaven (*ouranos*) as the abode of God is not the *habitat* of the redeemed. The *ouranoi* or heavens have a different signification, while the *epouranioi* denote a spiritual borderland of heaven, an outlying district of the Kingdom, the state in which the Church now exists. The reasoning is clear and ingenious, but we are not sure that it will prove convincing.—CARDINAL MANNING: As Presented in His Own Letters and Notes, by Stanley Roamer (5s.), is a thorough-going, trenchant and conclusive examination of the letters of the Cardinal-Archbishop as given in Mr. Purcell's Biography, exposing his lack of straightforwardness, his double dealing, his subtle and selfish intrigues for his own advancement—especially for the Archbishopric of Westminster, and for securing in the notorious Vatican Council the decree of the Pope's Infallibility. It is in every view a pitiable story. Mr. Roamer has rendered good service to the interests of Protestantism by unravelling it.—TALES OF BLACK COUNTRY LIFE, by David Hobbs. Apart from the fact that we are being deluged with Scotch tales, there is no reason why this volume should not receive a welcome. It has a sphere of its own—the Black Country of Scotland—and its characters are no reproductions of either Barrie's or Crockett's or Ian Maclaren's. They have neither the fineness of touch nor the exquisite pathos of "Beside the Bonnie Briar Bush," but they have decided merits of their own.—GWEN AND GWLADYS, by W. Rees,

D.D., translated from the Welsh by W. Rees Evans (6s.), is aptly described as "a charming story of old Welsh village life," which is portrayed with great skill. The character sketches are clever, and the mingling of humour and pathos, of tenderness and satire, imparts to the story an unflinching power of fascination. It brings before us, in the supposed narrative of the old Welsh tailor, a vanished world, a world in which there were no railways, and where manufactories had not destroyed so much of the natural beauty of the land.

THE Christian Commonwealth Co. have issued a cheap edition of the PEOPLE'S BIBLE HISTORY, edited by the Rev. Geo. C. Lorimer, LL.D., with an Introduction by the Right Hon. W. E. Gladstone. The prices vary from one to two guineas. We are unable to indicate more than this fact in our present number, and to express our delight that one of the most valuable books of the age should be brought within the reach of the general public. The same company issues MESSAGES OF TO-DAY TO THE MEN OF TO-MORROW, by Rev. G. C. Lorimer, D.D., of which it may be affirmed that no finer book for young men has ever appeared. It is full of life and fire, and is written so as to compel attention and stimulate to the manliest and worthiest life, whether in the intellectual, social, or religious spheres. It is published at 5s.

MR. GEORGE ALLEN, 156, Charing Cross Road, has forwarded the fourth and concluding volume of the new edition of FORS CLAVIGERA, by John Ruskin, D.C.L., LL.D., containing Letters LXXIII.—XCVI. (6s.). To criticise these racy and vigorous letters is almost as superfluous as it would be to praise them. We have before expressed our conviction that they contain some of the most eloquent and effective of Mr. Ruskin's writings on ethical, social, and religious themes, and that no sensible teacher should fail to read, mark, learn, and inwardly digest them. If preachers wish to see how to study the Bible to good purpose let them read the letter on Father Law, on the Last Words of the Virgin (with its wonderful analysis of the Epistles to the seven churches of Asia), and on the First Epistle of John. Not that we always agree with Mr. Ruskin. Far from it; but we always admire his passion for righteousness, his outspokenness, and his determination that all men shall know his meaning. No man can read him without being made also to *think*. Miss Kate Greenaway's delicious illustrations are sure to be appreciated. We wish it were possible for Mr. Allen to send out an edition of MODERN PAINTERS in a form corresponding to this. It would be an inestimable boon.—Mr. Brimley Johnson has edited for Mr. Allen two admirable Pocket Volumes (2s. each)—PEN PORTRAITS, by Thomas Carlyle, with Portrait from the statue by Boehm, and LYRICS IN PROSE, by De Quincey. Carlyle's writings abound in portraits, keen, sharply drawn, bold and life-like; De Quincey was proclaimed by Archbishop Trench to be (some thirty years ago) the greatest living master of English style, and he is certainly the most moving and harmonious of writers. His pages are often a strain of magnificent music, and Mr. Johnson's selections show him at his best.

THE SEED BASKET (H. R. Allenson, 1s.) for Ministers and Sunday-school Teachers is a collection of 300 sermon outlines, Sunday-school addresses, Bible readings, &c., compiled from various sources—unquestionably one of the very best books of its class.

MESSRS. ROUTLEDGE & SONS, LIMITED, have issued POEMS by Robert Browning, with Introduction by Oscar Browning, M. A. (3s. 6d.) It is not, of course, a complete edition, but contains the principal non-copyright poems, including Paracelsus, Pippa Passes, Colombe's Birthday, five of Mr. Browning's Tragedies, together with the Dramatic Romances and Lyrics. Mr. Oscar Browning's Introduction possesses both biographical and critical value, and the volume is sure of a wide welcome. The same publishers send out, in "Routledge's Modern Classics," a charming edition of Carlyle's HERO AND HERO-WORSHIPPERS, at 1s. 6d.

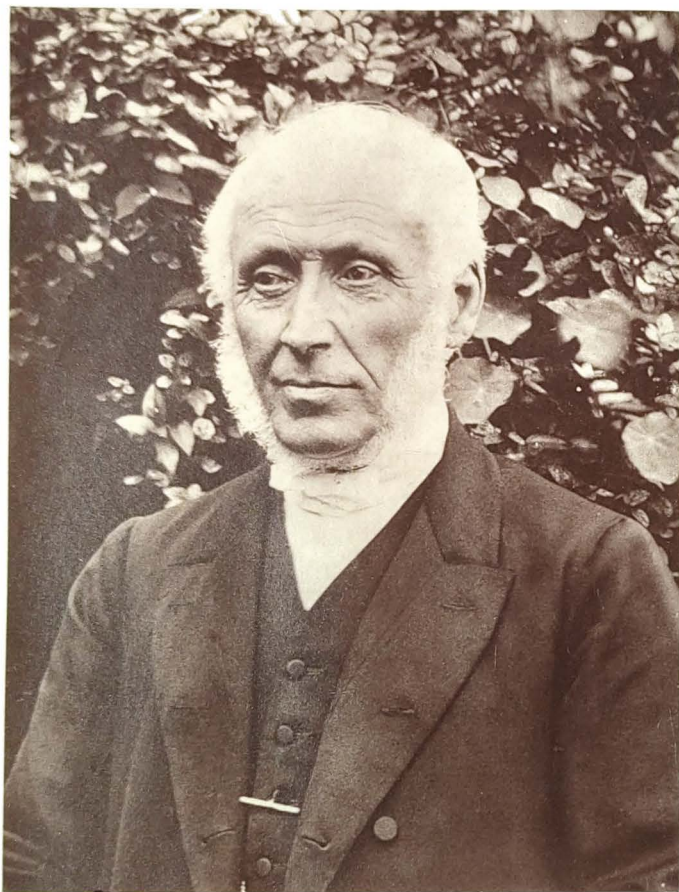
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Yours very truly
John W. Collier.

THE
BAPTIST MAGAZINE

MARCH, 1897.

THE LATE REV. J. T. COLLIER.

AN IDEAL COUNTRY MINISTER.

IT was in the year 1868 I became acquainted with the beloved friend whose portrait is prefixed to the brief account I am requested to prepare. He was then in the meridian of strength and usefulness, a man of quiet, placid temper, of great charm of manner, universally beloved, and, after Messrs. Maclaren and Williams had left the neighbourhood, second to none in point of influence in the Southern Baptist Association. By his brethren his judgment was always highly esteemed, and it was enforced by a gentle, persuasive persistency which added to its weight. Never, perhaps, a popular preacher in the sense of commanding crowds, he yet held together in a rural place for many years a wonderfully unique church and congregation. They consisted greatly of intelligent people belonging to the yeoman class, themselves well to do, and capable of giving their families a first-class and cultured education—which they did. The rest would be small tradesmen or agricultural poor—a class which always elicited the intensest interest and warmest sympathy of my deceased friend. Such a man was my nearest neighbour in the Baptist ministry when I came to Salisbury. I learned to love him much, and never in the course of subsequent years had occasion to regret it. As I retired from his grave the other day, in company with a well-known Congregationalist minister, he said, "There lies all that was mortal

of an ideal country pastor." And such is the opinion of us all. "When the ear heard him, then it blessed him, and when the eye saw him, it gave witness to him, because he delivered the poor that cried, the fatherless also, and him that had none to help."

Mr. Collier was born in 1822, at Leicester, of good Nonconformist ancestry. His father for many years was a highly esteemed deacon of the Rev. J. P. Mursell's church, under whose ministry it was the rare privilege of young Collier to grow up. So he regarded it, and to the last would give piquant illustrations of the great preacher's power, his wit, his wisdom, his kindness of heart, his command of the multitude, and the occasions when the "melting fire burned," and the flame of his oratory would pour forth. Those who were at a distance hardly knew wherein the secret of Mr. Mursell's great strength lay. Mr. Collier always contended that, in the initiation of the Liberation of Religion controversy, Mr. Mursell was to Mr. Miall what, in the repeal of the Corn Law movement, John Bright was to Richard Cobden. Our friend had also the advantage of a strong-minded and godly mother. She belonged to Kettering, and in youth enjoyed the teaching and preaching of Andrew Fuller, to whose ministry she ascribed her conversion. At her interment, the Rev. Arthur Mursell spoke of her as a woman of great vivacity and human sympathy—a typical Christian of the old school, without anything narrow or gloomy. "If George Eliot had been intimate with Mrs. Collier, we might have imagined that she drew her Mrs. Poyser from the study of Mrs. Collier's character; only there was in the veritable Christian lady, beyond her abundant shrewdness and wit, an elevation of spiritual trust which the fictitious heroine never knew." To such a source, no doubt, the subject of this sketch had to attribute a quiet humour, which often played through his brief speeches, and made him an agreeable speaker at association gatherings.

Our friend was educated under Mr. Cyrus Edmonds, the gifted son of a gifted sire once pastor of the St. Andrew's Street Church, Cambridge, and successor of Robert Hall. With one or two other senior pupils he started and helped to sustain a school magazine—in those days a much rarer achievement than it has since become, and one that did credit to youthful talent. Mr. Chas.

Miall, of "Nonconformist" association and fame, a schoolfellow of Collier's, thus speaks:—

"I always regarded him as a young man of great ability, and thorough in all things. He certainly ought to have occupied a far more commanding position than he did; but his modesty was great, and there were some defects that stood in his way. On leaving school, he went into the business of Mr. Robinson, an influential gasfitter, and ere long his strong religious convictions induced him to enter the ministry. The friendship between us was unbroken. His amiable and cheerful temperament, his sterling simplicity, his unaffected piety, and the unselfishness of his nature, together with other rare qualities, always made me feel that it was an honour to call him friend. He was a Puritan of the highest type, with a rare genial nature. With Dr. Manning, I always wondered that somehow he did not occupy a sphere worthy of his powers. But he seemed to have no ambition, except to do his Master's work with all his heart."

Mr. Miall is not alone. The late Rev. Wm. Jones, Congregationalist minister of this city, afterwards of Surbiton, was a fellow-student of Mr. Collier's, and used to say if there were any man among themselves whom his fellow-students pointed out for distinction in the ministry, it was John Thomas Collier.

On the expiration of his term at Bristol College, he settled at South Lane Baptist Chapel, Downton, and the year after he married Miss Melliscent White, of Cirencester, a lady in all respects worthy of his choice, and who pre-deceased him only three months. Is it surprising that a young man of such ability, and in some respects of such exceptional advantages, should settle in a place like Downton? Not at all so when the circumstances are known. The call was singularly unanimous and pressing; was backed, moreover, by the strong urgency of the Rev. Isaac New, then of Salisbury, and of Mr. Thos. Read, a local schoolmaster, to whom the district owes so much. Downton itself, though not picturesque, and hardly a town larger than many an important village, has its attractions. Its historic associations are thrilling. The New Forest, with its charming woodland and its grassy glades, is near. So, too, are pretty little and not unimportant towns, as Fordingbridge and Wimborne. The neighbourhood is sown with Dissenting principles, and, though often needing external help, little Nonconformist churches are everywhere to be met with. In such a centre a man with Mr. Collier's geniality and catholicity

would soon become a sort of rural deau, and his counsel and help would be universally sought. As a matter of fact this was so. By conviction and avowal a decided Dissenter, he was yet far from being a bitter partisan. To the clergy and country squire he was an effective representative of popular feeling, but even to them no *ingrata persona*, and more than one peer in the neighbourhood called him friend. A kindly-spirited, good man, he did what he did out of loyalty to Christ and of love to souls, toning down bucolic asperities, advocating the people's rights, seeking to break down class feeling, and to cultivate in all ranks the mind and heart of Jesus. Such he was in general, if not absolutely in universal esteem.

Almost to the end of his pastorate at Downton he was blessed with an encouraging number of additions to the church; also with the confidence and love of those to whom he had ministered so long. Latterly there were signs of breaking health, and the depletion of villages and small towns by the modern rush to large places told heavily on the congregation. In 1892, after having held the pastorate of the church uninterruptedly for forty-four years, he resigned this, his only charge. He came to live at Bemerton, within almost a stone's throw of the manse and church of the saintly George Herbert, and of that other equally great, though not so well-known man, William Norris, the Christian Platonist. There Mr. Collier kept in touch with both Downton and Salisbury friends, frequently visiting old haunts and supplying the pulpits of surrounding churches. It was affecting to see his name posted as a supply for several Sundays after his death, and nothing could better indicate the character of the man than the text of his last sermon, "Whether we live, we live unto the Lord, or whether we die, we die unto the Lord: whether, therefore, we live or die, we are the Lord's." His last conscious or semi-conscious act was to feel for this sermon, which he had about him; evidently he meant to preach it on the following Lord's-day.

The end came suddenly. He had been to see me on the Wednesday, paying a long visit, chatting, *inter alia*, on the Future State—"how little we knew of it, how deeply we were concerned in it"; and he ended by repeating Baxter's hymn, "Lord, it belongs not to my care," &c. The next day he went to see his old

friend, Earney, William Rhodes's successor at Damerham, and in doing so lost his way and fell. On getting to the chapel, where a harvest thanksgiving was being held, he revived, insisted on speaking, his theme the lost sheep, the need of a Guide, the Heavenly Shepherd. He became incoherent, was taken to a neighbouring cottage, where, on the next day, he passed peacefully away, never having completely regained consciousness.

"The Shepherd sought His sheep;
The Father sought His child."

"He was not, for God took him."

Twice it was the writer's pleasure to present our brother with testimonials—once £100 from the friends at Downton exclusively; the other time £500, from the Downton friends and also a larger public. During his ministry the chapel and schoolroom were rebuilt on a larger scale, the manse and adjoining grounds largely increased. Steps also were taken to consolidate trust funds, greatly through our friend's foresight and help, now happily consummated. The British School, too, in which he took so warm an interest, has been supplanted by a noble Board school, of whose Board, Mr. James Collier, his son, has been twice elected chairman. But Mr. Collier's "record is on high"; in the conversion of souls, in the upbuilding in life and doctrine of the believer, in the practical example of a noble life, sustained by unceasing faith and prayer in the Gospel of our Lord. Yes, a noble life! The grandeur of it may not strike us; it does not strike the many. We bow and scrape, and sometimes are in danger of losing our manhood in worshipping the cleric, and the successful man of business, and the men of noisy self-assertion. But give me the man—and God multiply the man—of whom it can be said, as Mr. Miall says of our dear friend, "He seemed to be without ambition, except to do his Master's work with all his heart."

GEORGE SHORT.

THE SPIRIT OF POWER. As Set Forth in the Book of the Acts of the Apostles. By the Rev. Thomas Adamson, B.D. Edinburgh: T. & T. Clark, 38, George Street. One Shilling.—This is a very small book, but one which deals freshly and effectively with a great subject, happily coming into special prominence at the present time. Mr. Adamson's treatment of it is wise, devout, and practical. The book should be studied by all Christian workers.

THE FUNCTION OF THE NOVELIST.

II.

COME now to notice certain limitations which, I venture to think, must be put to the subjects which ought to be dealt with in a novel. The limit is not arbitrarily set. It arises largely from the fact that the novel is a representation of human life. It is therefore the limit which is inevitable in respect of the teaching which can find utterance in a few scenes from daily life. The scene in which we take a part necessarily is the most interesting to us; but it may be quite unsuitable when *some* facts have to be represented. There are many lessons, amongst the profoundest we can study, which could not be learned from watching the busy stage. They are the things revealed by God in other manifestations of Himself in different spheres, and appealing to other senses.

Amongst these forbidden subjects is a large number of religious topics. Now, not for a single instant do I maintain that a novel is not to touch on religious matters. Every novel must do this. To try to represent human nature without any reference to religion is to paint human figures without arms and legs; it is to give an utterly inadequate representation; for religion enters so largely into all our life that it cannot be banished from a scene which pretends to completeness. It is here precisely where many novels fail. They may possess many excellent qualities, but the writer displays utter inability to depict a religious experience, and he makes his characters so many civilised Pagans, without the rudiments of a faith. That is fatal. For the mass of men it means a picture lacking most necessary characteristics. So, then, religion must and will enter into every novel worthy of the name. But there are many religious questions which cannot be made the subject of a novel—questions of criticism and history, of the truth of Christianity, and the inspiration of the Bible. These are matters which even the most lynx-eyed amongst us cannot discover lurking in the everyday life of the world. They require that you leave the street and enter the study, and then, forgetful of the existence of

another living soul, read hard, weigh, and ponder. There cannot be any freedom or naturalness in a book professing to mirror our human life which tries to deal with these problems. It will be like a bear dancing in chains. The subjects selected must be subjects found by the seeker, and not any dragged in with as much fitness to the setting as a hippopotamus in a spider's web.

A book which well illustrates this disability is Mrs. Humphry Ward's "Robert Elsmere." Judged from several standpoints, the book is worthy of large commendation. It has many of the qualities which distinguish a high-class novel, and exhibits literary gifts of no mean order, gifts even more noticeable in "David Grieve." But the central idea of the book seems to be that orthodox Christianity rests on no sure foundation, and that the Bible is overthrown from its long unquestioned position of authority. Now, judged from the standpoint of this religious question, whatever be our belief in these matters, the book must be pronounced ridiculously inadequate. It proves nothing save that an intelligent writer presumably can deceive herself into believing that black is white if she affirms it.

Another group of forbidden fruits which the novelist must not pluck consists of certain questions which are deeply religious, and yet belong also to philosophy. Such matters as the existence of God, the relation of God to the world, the freedom of the will, the place of Providence, ought not to be made the subject of the novel. The treatment of such questions is outside the function of the novelist. Let me try to give reasons for this claim.

(1) Then, to begin with—repeating a remark already made—it is utterly impossible to draw lessons on such themes from the few scenes which can be crowded between the covers even of a three-volume novel. The questions at issue are of transcendent significance; they cannot be settled, often cannot be illustrated, from a glance at a certain small number of situations. If the novel could run into 120,000 volumes, and still announce "To be continued," there might be some hope of representing sufficient facts to justify a conclusion. But the novelist is in similar case with the preacher in this respect—he must not exceed certain time limits. A preacher is not allowed to preach for as long as he likes; he must

please his congregation in this matter. In "Looking Backward" Mr. Bellamy describes as one of the glorious improvements of the next century such an extension of the telephone system that a man can sit in his armchair in his library, and then, at any moment, switch on a certain preacher, and, when he has had enough, switch him off as if he were gas—which he undoubtedly is sometimes! Surely twentieth century preachers will be yellow and pulpy at the massacre of the innocents that will take place amongst carefully tended perorations, and will look back on nineteenth century freedom with longing eyes; and possibly some nineteenth century congregations are almost green with envy of their happier descendants. But they have a good deal of power, though the "switching off" is yet to come! The preacher must preach as long as the congregation pleases, or preach to more submissive though less responsive pews. The novelist is similarly afflicted. He must not overstep an allotted length; at present three volumes is the accepted standard. It may be extended to four. But imagine the grotesqueness of trying to depict within the limits even of four volumes enough scenes from human life to contribute aught to the settlement of such deep theological and philosophical problems as I have named. The existence of God cannot be denied and cannot always be proved by watching life for a few scattered hours, nor can the place of Providence be determined in the interval between Saturday night and Monday morning. It is easy for the novelist to write "Years have rolled by, and our hero has grown grey." Perhaps in the intervening years all has happened that might upset the theory and prove the opposite.

(2) Such questions demand adequate treatment or must be left alone. They are of the deepest interest. Upon our decisions with regard to them rests the eternal welfare of the race. It is a cowardly thing and an altogether evil thing to skim them superficially, and to make believe they have been thoroughly examined. They are questions which can only be dealt with adequately in the philosophical or theological treatise, or in the sermon. They demand a far more judicial and searching investigation than they can receive in the novel. For the novel must never become a philosophical treatise or a three-volume tract. That is what the

novelist must avoid. So, if he touches upon these great themes, he must do it in the asides, in moralisings which are not too extended, in patches of argument amidst stretches of scene. When men take up a novel they do not want to be deceived into hearing a sermon or wading through a scientific treatise. If they want sermons they go to the preacher; if they are in search of scientific discussion they go to the scientist. It would be a travesty of everywhere accepted judgment to attempt to foist such themes upon the public in the shape of a novel. Therefore the theory has to be carefully concealed, and is not allowed to show itself in any prominent way whatsoever.

Now such treatment is totally inadequate and is distinctly dangerous. Great problems of the kind referred to demand strenuous study, close argument, searching investigation. In the name of God, and in the cause of humanity whose destiny they determine, I protest against the utterly unworthy references which so many novels contain. There is no royal road to learning; there is no "novel" road to learning. If we would be philosophers or theologians, we must pay the price of study and honestly accept the limitations and conditions which such an ambition imposes on our work. The solution of these problems cannot be reached by any short cut. It must be an honest trudge along the dusty stretch of road, the reward being in the richness of the green pastures which are at length reached. I fancy that the novels which make these Rupert-like dashes at philosophy rather minister to our pride and tickle our vanity. We read a sentence here and a sentence there, apparently very deep and learned and far-reaching; and we imagine we are studying the problems of the ages, when we are only willing to read them because the heart is taken out of them, and they are being presented in the form of samples, with about as much likeness to the originals as samples usually possess! This is not to limit a man of genius in his work. Every man has a perfect right to say his message; nay, he has a duty to say it. God speaks to men through men. No prophet must seal his lips. But we have a right to demand that the vehicle employed for conveying the truth shall be suitable, and not of such a character as to bring the truth into discredit! It is not fair to expect us to recognise the true magnificence of a dignified

senior if he is introduced to us with a pigtail and seated in a Chinese wheelbarrow! Even a Lord Chamberlain or a Town Councillor might be made to look ridiculous if sent down Oxford Street walking arm in arm with a circus clown, or astride a coster's cart with his pedal appendages dangling near the ground. The reception given to truth, and the general understanding of it, are, in a great degree, dependent upon the method which is employed to set it forth. If you dress up your aged skeleton with finery and feathers, with false hair, false teeth, paint and rouge, it is possible to pass her off as a beauty, and the dandy young world may ask her to dance. The great philosophical and religious problems which lie at the heart of our life must be treated adequately and sympathetically. They are degraded and misrepresented when dealt with in the slipshod, snapshot, *ad populum* style which is inevitable in a novel—inevitable because anything more thorough would make the august Mudie give a decidedly heavenly turn to his library nose, and pour the gall of refusal into the heart of the budding genius.

(3) Another difficulty closely related to the preceding is that the novel teaches concerning these problems insidiously. This is, I think, a necessary result of the novelist's function. Men do not go to the reading of a novel with mind braced for an honest grappling with great problems. Rather they take up the novel to give the brain some rest after such a struggle is over. The reader is unsuspecting and unprepared. He is off his guard, and many an attack may be completely successful, which, if delivered in the daylight and when the mind is at attention, would be instantly repelled. The novel is interesting, and we eagerly pursue the thread of the story. We are intent upon that, and, not being conscious of it, imbibe many an unsuspected germ of discontent and unbelief. The jam is the prominent ingredient, and appeals to our present taste; and so good is the jam, and so eager our effort not to leave a particle upon the spoon, that the powder is coursing through our veins before we are aware it has passed the guardian at the mouth! Many a novelist, aspiring to administer his quack medicines, gets the children of the world to swallow his nauseous compounds by much gilding of the pill. Further, this has to be remembered:

the novel claims to be a representation of human life ; and every novel worthy of the name does represent much that is perfectly natural and true to life. The danger is that we allow as much naturalness and as much authority to all that is between the covers of the book. Because so much is true, we easily believe that all is true. We cease to apply the criteria of truth, and especially we fail to distinguish between the moralisings of the philosopher and the painting of the novelist. So it may come to pass that the novelist teaches many lessons widely removed from those which it was apparently his chief purpose to inculcate, and may leave in the mouth a bitter taste, or may insert in the nature a germ of disease, even when the motive of the book is healthy and sweet.

If I may be allowed to say so, I should say this is a danger which especially assails the young people who form a large portion of the reading public. We have not, as a rule, received any special training in philosophy and theology ; we necessarily lack the experience which may take the place of the training. Our minds are open and eager, and the insinuating statements of the writer, interspersed with the exciting plot of the novel, find an admirable resting-place on our impressionable natures. Now, no teacher desires to catch his students off guard. A real seeker after truth would scorn to take advantage of the unprepared state of his companions, and would prefer that they should seriously and of set purpose try to discover the path which leads to the summit. To coerce others to climb a jagged spur which leads to nothing, is to show a perverse self-will rather than a desire to press forward in the right way.

J. EDWARD ROBERTS.

(To be continued.)

MESSRS. T. & T. CLARK have in the press a series of Essays written by Congregational and Baptist ministers. The proposed title is **THE ANCIENT FAITH IN MODERN LIGHT**. The subjects include "Theism," "The Bible," "Sin," "The Incarnation," "The Atonement," "The Church in Modern Society," "The Pulpit in Relation to Literature," &c. The contributors are—Dr. Guinness Rogers, Dr. Parker, Principals Vaughan Pryce, Cave, and Tymms, Dr. Newth, the Revs. W. Brock, E. Medley, and Dr. Samuel S. Green, who has undertaken the editorship of the volume. The volume may be regarded in some sense as a manifesto of modern liberal belief.

MODERN TENDENCIES IN THEOLOGICAL THOUGHT.

BY AUGUSTUS H. STRONG, D.D., LL.D.

I.

THEOLOGY claims to be a science because it is the recognition, classification, and interpretation, by reason, of objective facts concerning God and concerning God's relations to the universe. Theology, however, is a product of reason, not in the narrow sense of mere reasoning, but in the larger sense of the mind's whole power of knowing. Man does not consist of intellect alone; and, paradoxical as it may seem, man does not know with the intellect alone. States of the sensibility are needed to know music; a feeling for beauty is requisite to any understanding of plastic art; and the morally right is not rightly discerned except by those who love the morally right. In a similar way there are states of the affections which are necessary to know God. It is the pure in heart that see God. He that loveth God knoweth God—and this is the doctrine of Immanuel Kant: "This faith of reason," he says, "is founded on the assumption of moral tempers." "If one were absolutely indifferent to moral laws," he continues, "religious truths 'would still be supported by strong arguments from analogy, but not by such as an absolutely sceptical bent might not be able to overcome.'"

Theology is based upon faith, but theology still claims to be a science, because faith is not speculation or imagination, but the act of the integral soul, the exercise of reason in this larger sense. Faith is not only knowledge, it is the highest knowledge; because it is the insight not of one eye alone, but of the two eyes of the mind, intellect on the one hand, and love to God on the other. With one eye you can see an object as flat; but, if you wish to see round it and get the stereoptic effect, you must use two. It is not the theologian, but the undevout astronomer, whose science is one-eyed, and therefore incomplete. Faith brings us in contact with, and gives us understanding of, realities which to mere sense alone are as if they were not. The errors of the rationalist are the errors of defective vision. What he cannot see he declares to have no existence, and what he does see lacks truth and proportion. A

woman of rank once said to Turner, the painter, that she could not see in nature such effects as he depicted upon his canvas. The artist only replied, "Ah, madam, don't you wish you could!" He had a sense of beauty which she had not. So the Scripture speaks of the eyes of the heart, and intimates that they must be enlightened before we can come to a knowledge of religious truth.

Now theology is in large part the effort to justify to the one eye what was originally seen by the two; or, in other words, to find rational confirmation and explanation of the facts certified to us by faith. It is not wonderful, it is only natural, that, with this twofold origin of our religious knowledge, there should be at different times a predominance of the one element over the other. Insight at one time overtops logic, and logic at another time overtops insight. For this reason the history of theological thought is, like the history of thought in general, a history not of rectilinear but of spiral progress. Excessive confidence in one source of knowledge provokes revolt. Advocacy of the other goes to the extent of utter denial of the first. The next generation comes back to the element that had been denied, but grasps it now more intelligently, in an organic synthesis with truth gotten from the other source. But theology stands now on a higher plane than it did before. It not only sees with both eyes, but the astigmatism that saw things double is corrected, and it is perceived that a true science is inseparable from religion.

The exaggerations of mediæval and of post-Reformation theology, and its pretence to a knowledge beyond what is written, have by a natural reaction given place to a questioning of much that is true and fundamental. Gnosticism has given place to agnosticism, not so much with regard to the existence of God as with regard to the person and work of Christ. The raw sailor who was ordered to steer toward the north-star was found to have lost his course, and to be driving his vessel toward quite a different quarter of the heavens, but his excuse was that he "had sailed by that star." Current theology for the last twenty years in Germany, and now at length in this country, has sailed by the pole-star that used to guide it—the Deity and Atonement of our Lord—and it becomes a serious question whether the star has changed its place, or whether theology has gotten off its proper track.

Though this theology presents a conception of our Lord quite new to this generation, its watchword nevertheless is, "Back to Christ." This phrase expresses a revolt from the old orthodoxy, and at the same times suggests a reason for the result. Supernaturalism on the one hand and dogma on the other are held to be accretions, if not excrescences, upon original Christianity. Science, it is thought, must strip off these integuments and go back to the earlier Jesus, who was only a moral teacher and the best of men. Some would call this Jesus the historical Christ, others would call Him the ideal Christ; but both classes would agree that we must give up the Christ of supernaturalism and dogma, and must go back to a Christ who can stand the tests of modern scientific investigation.

There is a great truth in this phrase, "Back to Christ," and the main purpose of my address is to vindicate it. I, too, would go back to Christ, but in a larger and deeper sense than the phrase commonly bears. I would go back to Christ, as to that which is original in thought, archetypal in creation, immanent in history; to the Logos of God, who is not only the omniscient Reason, but also the personal Conscience and Will at the heart of the universe. I will go back further than to the birth of the Son of Mary—namely, to the ante-mundane life of the Son of God—I would go back to Christ, but I would carry with me and would lay at His feet all the new knowledge of His greatness which philosophy and history have given. I would reach the true Christ, not by a process of exclusion, but by a process of inclusion. And this I claim to be an application of the methods of science, when Science possesses herself of all accessible facts and uses all her means of knowledge.

We must judge beginnings by endings and not endings by beginnings. Evolution only shows what was the nature of the involution that went before. Nothing can come out that was not, at least latently, in the germ. I must interpret the acorn by the oak, not the oak by the acorn. Only as I know the glory and strength of the mighty tree can I appreciate the meaning and value of the nut from which it sprang. "We can understand the *Amœba* and the *Polyp*," says Lewes, "only by a light reflected from the study of man." It is only an application of this method

of interpreting the germ by what comes out of it, when Christian faith sees in Christ the source of the whole modern movement toward truth and righteousness, makes His historic appearance upon earth the beginning of a spiritual kingdom of God, and so recognises Him as Divine Wisdom and Love incarnate. I would go back to Christ; but I would let Nature and Humanity and the Church tell the true nature of Him from whom they all derived their being and in whom they all consist.

There is an insight of Christian love which rejects the conception of Christ as a merely ethical teacher—a teacher who made no claim to supernatural knowledge and power—and to this testimony of experts science must give heed. It is very plain that the Christ to whom recent theology bids us go back is not the Christ on whom the Church has believed, and who has wrought the transformations which have been witnessed in individual lives and in Christian history. It is not such a Christ as this to whom the penitent has looked for forgiveness and the sorrowing for comfort. It is not for such a Christ as this that the martyrs have laid down their lives. The insight of love has through all the ages recognised Christ as a miraculous and Divine Saviour. Can that be a true theology which ignores the testimony of these centuries of Christian experience? Is it not more likely that the naïve impressions of a two-eyed reason may be more trustworthy than critical perceptions of a one-eyed intellect? I do not quarrel with efforts to bring incarnation and resurrection within the domain of a higher order. To say that “all’s love” does not prevent us from saying in the same breath that “all’s law.” All I claim is that there is as much evidence of divine freedom as there is of human freedom; that nature does not prevent surprising and unique acts of God any more than it prevents surprising and unique acts of man; and that intellect enlightened by love can not only recognise but defend the rationality of the Incarnation of God in Jesus Christ, and of an Atonement for the sins of men made by Him who is the original Author and the continuous Upholder of their being.

The Gospels and Epistles of the New Testament afford trustworthy evidence that these Christian convictions have a sound historical basis; are justified by the actual teachings and events of

Jesus' life; conform to the essential beliefs of the earliest followers of Christ. Of all our present gospels, the Gospel according to Mark is acknowledged to represent most nearly the first Christian tradition. If Christ has been what the recent theology supposes, of what sort should we expect Mark's Gospel to be? Surely it should consist mainly of an account of Jesus' life; it should be devoid of miracle; it should be replete with moral teaching. But what are the facts? The Sermon on the Mount, the fullest statement of our Lord's ethical instruction, is wholly lacking in Mark's Gospel; miracles are crowded into it so thickly that it is justly called the Gospel of the Wonder-worker; instead of the life of Christ being the dominant thought, the reader gets the impression that Jesus is hurrying onward to His death, and that His death, instead of His life, is the work which He came to accomplish. If we are to determine what Christianity originally was by the testimony of the earliest Gospel, it would appear that its main characteristics were not our Lord's holy life and ethical teaching, but rather His supernatural power and His atoning death.

If it be said that even Mark gives us more than the original Gospel, and that we cannot absolutely rely on anything in him which is not also found in the other synoptics, I call attention to the fact that the briefer triple tradition, vouched for by all three evangelists, contains the narratives of the healing of the leper and the paralytic, the casting out of the Gadarene demons, the raising of Jairus' daughter, the multiplying of the loaves, the walking on the sea, and the transfiguration. All three gospels declare Christ's power to forgive sins, His lordship over the Sabbath, His giving of His blood for His disciples. They predict His resurrection, His second coming, the eternal validity of His words, the final triumph of His Kingdom. Here is dogma as well as miracle; in fact, the words Deity and Atonement are only the concrete statement of the impressions which these facts and utterances make upon us. Unless then the whole of this earliest story was fraud or delusion, to go back to Christ is to go back to a being of supernatural power whose mission is not so much moral teaching as it is dying for men's sins.

In the four great epistles of Paul we have even earlier witnesses than the Gospel according to Mark, for these epistles were com-

posed before Mark put the gospel story into written form. Paul indeed wrote at a time when there were still living a multitude of persons who had seen Jesus and who could contradict any erroneous account of Him. Yet Paul asserts Christ's resurrection as an indubitable fact—the one fact, indeed, upon which Christianity itself was based. Not only is this greatest of miracles declared, but it is made comprehensible by Paul's teaching with regard to our Lord's Divinity and Incarnation. In Paul we have already the germs of the Logos-doctrine of John's Gospel. The Epistle to the Philippians tells us that before the Incarnation Christ was in the form of God; the Epistle to the Colossians tells us that it was He through whom the universe was made and upheld. Though the Epistle to the Hebrews is not directly from Paul's hand, it only expresses the substance of Paul's doctrine when it expressly gives to Christ the name of God. Nor is there in all these utterances any evidence that such doctrine was new. They declare only what was incontrovertible matter of faith in the days of the Apostles.

When we come to John's Gospel, therefore, we find in it the mere unfolding of truth that for substance had been in the world for at least sixty years. That the beloved disciple, after a half-century of meditation upon what he had seen and heard of God manifest in the flesh, should have penetrated more deeply into the meaning of that wonderful revelation, is not only not surprising—it is precisely what Jesus Himself foretold. Our Lord had many things to say to His disciples, but then they could not bear them. He promised that the Holy Spirit should bring to their remembrance both Himself and His words, and should lead them into all the truth. And this is the whole secret of what are called accretions to original Christianity. So far as they are contained in Scripture they are inspired discoveries and unfoldings, not mere speculations and inventions. They are not additions, but elucidations; not vain imaginings, but correct interpretations. If the Platonising philosophy of Alexandria assisted in this genuine development of Christian doctrine, then the Alexandrian philosophy was a providential help to inspiration. The microscope does not invent—it only discovers. Paul and John did not add to the truth of Christ; their philosophical equipment was only a micro-

scope, which brought into clear view the truth that was there already. Human reason does impose its laws and forms upon Scripture and upon the universe, but in so doing it only interprets their real meaning.

When the later theology, then, throws out the supernatural and dogmatic, as coming not from Jesus, but from Paul's epistles and from the fourth Gospel, our claim is that Paul and John are only inspired and authoritative interpreters of Jesus, seeing themselves and making us see the fulness of the Godhead that dwelt in Him. If we go back to Christ, we must go back with all the light upon His being and His mission which Paul and John have given. Instead of stripping Him of supernatural and dogmatic elements, we must clothe Him with them, for they are His own. Without them, indeed, Christ is no Saviour. Mrs. Browning said well in "Aurora Leigh":—

"The Christ Himself had been no Lawgiver
Unless He had given the Life, too, with the Law."

He could not *give* the life unless He *were* the Life. Those who would go back to Christ, in the sense of discarding the supernatural and the dogmatic, deprive us of the very essence of Christianity, and leave it without authority or efficacy. They give us simple law instead of gospel, and summon us before a tribunal that damns us. To degrade doctrine by exalting precept is to leave men without the motive or the power to obey the precept. The Alexandrian philosophy enabled Paul and John to interpret Christ better than this; it enabled them to see in Him the life of God, and so the life of man. Not only the Alexandrian philosophy, but all subsequent philosophy—yes, all science, all history, all art—has its part to play in enlarging and classifying our conceptions of Him. And so we come to our proper task. Let us go back to Christ with the new understanding of Him which modern thought has given us. We propose to go back from deism to Christ the Life of Nature; from atomism to Christ the Life of Humanity; from externalism to Christ the Life of the Church.

Deism represents the universe as a self-sustained mechanism, from which God withdrew so soon as He had created it, and which He left to a process of self-development. It insists on the inviolability and sufficiency of natural law as well as on the exclusively

mechanical view of the world. The solar system is regarded as a sort of "perpetual motion," which God made, indeed, but which does not need God to uphold it. I do not claim that the Christian Church or the Christian pulpit has consciously adopted this view, but I do claim that both Church and pulpit have unconsciously been far too greatly influenced by it. We have fallen in with modes of thinking caught from the scepticism of the past century, and are only gradually coming to realise how irrational and unscriptural they are. Modern science and modern philosophy have been teaching us better. The fact of the dissipation of energy shows that the universe can be no "perpetual motion," and that mere mechanism can never explain the forces which are presupposed in it. Force itself can never be understood except as the exercise of will. Dead things cannot act. God must be *in* His universe in order to any movement or life. The living God must be the constant source of power.

Thus the thought of the world inclines more and more to the conviction that no merely mechanical explanation of the universe suffices; that biology is more fundamental than physics; and that underneath physics must be psychology. The system of things cannot be conceived as a universe without postulating an omnipresent Reason and Will. The Christian believer goes further than this. He instinctively identifies this omnipresent Reason and Will with Him from whom he receives the forgiveness of sins, who dwells as a living presence in his soul, and before whom he bows in unlimited worship and adoration. In all this he only follows the lead of Scripture, for the Scripture, too, identifies the omnipresent, living, and upholding God with Jesus Christ. In other words, the eternal Word through which the universe was created is still the life and sustainer of it, and this eternal Word took bodily form and manifested His fulness in Jesus Christ. The deism that separated nature from God and virtually denied His omnipresence is demonstrated to be error only when we recognise Christ as Immanuel, God with us. It is none other than the Creator and Upholder of the universe that has died to save us. All nature assumes new significance now as instinct with the same love and care that led our Lord to endure the cross. Nature is not itself God, and we are not pantheists. But nature is the con-

stant expression of God. In it we hear the same Divine voice that spoke from Sinai under the old dispensation and that uttered the Sermon on the Mount under the new. Ruskin once wrote:—

“The Divine mind is as visible in its full energy of operation on every lowly bank and mouldering stone as in the lifting of the pillars of heaven and settling the foundations of the earth, and to the rightly perceiving mind there is the same infinity, the same majesty, the same power, the same unity, and the same perfection manifested in the casting of the clay as in the scattering of the cloud, in the mouldering of dust as in the kindling of the day star.”

But how much more sacred and beautiful does the world become when we get back to Christ its Maker and its Life! When we recognise Him therein, nature may well be called a great sheet let down from God out of heaven, wherein is nothing common or unclean. The smallest diatom that clings to the waving reed is worthy of profound study because the wisdom and will of Christ are displayed in it, and the milky-way is but the dust thrown aloft by the invisible chariot-wheels of the infinite Son of God, as He rides forth to subdue all things unto Himself.

In this recognition of Christ as the Life of Nature I see the guarantee that theology and science will come to complete accord. They are but pictures of Christ's working taken from different points of view. Theology tells us the *Why*, while Science tells us the *How*. We need have no fear of evolution, for evolution is only the common method of Christ, a method, however, which does not fetter Him, because His immanence in nature is qualified by His transcendence above nature. Immanence alone would be Christ imprisoned, as transcendence alone would be Christ banished. Reason and Faith are not antagonistic to each other. They are working toward the same end—the discovery and unfolding of the truth as it is in Jesus. When the great tunnel of St. Gothard was constructed, workmen bored simultaneously from either side of the Alps. For nearly ten years they worked on in the dark, but in 1881 one of the parties began to hear, through the lessening thickness of intervening rock, the sounds of the hammer and the voices of the workmen from the other side. Then it was a small matter to break through the barrier and to clasp hands. It was a wonderful feat of engineering to bring together those two

sets of workmen in the heart of the mountain and in the centre of a tunnel nine and one-half miles long. But Christ our Lord is accomplishing a greater wonder in bringing together in Himself the forces of reason and of faith, of theology and of science, that through all the Christian centuries have been blindly approaching each other. Their union is possible, simply because theology has been seeking Christ and Christ is the truth, while science has been seeking the truth and the truth is Christ.

ANGLICAN NARROWNESS.—The *Anglican Church Magazine* quotes the following letter from the *Catholique Nationale*, the official organ of the Swiss Old Catholics:—"The Anglican is isolated in his church as is the Englishman in his island. If the Englishman leave his country, and travel abroad, he always so to speak, carries 'himself' with him, and strives to bring everything to 'himself.' In the same way the Anglican who sets himself to become acquainted with churches other than his own, examines them only from his own point of view, and for the sole purpose of bringing them to his standpoint. He appears to be going to them, but in reality he intends that they shall come to him. If the travelling Englishman read newspapers, they are English papers, telling him only about his own affairs, and not Continental papers which deal with matters of wider interest. If the Anglican visit churches which are not Anglican, he judges them, not in themselves, in their own life and story, but in relation to himself. In short, if the Englishman seem to occupy himself with other people, it is because he needs them, and wishes to make servants of them. The Anglican, as a rule, does not read the theological works and reviews of other churches. Only the theological questions agitating his own church interest him; and that is a very limited sphere—much narrower than it is generally supposed to be. It might be thought that the English, who travel so much, would expand their ideas. Many of them certainly do so; but it is rarely, very rarely, the case with the clergy. I have been asked by clergymen who Bossuet was, and who Montalembert; again, what the Old Catholic movement is, and if it is succeeding. The Anglican clergy as a rule do not speak French; a small number understand a few words of German; nearly all of them are utterly ignorant of French and German theological works; and, what is still more surprising, they do not feel the need of increasing their knowledge. When they have read their *Guardian* or their *Church Times*, they have read everything; their journey round the world is finished." The *Guardian*, with its usual candour, allows that the charge is unfortunately too true. Would it not be possible for Englishmen, and especially English Churchmen, to commence a reformation of manners, and to let it begin, like charity, "at home"?

THE EDUCATION OF THE NATIONAL CONSCIENCE.

PROFESSOR VINET has described the human conscience as a fixed sense of the necessity of perfect harmony between the intentioned acts of individuals and their ideas of right and duty.

The complete man has that *sense* as an essential part of his being, just as he has the sense of sight and of taste, and the faculties of imagination and of will. It is a *sense* of a NECESSITY; a perception and a feeling that there OUGHT to be perfect accord between a man's best conceptions of what is right and due, and what he performs; or, at least, what he performs with a full and conscious intent.

That description of the individual conscience, whatever its defects, may at least serve as a working hypothesis in a discussion of the subject before us—a subject which, stated in its fully expanded form, is that of the *education of the conscience of the individual members of the nation for the right and effective discharge of all national duties and obligations.*

Keeping that in mind, we no more do violence to *fact* when we speak of "the National Conscience" than Ruskin when he contrasts, in vivid and eloquent sentences, the natural capacity for art of the Highlanders and of the Hindoos; or professors of music when they speak of the differences in musical taste and ability of Italians, Germans, and Englishmen. We do not forget or ignore the essential individuality of the conscience; we merely recognise the individual consciences as they act together, for national ends, in and through the living organism known as the nation, when we represent the National Conscience as a certain inherent and structural sense, a perception and feeling of the necessity of perfect agreement between the nation's intended deeds and the best conceptions of right and duty that are or were, at the time of action, obtainable.

The British nation acts directly through its *elected representatives* in Parliament, and legislates for its different classes in their

relation to one another, and for itself as a whole, in its relation to other nationalities and to subject races.

It also acts indirectly, and therefore with less precision and completeness, through its men of light and leading in the State, in the press and the pulpit, who incarnate the conscience of the people, gather into themselves and express, by one voice, the moral judgment of the people generally on questions of national interest and importance.

It is not surprising that the conscience of the *individual* members of the nation should require to be trained with reference to national acts, done in Parliament and out, and with reference to national sentiments and their expression. What an extended education of that same conscience is requisite for domestic and even personal duties! How much more prolonged and difficult must be the task of so influencing the majority of the people that the undiminished *moral* force of the nation may unerringly be placed on the side of what is just and right, generous and free, manly and brotherly; or, in a word, what is *Christian*!

I.—To do anything towards carrying the nation towards such a desirable goal, it is necessary, first of all, to *inform* the intelligence of the people—

(a) As to what is due from the nation as a whole to itself as a living organism, and as one amongst other organisms having similar functions to discharge and similar responsibilities to carry.

(b) As to what is due from the nation to its various classes: its waifs and strays, its poor and imbecile, its inebriates—confirmed and incipient, its workless, thriftless, and improvident classes, its criminals—young and old.

(c) As to what is due to its *subject populations* and subject races in India, Africa, and elsewhere—what generosity, considerateness, and sympathy ought to be shown them, so that they may be lifted from their degradation, and initiated in the tasks of self-direction and self-control.

(d) As to what is due to *other*, and perhaps rival, *nationalities*; with what frankness, freedom from prejudice, and robust fairness they should be treated, so that they may, in concert with each other, enrich and enlarge the life of the world.

(e) As to the efforts in which the State should engage on be-

half of the oppressed belonging to other countries—*e.g.*, the Armenians.

(*f*) As to the mission of the State on behalf of the recognition of justice, liberty, and humanity as fundamental bases of all Collective life.

(*g*) And, lastly, as to what is due to actual and declared *antagonists*.

It is not possible to do more than briefly indicate the falsehoods and mistakes that have, even yet, to be cleansed from the national mind. We have to teach, with unwearied patience and persistent fulness of illustration and application, that might is not right, and that precedence in the enjoyment of the advantages of civilisation obliges us to be eager to dispense those blessings to others rather than to treat with violent scorn and lofty pride those who are of what is called an "inferior" race, or occupy a lower grade in the ranks of culture. Men whose chief merit is that they were born after their fathers, and that their fathers were men of wealth and social position, or belonged to a nation enjoying special enlightenment, have obstinate difficulties to face in mastering this first principle of civic fellowship and goodwill.

We have also to teach that there are not TWO ETHICS: one for the individual, and another for the nation; one for the man who betrays, and another for his victim: but that morality is always and for ever like its Source—a *Unity*, and that what a man may not do without a violation of right, a nation may not do; and that what is base and despicable in one sex is not transfigured into virtue because it happens to appear in the opposite.*

The nation has to be taught that it is not just and fair for one class to make its gains out of the wretchedness and misery of another; that trades must not be built up on the principle of making the practice of "vice easy, and of virtue difficult"; that it is not God's will that one section of society should live in superabundance of

* Is it objected that there must be two moralities; and that a nation may be justified in acting towards another nation differently from what man would act towards man, because there is no Court to which an injured nation may carry its appeal for redress? That only shows the necessity of a Court of International Arbitration for the settlement of national disputes, and not the duality of ethics.

wealth, and another in squalor—one class be doomed to a destructive indolence, and another to an exhausting and depraving excess of toil; that the good of the nation is the supreme law—a law based on that Divine reality of the brotherhood of all men, revealed in Christ, the Son of Man and the Son of God, and which is to be distinctly recognised in all our efforts to find out what is right and due in every national relationship we sustain.

Prodigious arrears have to be overtaken in the work of *informing* the intelligence of the people concerning the nation's real work and responsibility.

II.—Again: Conscience, like other senses and faculties, is *educated* mainly by *use*, and therefore the National Conscience ought to be appealed to and exercised upon all national questions. I believe you cannot appeal too widely or too often. Not only matters of taxation, laws of land, questions of trade and commerce, the regulation of national properties, museums, galleries, post offices, and the like, but questions as to the management of the colonies, the treatment of subject races, the taxation of India, the affairs of South Africa, the subject of war or peace, and of international relationships—all these should be carried to the High Court of the whole nation; and since not even the “superior” sex denies to women the possession of conscience, these questions should go before them as well as the men—and the *whole* nation would gain immensely in moral force, in sense of responsibility and in accuracy of verdict on the points submitted to its judgment.

I admit the serious risks of error, of fatal error; but as it is worth while encountering the perils of life to be developed into a man, so it is worth while facing these dangers to secure the incalculable good of a people drilled and trained on these subjects, and enlarged in life and spirit and interest by such expanding exercises. Athens was at its best when Pericles could say, “With us men are expected to attend to their public as well as their private duties: even those engaged in manual labour have a competent knowledge of political questions; and we alone, if a man takes no part in such questions, instead of excusing him as being ‘no meddler,’ despise him as being no good citizen. As a body we can all judge of public measures at least, if we cannot originate them; and we

do not hold that discussion hinders action, but that the greater hindrance is not to have discussed and understood a measure before we have to carry it out.”*

III.—But this is not all that is wanted. Nations become morally apathetic. Spiritual perceptions are dulled by a love of glory. The present sorrow or defeat so dominates the vision as to shut out the clear light of truth and justice. Fears of possible mischief (as with individuals, so with nations) generate jealousy and pride. Love of glitter and show strangles the native love of justice and humanity, and the egregious lunacy of “jingoism” blights the national life; or a blind passion for self rages with such intensity that, in Berlin and Warsaw, the spirit of the dark ages, which cried, “Hep, Hep,” starts up again, full of venom against the world-enriching Jew; or the relentless bigotry and insatiable cruelty of the Turkish Ruler subject the whole Armenian race to horrible tortures and to indignities worse than death. It is not enough to inform the intelligence, and to educate the conscience by using it on national affairs. *Great enthusiasms are necessary for the full education of the conscience.* We need a love of right, intense and thorough, and for its own sake; of goodness, generosity, kindness; of humanity, as such, and a love of God—such a love as will fix the will steadily and sincerely on what is good and true and right; such a love as will make us victorious over the temptations which so easily beset us to indulge in national vanity, vainglory, and selfishness.

And here it is that, as Christians, we occupy a position of signal advantage in this momentous work of educating the National Conscience. In our homes and schools, by the press and the pulpit, by private and organised activities, it is open to us to feed those divine fervours which make the pursuit of the right and the good a passion, and engage the total man in the effort to purify and enlarge the entire activity of the people.

Nor should we be timorous in the pursuit of our high calling. We are not alone. God, who is the educator of mankind, and uses races and nationalities for accomplishing His gracious and world-redeeming purpose, is ever training the consciences of men in

* Thucydides II., 38, 39.

relation to broad national acts. By His judgments He rouses, impresses, and fires the conscience. The sudden, sharp, and decisive collapse of the iniquitous throne of Imperialism in France was a warning heard in these later days with scarcely less distinctness in Europe than the fall of Imperial Rome in an earlier century of our era. And though the final doom of the Ottoman Empire seems long delayed, yet it is "at the door," and will soon crush it to pieces like a vessel between irresistibly advancing blocks of ice. By the gift of great men, men great in their goodness as well as in their fine powers, men breathing the spirit of the Hebrew prophets; men, like Mr. Gladstone, whose chief service to our time and age is the tremendous accession of power he has brought to the forces of conscience in the direction and control of the affairs of the nation—by these gifts, as well as by the public ministrations of the Christian Church, the God and Father of all men leads the way in this sublime work. Nor do we forget the quiet but ever-operative ministry of saintly lives—for

" . . . the healing of the world,
Is in its nameless saints. Each separate star
Seems nothing, but a myriad scattered stars
Break up the night and make it beautiful."

Cheered by these facts, let us toil on, remembering that the primacy, the permanent primacy, in influence and in rank, is accorded by the laws of God to that people which is the most righteous, according to that exposition of righteousness which is given in the loving purity and pure love of the Redeemer of the world.

JOHN CLIFFORD.

SECRETS OF SANCTITY. By Rev. A. E. Barnes-Lawrence, M.A. Nisbet & Co. 2s. 6d.—This work is one of the "Deeper Life" Series to which we have previously directed attention. The contents were originally delivered to the author's congregation at St. Michael's Church, Blackheath Park, and afterwards published in the *Rock*. The teaching of the volume is marked by strength of independence, and we cannot imagine the man to whom such teaching is superfluous, or who would not be the wiser and holier for giving heed to it. Mr. Barnes-Lawrence speaks with a manliness and fervour which arrest attention and command respect.

FOUND IN THE PEW.

TO THE DEACONS OF THE CHURCH AT ARGONYVILLE.

No. II.—A LETTER.

MY DEAR FRIENDS,—After attending the services at your church for six Sundays, morning and evening, I have felt an irresistible impulse to sit down and copy some of my notes thereon and forward them to you. Whether they will be of any value to you, or not, I cannot say; but it will relieve my mind to write them down and send them forth to somebody, to whom they ought to be of use, if they have any value at all. You must find out for yourself, if you please, why my thoughts turn to you first, and not to the pastor of the church, to whom, very likely you will say, when you have read this letter, it ought to have been addressed. Round-about is the most direct way in some cases. Sam Slick used to say that “the best way to get at a woman’s heart is through a baby’s body.” But how to get at the heart of the Diaconate? There! I’ve let it out, after all. I had better leave off trying to introduce my subject. I never was good at introductions.

The first thing that struck me on entering your church (after I had admired the doorkeeper, and bowed my thanks to him for his kind attention) was the commonsensible card I found on the book-board of the pew I was put into. “Services begin at 11 o’clock.” So reads the first line of directions for worshippers. “Hallo! I said to myself, here’s something new, fresh, and altogether unique in my experience. Here’s a place where services *begin*, and not *commence*. What a comfort to get back to Anglo-Saxon again, after Franco-Italian and Latin. This augurs well.” You may think it strange that anyone should notice so trifling a matter at such a moment. Strange indeed! Does the Diaconal mind never seize on trifles and lose itself in wandering mazes during Divine worship? I am not inclined to press such questions too far for your comfort or my own.

We did *begin*—“on time,” as most folk say to the west of the Atlantic; though I being of English descent, and a native Canadian, please myself by saying “in time” whenever I think well. The little bell in the clock gave its polite intimation at the very moment the minister’s vestry door opened. “Good again!” I said to myself; we *begin* to the minute. I’m sure I shall enjoy this service. The observance of the minor moralities goes a long way with business men, like myself, toward making the major doctrines of the Gospel acceptable. My wife says she firmly believes that I should never have been converted at a service which began ten minutes or a quarter of an hour after due time.

That word on the card set me listening attentively at every service to the phraseology employed by the preacher. Of course that was not all I did. Like yourselves, I tried to worship in spirit and truth, and I don’t know

how I could avoid doing so with such a man in the pulpit, and such men as you behind him. But I did notice his language, and was greatly charmed by its naturalness, and freedom from pulpit convention, and defiance of temporary fashions in the use of words and phrases. Ever since I came across the water I had noticed how pretty nearly every speaker on the platform or in the pulpit had thought it his duty to "voice" something or other; but your pastor never "voiced" anything for six weeks together. I had been dodging about your country for eighteen months in the vain hope of getting out of the way of *ethical* questions, and *evolutionary* principles, and the *development* of this, that, and the other, and *agnostic* ideas, and *pessimistic proclivities*, and *survivals of the fittest*, and *natural selections* of I know not what. I was beginning to become so much a part of my *environment*, my head was so completely turned by that *ascent of man* in which I am supposed to take a part, my heart was altogether so painfully affected toward the *new woman*—that, really, my dear Deacons, I began to *take myself seriously* and wish myself home again.

Imagine, if you can, my surprise and delight when I came to *sit under* a man who actually *began* a service, carried it on and ended it, in the fear of God and without respect of persons, or proclivities, or fashions in thought or phrase or word, who cared no more for Lady Georgium Midas than for Mrs. Grundy; who never seemed to fash himself in the least in order to find out which "grade" he was on; or the people *thought* he was on; who gave the higher critics a six weeks' holiday, and sent some of the lower back to their studies again; who was thoughtful and tender enough to spare the feelings of Kant, and Hegel, and Schopenhauer, and Strauss, and Bauer, and Wellhausen, and Ritschl, and Harnack, and Cheyne, and Dr. Briggs, by never once alluding to them by name. You may think I am romancing when I assure you that I have heard from your chivalrous pastor twelve consecutive discourses in which he never once tried to get the better of such weak antagonists as Darwin, Huxley, T. K. Clifford and Francis Galton, to say nothing of John Stuart Mill and Herbert Spencer. And I will go further: (few will believe me, if this letter should ever find its way into print, but I must not trouble myself about that) your pastor—may I call him your plucky pastor—has talked for six hours, more or less, in my hearing, and I have not in all that time heard him give one single solitary quotation from Matthew Arnold, John Ruskin, or Thomas Carlyle. I can excuse anybody for doubting my accuracy or veracity in making such a statement about a minister of the Gospel in Great Britain in this Year of Grace, 1897. But it is a fact; and allow me to add, one of the most startling and delightful and hope-inspiring facts I have met with in my travels.

You must not suppose from all this, that I have come to the conclusion that your pastor is out of sympathy with modern thought, or unacquainted with recent discoveries in science, and has read none of the writings of the men whose names I have mentioned. I should have been a very ignorant or unobservant listener if I had thought this of him. There are other ways

of showing one's acquaintance with books and men besides quoting them directly or slinging their names about. And a preacher who knows his business, and is not altogether destitute of the grace of modesty toward men, and reverence toward God, can manage to show what he knows quite as well by what he does not say as by what he does say. Such a man will not go about to establish his own orthodoxy by condemning all and sundry who may not happen to agree with him. There will be no need to ask him, after he has preached from a text in Genesis, or Deuteronomy, or Isaiah, if he has read his Wellhausen, or Driver, or Delitzsch, or Cheyne, or George Adam Smith. Neither would anyone, who had ears to hear, think of coming into your vestry and asking your pastor if he believed in verbal inspiration. One would as soon think of asking him if he denied the inspiration of Holy Scripture altogether. Did anyone need to ask him, a fortnight ago, when he preached from the words, "Blessed are the meek: for they shall inherit the earth," whether he knew of a certain book by one Professor Fiske, or had read Mr. Kidd's "Social Evolution," or had attempted to breathe for an hour or two in the Right Hon. A. J. Balfour's "psychological atmosphere?" And yet, let me say in passing, that sermon was listened to by the working-men in the gallery with interest, by the old lady and gentleman in front of me with mutual glances of approval, and by the two fashionably dressed girls who sat next to them without any . . . (here my note-book is illegible). You will agree with me that the illustrations we have heard lately are witness enough that the preacher respects the Hittites; holds the writers of the Tel-el-Amarna Tablets in high esteem; has his eye on the fifth satellite of Jupiter; thinks well of the X rays; knows the difference between evolution and natural selection, biogenesis and abiogenesis, and believes in the existence of argon in the atmosphere. This is quite as much as any reasonable deacon could expect from his pastor in such a busy city as yours. May I be allowed to say: "Don't look for any more; don't compliment him too warmly on his scientific illustrations"? Remember the adage about flavouring soup with onions. Consider those who are "weak." Few things frighten some of us more than to hear a theologian talk about science. It is almost as terrible as to hear a scientific expert discuss theology. Thank heaven we had no attempt, while I was with you, to set the two in opposition, or to reconcile them. It would have been as hard to bear as a contrast or comparison between Paul and James, or Calvin and Arminius.

I have left myself little room to say what impressed and delighted me most of all. The fact is, the things I have mentioned were so new to me and so refreshing, I felt bound to call your attention to them, if haply you may appreciate them as much as I think you ought to do, and would do, perhaps, if your experience as listeners had been at all like my own.

For the rest, I can only say that I found it good to join in prayers addressed entirely to Almighty God, and not to the congregation. I enjoyed and profited by the reading of the Scriptures, in several instances, more than

by the sermon. And I fully believe that the reader would thank God for hearing me say so. Now and then he seemed to be much more earnest and enthusiastic in the reading of inspired words than in the delivery of his own discourse. Surely this is as it should be. As for the sermons, I say nothing about "the length thereof." The breadth and depth and height are of more account. But these measurements are not of as much account as the subject-matter and spirit, the honest and reverent handling of the Word of God, fair and reasonable exposition, and earnest appeal to the heart and conscience, resting on and growing out of the truth or doctrine of the text. All this we *have* had—let a stranger tell you. And, moreover, I have heard sermons in your church lately, on subjects not often dealt with nowadays; at any rate in my hearing:—the Divinity of our Lord, the Atonement, the nature and necessity of Repentance, Justification by Faith, the Efficacy of Prayer, the Certainty of Punishment for Sin, the Presence of the Holy Spirit in the Church, the Lord's Supper; and so on.

If I were to give you a list of *subjects* on which I have heard sermons since I came to travel in your country you would be amazed, perhaps,—you, who listen to a scriptural preacher who is not afraid of doctrines, never rails at dogma, and certainly is not ashamed, as yet, of the Gospel of Christ.—I am, my dear friends, yours faithfully, GEORGE ST. LAWRENCE. (V.D.M.)

WORDS OF THE CROSS.

WORDS of the Cross are spoken—
 Poor words and weak—
 And hearts are gently broken,
 God's grace to seek.

'Tis not the words that break them,
 Nor the tale told,
 But the pierced hands that take them
 Into their mould.

These break as they were broken,
 That God may heal;
 The nail-prints are the token
 That God doth feel—

Doth feel our heartless sinning—
 Feel, yet forgive;
 Christ felt and died, us winning
 To feel and live.

Such feeling is repenting,
 And this Christ gives;
 To death for sin assenting,
 The cleansed soul lives.

R. WRIGHT HAY.

SUNDAY MORNINGS WITH THE CHILDREN.

III.—MAKING A BEGINNING.

“Beginning at Jerusalem.”—LUKE xxiv. 47.

THESE are among the last words of Jesus to His disciples. You have often heard them read and preached about, no doubt. They express His desire for His disciples—what He wished them to do when He was gone. The disciples never forgot the wish of Jesus. He was their beloved Master, and they showed their love by doing exactly what He told them.

This is what Jesus said to them: “You are to go and preach about Me you have been with Me for three years, you have heard My words, and seen My life and My death, and you have seen Me after My resurrection; now from this time your chief business in life is to tell people all about Me, all you know and feel, and you must make a beginning at Jerusalem.”

Jesus was really asking them to do a very hard thing, to speak about Him to people who did not like Him, who did not believe in Him, nor want to hear any more about Him. They were not to be ashamed, nor afraid, though men would mock them and hurt them, beat and imprison them. They were to go everywhere and be true to His memory, and true to what they knew about Him, though they might have to die for it.

We must not be surprised if Jesus asks and commands us to do some very hard things. We like doing hard things for people who love us and whom we love. We like to be trusted to do things that are not easy, that we may show our devotion and gratitude.

But where duties seem hard and unpleasant the most difficult thing is to make a beginning. Some of the most difficult things are most enjoyable when we get right into them; it is the starting that troubles us. How you have seen some children, and even some grown-up people, shrink from plunging into the sea in the summer time! Yet when they have once thrown themselves in, how delightful and enjoyable it is, and the sea which they feared so much becomes like a dear, familiar friend, and the bathing is the greatest pleasure of the day. So I think to some of the disciples, at least, the idea of speaking for Jesus—especially among people who hated Him—would seem dreadful at first; it needed so much courage, though they longed to do it, and they would say, *How shall we begin?* But when they had once made a beginning it would be a most joyful experience, for they would feel as they spoke that they were trying to be true to Jesus, and would feel that He was with them and that He was glad.

Now, dear children, life is full of beginnings. From our very infancy, almost every day we begin some new experience. We begin to walk, to use a knife and fork at dinner, to go to school, &c. People are always saying to us, or about us, that it is time we begun to do this or that. Next term at school you are going to begin German or Latin, Algebra or Euclid, and

after next term you are, some of you, going to leave school and to begin to go to work, and some of you, perhaps, have to leave home in order to begin.

There is another kind of beginnings that we think and talk about, and which those who love us speak to us about, and which we make up our minds to. A lazy boy is going to begin to work hard, a careless girl is going to begin to be earnest. You are going to begin to try to be tidy in your habits, truthful in thought and speech, kind and helpful to those about you. You are going to begin to fight your real enemies, your faults of ill-temper or ill-will; you are going to begin to be good.

If you were asked what is the most important beginning in life, what would you say? To love and obey Jesus Christ. To let Him rule and guide your life. That is by far the most important beginning that you can make. And it is time you began. You may make up your mind and you may do it while you are reading this. You are old enough to think very seriously about Jesus, about His wonderful love and holiness, about accepting Him as your Saviour and Master, about beginning to serve Him. There must be a beginning; it may be very difficult, as difficult as preaching would be to some of the disciples; but Jesus says to you as He said to them, "You shall receive power; I will help you."

You see where they were to begin. At Jerusalem, where they had been cowardly and untrue, among the people who had killed Jesus. They were not to sail away to some foreign land. Where Peter had denied Him, in the same city he was to confess Him. Now that is very difficult. If we could go right away to some other school, if we could have a new set of companions, we think it would be much easier to live a good life than just where we are now; and where we have not lived a good life, and where people don't believe we have tried to be good, where, perhaps, they would hardly trust us at first even if we said we were going to make a new beginning. We have perhaps made good resolves and have not kept them; people have come to think certain things about us, and they will keep on thinking those things even though we make a new beginning.

Yet though it is hard, it is just here, where we are, that we must begin to love and obey Christ—in our home, in our old class at school—we must not wait until we get away.

Begin first at home. Begin with your father and mother to be obedient, begin with your brothers and sisters to be unselfish and kind, gentle, and forgiving. That is your Jerusalem, and if you love and serve Christ at home you will be almost certain to do it away from home.

You have doubtless heard of children who behave beautifully at a party, who are most sweet-tempered and kind to their companions out of doors, but who are sullen with their brothers and sisters and ill-natured at home; and they think bad behaviour doesn't matter at home, and rudeness does not matter if you show it only to those who love you. It is a great mistake; you must begin at home. If you are not a Christian there you are not a real Christian at all; your heart is wrong somehow.

You know how it is with your recitations and your pieces of music; you practise them at home, you learn them thoroughly there; then when you go out to a party or an entertainment you say or play them without a mistake. It should be so with our good conduct and speech. We should practise them thoroughly at home, and our behaviour out of doors should be just a reflection of the life we are living every day with those who love us most.

Dear children! May God help you, where you are most seen and heard, and where you have not been as good as you meant to be, to begin to love and obey and serve Jesus Christ! Begin at Jerusalem, and begin now.

CHARLES BROWN.

NOTES AND COMMENTS.

THE APPEAL OF OUR MISSION COMMITTEE.—Our ministerial readers have doubtless received the appeal of the Committee, signed by Messrs. Rickett, Baynes, and Myers, in relation to the present needs of the Society, in view of a possible deficit of £6,000 at the close of the financial year on the 31st inst. This arises not from a falling off of the contributions, but from the demands which have arisen from the very success of our work and from its extension on the Congo and in China. The Committee are assured that there are resources in our churches more than enough to meet the present need and to permit of much larger service for Christ in the dark places of the earth. In this assurance they are indisputably right. The giving capability of our churches as a whole is much larger than present contributions indicate. There are a few congregations which are already doing their utmost; but how few they are! The mission enterprise ought, as a matter of course, to be an integral part of church life and work in every congregation. Equally as a matter of course, ministers should take the lead in the work, or practically show their sympathy with those who do take the lead in it. The great aim should be to reach those congregations and those people who at present are doing comparatively little—alas that they should be so many!—and we heartily join the Committee in their appeal to the pastors of our churches to assist them to their uttermost, being assured that a healthful missionary spirit is a help to all good work at home.

OUR HOME MISSIONS.—In saying our utmost to further the above appeal, we are by no means forgetful of the fact that this is the centenary year of our Home Missionary Society, and that a strenuous effort is to be made to increase its income from £1,250 to at least double that amount. This is a very modest and practicable demand. The Rev. E. G. Gange, whose determination to remain at Regent's Park will be hailed with general approval, will devote a large part of his year of office as President of the Baptist Union to the visitation of the churches on behalf of the Home Mission. We do not bespeak for Mr Gange a hearty welcome for his own

sake, for this he is sure to have; but we do ask that this generous devotion of his time to the interests of our Home Mission may be generously appreciated and amply rewarded. We have more than once referred in these pages to the paramount importance of home evangelisation both in the villages and large towns. A note in our issue for January on "Church Extension" has called forth comments from several of our contemporaries, and the views therein expressed have been heartily endorsed. We reiterate them with all possible emphasis, believing that there ought to be in every direction increased efforts on behalf of the spiritually unenlightened among our own countrymen. Mr. Rickett, Mr. Baynes, and Mr. Myers fittingly remind us that "the very men who founded our Foreign Missionary Society were the men who afterwards organised with a view to Home Missions." Nothing more natural. The two branches of work are not antagonistic, but friendly and supplementary. Neither can be neglected with impunity to itself nor without loss to the other. If *all* the ministers, deacons, and members of our churches will do, as some already do, each according to their several ability, the difficulties which hamper our societies will be overcome, and every just need met.

THE EDUCATION BILL, introduced into the House of Commons by Mr. Balfour—not by Sir John Gorst, who should, according to Parliamentary precedent, have had charge of it—is really a Bill for the endowment of sectarian and mainly of sacerdotal education. It is drawn up in the interests of the "Voluntary schools" alone, for the promise as to a Bill dealing with Board schools, "if time permits," amounts to nothing. The Voluntary schools are to be exempted from rates, the 17s. 6d. limit is to be abolished, there is to be an additional grant in aid of 5s. per child on the average attendance, and associations of Voluntary schools are to be formed, and through them the money is to be distributed. This is equivalent to an endowment of £616,000 per annum, or, calculated at 3 per cent., it is a gift of twenty million pounds sterling. And many of the Church papers say that it must only be regarded as an instalment! The Bill is, as Sir Henry Fowler declared, marked by "discriminating injustice." It throws to the winds the "statutory equality" stated by the Duke of Devonshire to be essential. It is, as it now stands, a mischievous, retrograde measure, and though it has passed its second reading by a majority of 205, we sincerely trust that in the interests of education and religion alike it will meet in Committee with the fate of last year's Bill. Should it, unfortunately, be placed on our Statute Book, it will be the beginning of a strife which will result in far more than the reversal of an Act so grossly unjust.

A ROMAN CATHOLIC UNIVERSITY FOR IRELAND.—The *Church Times* is greatly exercised on this question, and is apparently concerned as to the consistency of Liberals. "It will be interesting to observe their attitude when the question is again discussed in Parliament." Pretty broad hints

have, as it tells us, been thrown out that the Irish Roman Catholics will soon bring the question to the front, and no plan will find favour with them but a university of their own. "We have no doubt," says our contemporary, "that they will, sooner or later, obtain what they desire—short, perhaps, of State support—for the theological faculty, which, however, could be superadded by voluntary effort." So far as Nonconformists are concerned, it will be later rather than sooner that they will obtain their desire, nor will they obtain it at all if we can help it. We cling to "that fundamental article of our creed that the State should not give any support to a denominational institute." There is no reason why Trinity College, Dublin, should not be used by Romanists and Protestants alike for secular education. Instruction which is common to, and needed by, all, may be provided by the State, and everything beyond this should be provided by private funds. Free Churchmen in Ireland and elsewhere support their own theological colleges. Why should not Romanists do the same?

THE DIAMOND JUBILEE.—There are no more loyal subjects of Her Majesty the Queen than the Baptists of Great Britain and Ireland, and in the forthcoming celebrations of her long and eventful reign—a reign distinguished even more by its beneficence than by its length—they will take their full share. The suggestion of the Prince of Wales that in London the Commemoration should take the form of a fund for relieving the heavy financial strain of the hospitals has met with wide and hearty approval. It has evidently touched the hearts of the people, and will, notwithstanding a few adverse Socialistic and other criticisms, be generously taken up. The idea that hospitals should be State institutions supported by public taxation is not intrinsically so absurd as many make out; but it is not, nor is it likely to be, brought within "the range of practical politics"; and, in the meanwhile, an additional £100,000 per annum are needed in London alone. We agree with Mr. Knowles's suggestion that it would be best, in view of the contingencies of human life, to capitalise the sums which in this year of enthusiasm will be given, and let the interest of them be treated as perpetual subscriptions. A project which lies so near the heart of the Prince, and of which Her Majesty has expressed her approval, is not likely to fail; and similar efforts will be made for provincial hospitals.

BREVIA.—The Armenian question has, for the time being, been overshadowed by the *Rising in Crete*, and the bold action in Greece has given to the Eastern Question an immediateness and urgency which the terrible massacres in Armenia could not secure for it. British sympathy is almost unanimously with Greece, however much and however wisely and inevitably its action may be restrained by "the concert of the Powers." It is necessary to proceed with caution, especially in view of the susceptibilities of the Powers. But there can be little doubt that in the end Crete must be annexed to Greece.—The *Indian Famine Relief Fund* has reached, at the time

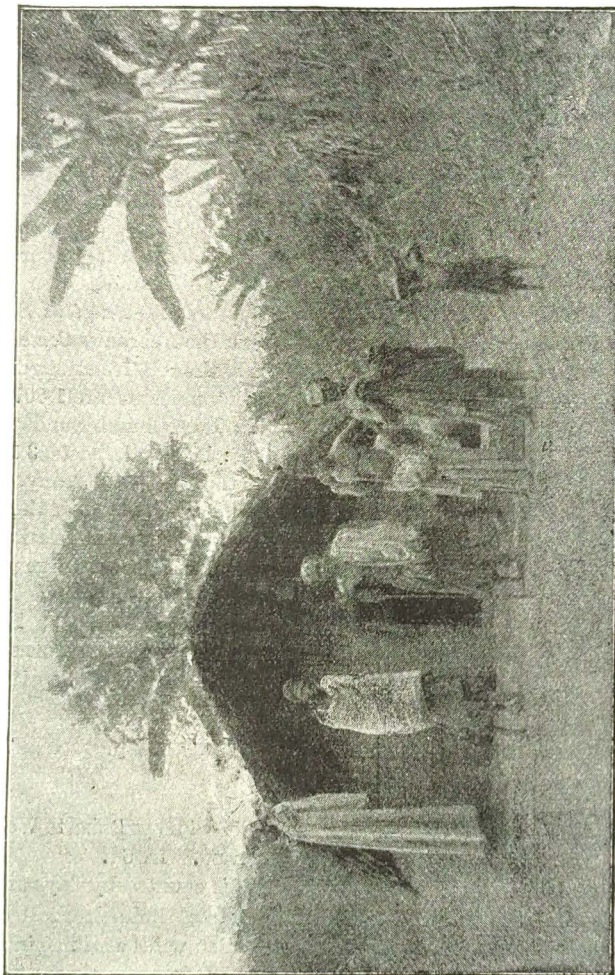
of our writing £325,000, but subscriptions have not come in so rapidly nor to so large an extent as was expected. May we again urge on the attention of our readers the fact that our Missionary Society has its own Famine Fund, which at present stands at £5,000. Our missionaries will distribute all sums entrusted to them with sympathetic and judicious care, and will probably reach many who might otherwise be overlooked. There ought to be generous contributions from all parts of the country without trenching on the ordinary missionary subscriptions.—The proceedings of the *National Free Church Council*, which is to be held in London from the 9th to the 11th inst., will be watched with deep interest. The annual sermon is to be preached by Dr. Maclaren. We hope that branches of this Council will be formed in every district in England, especially if the efforts of the federations can be concentrated mainly on the problem of filling the vacant seats in our various Free Churches, and promoting efforts for the evangelisation of the neighbourhoods in which the federations are at work.—*Religious Statistics.* Mr. Howard Evans records some notable facts in the February *Contemporary Review*, compiled from official Year Books as to the relative strength of the various churches. In these churches the communicants are 1,807,723, as against the Church communicants, 1,778,351; Free Church Sunday-school teachers, 373,685; Anglican, 200,596; scholars: Nonconformists, 3,103,285; Anglican, 2,329,813. The sittings, including the Salvation Army, amount amongst the Nonconformists to 7,610,003 as against 6,778,288 of the Church of England. The figures are the more striking when viewed in relation to the past. Thus, Mr. Horace Mann calculated that in 1801 the sittings provided by all denominations were 5,171,123, of which the Church of England furnished 4,289,883. In 1851 the census showed: Church of England, 5,317,915; all others, 4,894,648. In 1896 the Year-Book returns are, as also stated, Church of England, 6,718,288, as against the reporting Free Churches, 7,610,003.

REVIEWS.

A YOUNG CONGO MISSIONARY. Memorials of Sidney Roberts Webb. By William Brock. R. H. Allenson. 1s. 6d.

WE have here the story of a short life, as life is counted by days and years, but a life of intense interest and rich in helpful influence, full of noble effort and holy daring, the very memory of which will be an inspiration and power. Mr. Brock has had a delightful, though in some senses an inevitably sorrowful, task, and has discharged it with a simplicity and unaffected self-effacement which give to his book a rare charm. He has depicted with clearness of outline and distinctness of colour the character of one who at school was every inch a boy, who at the University, among his fellow-students in the hospitals, and in London slums, as well as on the Congo, was every inch a man, and who was always—whether at school, college, or

on the mission-field—every inch a Christian. At Mill Hill and in Edinburgh he took a vigorous and healthy interest in sport, and was a keen football player. But (unlike too many others) he always kept sport in its own place and never allowed it to come between him and his duty. His



A GROUP OF CONGO NATIVES.

heart was set on missionary work from his boyhood, and, in a beautiful sense, his days were bound each to each by natural piety. He and his young wife left England for the Congo early in 1893, and his course ended in little more than two years, on April 14th, 1895. The details of his work, as a Christian teacher, in medical and surgical service, and other

ways, are peculiarly interesting, and we know few stories more pathetic than Mrs. Webb's account of her beloved husband's death when on his way home, and of his burial in what he used to call "the grand old sea." Among our missionary biographies this will assuredly take a high place. The life and work of Sidney Webb are well worthy of such a record, and Mr. Brock's naturalness and grace of style have given to an attractive subject an additional charm.

GOD, THE CREATOR AND LORD OF ALL. By Samuel Harris, D.D., Professor of Theology in Yale University. T. & T. Clark. Two vols., 16s.

DR. HARRIS happily needs no introduction to theological students in Great Britain. His earlier volumes on "The Philosophical Basis of Theism" and "The Self-Revelation of God" have attained recognition on both sides of the Atlantic and placed their author in the forefront of scientific theologians. He has now given us another really great book—a book devoted to the profoundest and most essential of all inquiries, conceived with a worthy and adequate sense of its importance, planned on comprehensive lines, and enriched with the fruits of wide reading and vigorous thinking. Our interest in the investigation was thoroughly awakened by the first chapter of the book, in which Dr. Harris vindicates, with rare logical force and delightful zest, the right of theology to a place among the sciences, and this captivating power is retained to the end. The four parts of the work are arranged under the titles of God the One Only Absolute Spirit, God the Creator, God the Lord of All in Providential Government, and God the Lord of All in Moral Government. This takes us over the whole ground of practical theology, and it would be difficult to say in what part of it the Professor is most at home. He moves about at his ease, and wins our confidence by the firmness of his step and the lucidity and grace of his speech. The chapters which have appealed most directly to us are those which deal with the Trinity as the Biblical revelation of God, and in its philosophical and practical significance. The doctrine is not without difficulties, but, as Dr. Harris shows, it affords a higher satisfaction alike to intellect, heart, and conscience than any other doctrine, while the moral and spiritual impotence of Unitarianism, and its failure to supplant the older creed are too evident to be denied. The discussions on the problems of moral government, on the nature, the scope, and the sanctions of law, on sin and its punishment, are also among the chapters which should be specially marked. Their broad philosophical insight, their grasp of the essential and characteristic notes of the problem, their reverent tone, and their illustrative instances give them a value which even untrained readers will be quick to appreciate, while the best cultured and most scholarly minds will appreciate them the most. The reading of some books, even solid and able books, is a wearisome task. The study of this has been a pleasure.

THE DOCTRINE OF THE INCARNATION. By Robert L. Ottley, M.A., Fellow of St. Mary Magdalen College, and Principal of Pusey House, Oxford.

Vol. I.—To the Council of Nicæa. Vol. II.—To the Present Day.
Methuen & Co. 7s. 6d. each.

THE theological manuals now being published by Messrs. Methuen promise to be one of the most useful additions we have received to the library of historical theology. Mr. Ottley's volumes on the Incarnation have the advantage of being devoted to a subject which must ever be regarded as of transcendent importance, and which in our own day has a peculiar attraction for the more refined minds of both the Mystical and Sacramentarian schools. The emphasis placed by the Sacramentarian School on the Incarnation rather than on the Atonement of our Lord seems to us mistaken, nor does the Incarnation furnish the supreme illustration of what is generally understood by the Sacramental method. The Sacraments as such are no vital or necessary sequel of the Incarnation, no indispensable channels for the conveyance of its grace. Their connection with it is of the positive order, the result of Divine appointment. But the Incarnation was the indispensable condition of the earthly life and atoning death of Christ, so that, apart from the question of its own religious value, it forms the basis of the Christian religion, and its denial involves the denial of all that is specifically Christian as distinctly from that which is Judaic, theistic, and ethical. Mr. Ottley divides his work into four principal sections, the first of which is introductory and deals with the purpose of the Incarnation as the climax of creation and history, as the restoration of humanity, and the final revelation of God. Then follows a summary of the evidence of the Incarnation and a full account of the Scriptural presentation of the subject, branching out into the Witness of the Old Testament, the New Testament Doctrine in the Gospels and the Acts, the Christology of St. Paul, the Theology of St. John, &c. This basal position is pointedly and judiciously discussed, and the way thus cleared for the third and largest portion of the work—an historical sketch of the doctrine from the Apostolic Fathers to the close of the sixteenth century. The last division consists of a series of notes on the "content" of the doctrine, on the technical terms to which the theology of the Incarnation has given rise, with reflections on the general scope and character of Christ's personality and work. The treatise is, so far as we are aware, at once the most compact and comprehensive treatment of its great theme to which students can have recourse. It does not claim originality, but it presents in connected form results which can only be gathered by a survey of Church history as a whole, and by a mastery of the works—*e.g.*, of Dorner, Harnack, Hagenbach, Liddon, and Bruce. Mr. Ottley is conscientious, painstaking, and reverent, doing full justice to views which he does not himself accept, stating them with care, and giving ample references for all his assertions. His Anglican standpoint necessarily involves interpretations of Scripture and readings of history with which we are at variance; but even when he deals with the theology of the Reformation—perhaps the thinnest and most inadequate section of his work—he is at any rate fair-minded, allowing that the Reformers aimed to restore the

principles of primitive Christianity, that their theology was "Christo-centric," and that Luther "recalled men's minds from a false to a true conception of faith." Hooker's "Careful Statement of the Doctrine of the Incarnation" is not the last word which has been spoken on the subject, as the position of the *Lux Mundi* School to which Mr. Otley himself belongs amply proves. There are speculations of Schelling, Schleiermacher, Baur, Ritschl, Maurice, Martineau, and various others which, for the sake of greater completeness, it would have been well to notice. On the question so much debated in our own day, as to our Lord's human knowledge, Mr. Otley insists that its limitation, whatever it was, resulted entirely and absolutely from *love*. "His nescience was a deliberate act of His own will," while, on the other hand, "our Lord in His human nature possessed an *infallible knowledge*, so far as was required by the conditions and purpose of His Incarnation." Wisely is it said: "The conclusion at which we may most safely arrive is, that in regard to this mysterious subject a sense of our own ignorance ought to play 'a much larger part than it usually does.' We may well shrink from constructing any general theory as to our Lord's human knowledge. We are too apt to discuss and dispute where we should wonder and adore. It is the general aim of this book to recall students to the temper of sobriety and fear." On this ground, as well for the fulness of its information, the orderliness of its arrangement, and the beauty and appositeness of its practical reflections, we most warmly commend Mr. Otley's manual to ministers and theological students.

THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND EXPLAINED,
with an Introduction, by Edgar C. S. Gibson, D.D., Vicar of Leeds,
&c. Vol. II., Articles IX. to XXXIX. Methuen & Co. 7s. 6d.

In noticing the first volume of this careful and learned exposition, we spoke of the value of the Thirty-nine Articles as a system of theology "setting forth clearly and concisely the great facts and principles of Protestant evangelical theology." We are more than ever sensible of that value, and, therefore, rejoice in the increased study which the Articles as such are receiving. We cannot, indeed, agree with Dr. Gibson in rejecting, so strongly as he does, the Calvinistic basis of the Articles. That they are on the Calvinistic hypothesis incomplete we admit. They reflect in some points the unsettledness of the times in which they were framed, and the attempts at compromise which that unsettledness enforced, but that they were mainly intended to satisfy the demands of the Puritan party, while the liturgy was intended to satisfy such as were reluctant to break with the Papal Church, is to our minds self-evident, and is indeed generally admitted. Dr. Gibson's exposition of the Articles is generally lucid and to the point. He discriminates their contents with great care, interprets their meaning with candour, and illustrates them with a fulness of historical and theological knowledge for which we cannot be too grateful. We had no idea until we read these volumes how important a part the poor "Anabaptists" played in the determination (by the ecclesiastical authorities) of both the contents and the form of

the Articles. According to Dr. Gibson they and their heresies, or the heresies of some among them, are directly aimed at in no less than twelve of the articles (*viz.*, 7, 9, 10, 11, 15, 16, 23, 25, 26, 37, 38, 39). Many of the opinions repudiated were not really held by the Anabaptists, though their adversaries credited them with them, while many other of these opinions were and are held by people who, whatever they may be in other respects, are neither Baptists nor Anabaptists. There are to-day in the Church of England itself not a few who hold and promulgate some of these condemned doctrines. But, of course, *ex animo* assent to the Thirty-nine Articles, and to all things therein contained, is no longer required. There are, apart from these special points, Articles to which we cannot subscribe, and we cannot, on this ground, follow Dr. Gibson in his defence of the three-fold orders of the Christian ministry (Bishops, Priests, and Deacons), in his contention for a formal Apostolic succession, and his advocacy of the validity of Anglican orders as against Rome. Admit the premisses common to Romans and Anglicans on this matter and the Anglican claims are, in our judgment, invalidated. Dr. Gibson's defence of the Anglican position in regard both to the three-fold ministry and the validity of orders is as concise and conclusive as the case admits of. We have read nothing more directly to the point, though its refutation is by no means impossible. We should not, however, like these and similar points of difference to blind us to the real excellence of the exposition in other directions. The notes on Freewill, or Justification, on Christ's Sinlessness, on Sin after Baptism, and on the Sufficiency of the Sacrifice of the Cross are full of light and guidance. And many outside the Church of England, who could never subscribe to its Articles, will readily acknowledge the wealth of historical research and the vigour of doctrinal exposition found in these two volumes.

THE SERMON ON THE MOUNT: a Practical Exposition. By Charles Gore, M.A., D.D., Canon of Westminster. John Murray. 3s. 6d.

THE sermons delivered by Canon Gore in Westminster Abbey, during Lent and Easter of 1895, form the basis of what is practically a new exposition in this volume. The sermons had a greater spontaneity and directness, but the exposition is more concise and, structurally, more perfect. The theme is an attractive one—especially when our Lord's great sermon is viewed not as a series of detached utterances, but as related to the whole system of Redemption, to the Incarnation and Atonement, and the Ministry of the Holy Spirit. Canon Gore has made us his debtors by rescuing the Sermon on the Mount from the false uses which in our day it is often made to serve, as though alone and of itself it contained the complete Gospel. The exposition is based on a solid substratum of theological scholarship, the fruit of a mind thoroughly at home with Biblical and patristic, not less than with modern literature. Generally speaking, the author commends his interpretation to our judgment by his careful avoidance of "the falsehood of extremes." On certain ecclesiastical questions

we differ from him very widely, for on these he unquestionably goes to extremes. He would, *e.g.*, forbid the re-marriage even of an innocent party in a divorce for adultery; but here he is in antagonism with the law of the land, and so long as the Church of England is "by law established" it is bound to observe that law. Such discipline as he desiderates can only be carried out by a Free Church, and if Disestablishment be not the logical outcome of the following paragraph we are at a loss as to what its meaning can be:—"No doubt the Church has often seemed to forget her Lord's method. There have been times—as at the baptism of the Franks—when the Church incorporated men in masses, allowing the Christian standard to be lowered almost indefinitely in order that a whole race might be called Christian. So, again, there was a time when Jesuit casuists said (in effect), If only we can keep people Catholic, making their confession and receiving absolution, it shall be done at any cost of accommodation to existing morals. Once more, the Church of England, in order to maintain the idea of a National Church, has, in result, allowed almost all the power of spiritual discipline, which she should have kept in her own hand, to be surrendered to a Parliament which is in the loosest possible relation to Christianity of any kind. In each of these cases the Church abandoned the method of Christ; she sacrificed reality to numbers, or genuine discipleship to supposed political influence, and, as a result, in each case the salt lost its savour." So indeed say we. There are many gems of exposition in the volume. The Beatitudes and the Lord's Prayer are discussed reverently and suggestively; indeed, the book abounds in felicitous phrases, and in literary and historic allusions of marked value. There are few of us who will dissent from the solemn words of the conclusion:—"The realising of the moral end of life—that is the test of your Christianity. Be sure of that. The hold we have of our creeds, the use we make of the Sacraments, can be judged by one test—do they lead to the formation of Christian character? The character may be cleansed and perfected after death, but here and now is an opportunity for laying its foundations deep and firm, and showing its power to absorb the whole of our being. That is the test which we cannot press home upon ourselves too often—am I becoming like Christ? Many will come to Him in that day with a record of their orthodoxy and their observances, of their brilliant successes in His professed service; but He will protest unto them, 'I never knew you.' He 'knows' no man in whom He cannot recognise His own likeness."

MESSRS. MACMILLAN'S BOOKS.

MESSRS. MACMILLAN & Co. have just published two new editions of Charles Kingsley's WESTWARD HO!—one in the series of Illustrated Standard Novels (3s. 6d.), the other in large crown 8vo, double columns (1s.). The latter has eight illustrations, the former has fifty, in each case by Mr. Charles E. Brock. Mr. Kingsley himself would have welcomed illustrations so vigorous and spirited, so harmonious with the text, and frequently so pro-

vocative of amusement as these. His greatest and most popular novel gains by Mr. Brock's clever artistic accompaniments.—To *BELINDA*, by Maria Edgeworth, in the *Illustrated Standard Novels*, Mrs. Thackeray Ritchie contributes an appreciative Introduction. The novel is, if not so brilliant as some of its author's work, clever, amusing, and instructive. The illustrations are by Chris Hammond.—*VILLAGE SERMONS*, by the late F. J. A. Hort, D.D., D.C.L., LL.D., &c. (6s.). Dr. Hort is best known as the collaborateur of the Bishop of Durham in "*Westcott and Hort's Greek Text*," &c. His Hulsean and other lectures, published since his death, have shown him to be one of the most profoundly philosophic theologians of the day, and here we see him as a preacher addressing his simple parishioners in the churches of St. Ippolyts and Great Wymondley in words which, while remarkable for their simplicity, might be delivered from a University pulpit. The twelve sermons on the Books of the Bible are of a kind which should be more generally given. There are four on Ps. lxxvii., and three singularly incisive and practical on Our Lord's Temptation. Dr. Hort was a great scholar, and an equally great theologian.—*POEMS OF HEINRICH HEINE*. Translated by J. W. Oddie, M.A. 6s. Mr. Oddie has undertaken a difficult, and many people say an impossible, task. Heine's language is, according to some scholars, both German and English, so entirely a part of his thought, that to translate him is beyond the power of the cleverest. Yet there are renderings here which strike us as good, and which even in their English dress are gems of song. Take, e.g., "*Ein Fichtenbaum*," p. 28—

"There stands a fir-tree lonely,
On a naked Norland height,
He sleeps; ice and snow enfold him
Beneath a coverlet white.

"He dreamed there of a palm-tree
In the Morning-land afar,
Lonely in silent sorrow,
On a bare cliff's burning scour."

Or, again, "*Du bist wie eine Blume*," p. 72—

"Thou art a very flower,
So tender, pure, and fair.
Ah, me! while I gaze on thee,
My heart feels tender care!

"'Twere well my hand to be laying
Upon thy head in prayer,
That God may ever keep thee
So tender, pure, and fair."

THE CONVERSION OF ARMENIA TO THE CHRISTIAN FAITH. By W. St. Clair-Tisdall, M.A., C.M.S. Religious Tract Society. 3s. 6d.
MR. ST. CLAIR-TISDALL has, as the agent of the Church Missionary Society,

at Julfa, the Armenian suburb of Isfahân, had the opportunity of studying the authorities for this history at first hand. He is conversant with the Armenian language and literature, as well as with the character of the people. His narrative covers the period from the introduction of Christianity to Armenia in the first century down to the translation of the Bible into Armenian in A.D. 436. It is a stirring and memorable story—especially when it relates the labours of “Gregory the Illuminator” and his intrepid comrades. Armenia has ever been a land of martyrdoms, and it does not seem likely to lose the honours it has gained in this respect. The descriptions here given of the land and people are deeply interesting, and cannot fail to arouse our sympathy for men and women who, with all their faults, have shown a degree of heroism and constancy which would put many of us to shame.

THE GREY MAN. By S. R. Crockett. London: T. Fisher Unwin. 6s.

MR. CROCKETT has won his fame by his historical romances of the wild, weird days of three centuries ago. “The Grey Man” relates a story of the days when James VI. was King, the scene of which is laid in Ayrshire—days of tyranny and riot, plunder and lawlessness, vengeance and bloodshed. The feuds of the Kennedys of Bargany and Cassillis form the background of the story. Launcelot Kennedy is its hero and John Mure of Auchendrayne is its fiend incarnate. Mr. Crockett gives a powerful picture of the times, and many of his incidents are absolutely thrilling. The story of Sawny Bean and the horrible scenes in the Death Cavern are, however, too revolting, and ought not to have been given. As a whole, the book must increase Mr. Crockett’s already well-established reputation.

MARGARET OGILVY. By her Son, J. M. Barrie. Hodder & Stoughton. 5s.

MR. BARRIE has been censured by not a few of his critics for “taking the world into his confidence” in regard to his home life and his reverence and affection for his mother, and has even been told in no measured terms that his tribute to her memory is an attempt to glorify himself. Such insinuations are unworthy of refutation, and are made only by those envious-minded men who judge others by themselves. The story is an almost necessary sequel to Jess in “A Window in Thrums.” Margaret Ogilvy was a typical Scotchwoman, kindly, humorous, sharp-tongued on occasion, strong-minded and pious. We have known more than one old Scotch lady in a similar social position in every way equal to her, and can well believe that Mr. Barrie’s picture is “true to the life.” Whether here and there he might not have exercised a more severe restraint on himself we will not say, but not to have had this book would have involved a distinct loss.

SENTIMENTAL TOMMY. By J. M. Barrie. Cassell & Co., Ltd. 6s.

THERE are many clever sketches of character, many powerful situations, and many brilliant descriptions in Mr. Barrie’s latest novel. It is a combination of tragedy and comedy, a picture of low, sordid life in London, of

hard, unpitiful, relentless rigour in Thrums, relieved by touches of genuine humour and exquisite pathos, and suggesting possible developments in a continuation of the story which will give a profounder unity and a more absolute completeness to it all. It is not all pleasant reading (neither is all life pleasant), and we should like to have felt more strongly the power of the ideal influencing and transforming the real. This is not Mr. Barrie's masterpiece, but it probably contains the foundations of it.

MESSRS. T. NELSON & SONS send out *WOMEN WHO WIN.* by W. M. Thayer (3s. 6d.), sixteen sketches of distinguished and successful women, illustrating their character, methods of work, and the extent of their influence. Among them are Mrs. Stowe, Florence Nightingale, Miss Cobbe, Mary Lyon, Jenny Lind, Miss Alcott, Mary Somerville, Elizabeth Fry, Miss Willard, and Queen Victoria. This is a specially suitable book for presentation to young women, and is well and tastefully got up.—*MAKING HIS WAY*, by J. Macdonald Oxley (3s. 6d.), is a tale for boys. The course of the hero, Donald Grant, is sketched from his boyhood, through his school and University career, and in connection with a Young Men's Institute, to his entrance on the ministry. His consecration, persistency, "romantic" self-sacrifice, are all admirably told, and we shall be surprised if this book does not prove an incentive to many.—*FIRESIDE SKETCHES FROM SWEDISH LIFE*, by Mrs. Woods Baker (1s.), will open up a new world to hundreds of readers who, when they enter it, will be instructed and charmed.—*THE CHILDREN'S TREASURY of Pictures and Stories, 1897* (1s.), is full of good things which will delight the little ones. Some of the child's poetry is specially taking. Here is good advice to boys :

" Whatever you are, be frank, boys !
 'Tis better than money and rank, boys ;
 Still cleave to the right,
 Be lovers of light,
 Be open, above board, and frank, boys."

And again—

" Early in the golden day,
 Little children kneel to pray !
 Bless the Lord of all whose love
 Watches day and night above.
 Through the starshine He was near,
 Now at morning He is here ;
 Whether skies be bright or dim
 Praise His name and trust in Him."

PROPHETS OF THE CHRISTIAN FAITH. London: James Clarke & Co. 5s.—These sketches and appreciations, for which we are indebted to the enterprise of the Editor of the *Christian World*, are written by men who themselves possess much of the prophetic spirit. The word prophet is used in a somewhat wide sense, as denoting a forthteller rather than a foreteller—one who delivers and interprets a Divine message. The list comprises Isaiah,

Paul, Clement, Alexandria, Augustine, Wycliffe, Luther, Wesley, Jonathan Edwards, Horace Bushnell, and F. D. Maurice. The writers are men well fitted for their several tasks alike by genius, training, and sympathy, among them being Dr. Lyman Abbot, Dr. George Matheson, Marcus Dods, Adolf Harnack (who writes on Luther), Dean Farrar, and Principal Fairbairn. They have given us a most instructive and stimulating book.—**THE BIBLE AND THE CHILD** (3s. 6d.) consists of a series of papers, also reprinted from the *Christian World*, on the Higher Criticism and the Teaching of the Young, by Dean Farrar, Dr. Horton, Dr. Washington Gladden, Mr. Adeney, and others. The problem which the book discusses is one that the wide diffusion of critical views no doubt forces those who have accepted them to face, though the results of criticism will need to be more definite and assured before they can be inculcated in our Sunday-schools.—**IN EVENING LIGHTS**. By Marianne Farningham. (1s. 6d.) We are always glad to meet this gifted and helpful writer, whose words embody in so beautiful a form the force of truth, the wisdom born of experience, and the sympathy of Christian love. This book will be specially welcome to those whose day of life is far spent, and should be read by them all.

THE THEOLOGY OF MODERN FICTION. The Twenty-sixth Fernley Lecture. By Thomas G. Selby. London: Charles H. Kelly. 3s. 6d.

MR. SELBY devotes attention among others to George Eliot, Nathaniel Hawthorne, Thomas Hardy, George Macdonald, and Mark Rutherford, and in masterly fashion characterises their witness to the supremacy of the moral law, to the indissoluble connection of sin and suffering, and to the impossibility of redemption apart from the Gospel of Christ. Men need because of their guilt that for which nature makes no provision. The teaching of these writers is (with certain exceptions on which Mr. Selby touches) true up to a certain point and cannot be ignored, but it must be supplemented by the revelation of God in Christ.

THE articles which appeared in our pages last year under the title of **THE WITNESS OF HISTORY TO BAPTIST PRINCIPLES**, from the pen of the Rev. W. T. Whitley, M.A., LL.D., Principal of the Baptist College of Victoria, have been issued by our publishers, Messrs. Alexander & Shephard, in neat book form at 2s. Professor Whitley has supplied an interesting preface, and added chapters on "Immersion, Pouring, and Sprinkling," and on "Believers' Baptism," thus giving greater completeness to the work. As a text-book it will be invaluable, and should be widely used by our pastors in their instruction of young members. In small space Professor Whitley gives us the results of extensive reading, and shows how all the principles for which we contend have received homage from the foremost thinkers and most saintly workers of the Church in all ages. We warmly commend this useful volume. We are also glad to announce the reissue in pamphlet form (4d.) of Dr. Maclaren's brilliant and incisive lecture on **RELIGIOUS EQUALITY**, which appeared in our January issue. Its appearance is in every view timely.

THE CONDITIONS OF OUR LORD'S LIFE ON EARTH. By Arthur James Mason, D.D., Canon of St. Saviour's, Canterbury. Longmans. 5s.

THE five chapters constituting the body of this book were delivered as lectures on the Bishop Paddock Foundation in New York in 1896. They discuss questions which have of recent years gained new and accidental prominence and which need to be discussed with peculiar caution and reverence. It is impossible to ignore them. It would be disastrous to leave them in the hands of incompetent, uncritical, or undevout men, and we are therefore glad that Canon Mason, whose learning and piety are alike well known, has given us his deepest thoughts on these infinitely momentous themes. The lectures form a powerful plea for our Lord's true Deity, and it is made evident that any limitation to which He submitted was absolutely voluntary, and that it did not involve such absence of knowledge as it is often supposed to involve.

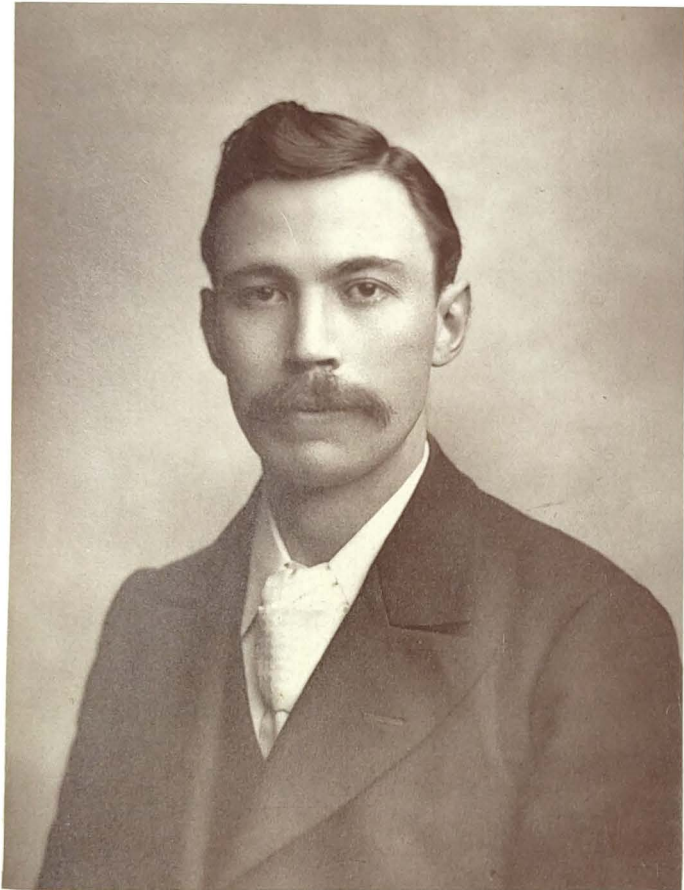
WORDS OF ADVICE FOR SEEKERS. By C. H. Spurgeon.

Passmore & Alabaster. 2s.

WE presume these addresses were delivered at prayer-meetings and evangelistic services, but they are, in any case, as tender and sympathetic as they are pungent and forceful. They are indeed seasoned with grace, and they who prayerfully read them will have a clearer faith and a more assured peace.

MESSRS. T. & T. CLARK, of Edinburgh, are issuing, at 6s. each, ERAS OF THE CHRISTIAN CHURCH. Three volumes, fuller notice of which must be reserved, have already appeared—viz., THE AGE OF HILDEBRAND, by Prof. M. R. Vincent, D.D.; THE AGE OF THE GREAT WESTERN SCHISM, by Rev. Clinton Locks, D.D.; and THE AGE OF THE CRUSADES, by J. M. Ludlow, D.D. This will prove by no means the least valued series for which we are indebted to this enterprising firm.—THE RIGHT OF SYSTEMATIC THEOLOGY, by Benjamin Warfield, D.D., of Princeton University (same publishers, 2s.), is a reprint from the *Presbyterian and Reformed Review*, and is well worthy of the wider circulation which it will now receive. It is a triumphant vindication of the claim of theology to be, as of old, the queen of all the sciences, and comes before us with a recommendation of some twelve or thirteen of the foremost theologians of Scotland. In these days of loose thinking it is a welcome tonic.—*The Critical Review*, under the editorship of Prof. S. D. F. Salmond, D.D., opens its seventh year well. The review of Strong's "Christian Ethics," by Prof. A. S. Wilkins, is one of the best we have seen. There are interesting articles by Prof. Marshall, of Manchester, Principal Cave, Dr. A. B. Davidson, the Editor, &c.

The Quiver (Messrs. Cassell & Co.) edition of Dean Farrar's THE LIFE AND WORK OF ST. PAUL is a marvel of cheapness—781 pages for 1s. 6d. Those of our readers who do not already possess this brilliant work should at once procure it.



Woodbury print.

Waterlow & Sons Limited.

Yours Sincerely
Thos Phillips

THE
BAPTIST MAGAZINE

APRIL, 1897.

REV. THOMAS PHILLIPS, B.A.

THE town of Kettering will always be held in honour as the birthplace of modern missions. It is true that there are other spots in Northamptonshire which are more closely linked with Carey's personal history and work, but Kettering was happy in the possession of the man raised up by the great Head of the Church to "hold the ropes" while Carey and his coadjutors descended into the vast human mine of the heathen world. To Andrew Fuller the formation of the Baptist Missionary Society was largely due, and his zeal and skill in guiding its affairs through the critical years of its infancy have won for him the grateful remembrance of succeeding generations. Fuller was no less successful as a pastor than as the organiser of the missionary revival, and his pastorate of thirty-two years was instrumental in raising a weak and struggling church to a position of influence and power in the district. Among Fuller's successors at Kettering have been John Keen Hall, William Robinson, James Mursell, and J. B. Myers, brethren beloved for their works' sake, whose ministry covered a period of sixty-two years, a fact honourable alike to them and the Church. It was during the pastorate of the late Rev. James Mursell—the memory of whom is still fragrant in Kettering—that the present "Fuller Chapel" was erected; and here to-day the subject of this sketch is carrying on, in true apostolic succession, the work of the Christian ministry with abundant tokens of the Divine presence and blessing.

Thomas Phillips was born at the foot of the Prescelly mountains, in Pembrokeshire, on January 5th, 1868, and here his early days were spent amid influences which fired his imagination and did

much to mould his future life. It was this corner of Wales which gave birth to Morgan Gibbon, Ossian Davis, Herber Evans, and Caleb Morris, and on every hand there were noble examples of Puritan Nonconformity. His mother was a member of the Church at Rhydwylym, among the oldest in the Principality, founded by William Jones, of the noble 2,000, who gave up their livings for conscience sake. The name of Rhydwylym signifies William's-ford, and it was given to this spot because here William Jones baptized his converts in a ford of the River Cleddau. In this very ford Thomas Phillips was baptized when sixteen years of age by the Rev. Henry Price, one of the quaintest of the old Welsh Baptist ministers. A year afterwards he commenced to preach, and in September, 1886, he entered the North Wales Baptist College (then located at Llangollen), standing first among a large number of candidates. There he came under the influence of Dr. Gethin Davies, a man full of evangelistic zeal, and at his inducement he almost immediately took charge of a mission station and Ragged school at Ponkey, a village seven miles away. Mr. Phillips was also fortunate in the fact that Professor Silas Morris, M.A., after a brilliant career at Bangor University College, had just settled as classical tutor at Llangollen. Mr. Phillips with characteristic energy devoted himself from the first to the London University Arts Course, and matriculated (1st class) in June, 1888. In October of that year he won the highest scholarship (£40, tenable for three years) at the University College of North Wales, Bangor. He thus left Llangollen at the end of his second year. At Bangor he had the advantage of the powerful influence of Professor Henry Jones, now of Glasgow University, who has done more to mould young Welshmen than any other living teacher. Among his pupils may be mentioned Professor O. M. Edwards, of Oxford; Mr. T. Ellis, the Liberal Whip; Mr. Ellis Griffiths, M.P., and the Rev. J. Thomas, M.A., of Liverpool. At Bangor Mr. Phillips pursued the same course of studies as at Llangollen, and in the Intermediate Arts successes of the following summer his name may be found in the 1st class. Before the end of 1890 he became a graduate of the London University, taking honours in Philosophy. He continued to attend special Philosophy lectures after taking his degree until the beginning of the summer term in 1891, when he entered upon

pastoral work. It ought to be added that Mr. Phillips took a leading part in the life of the Bangor students. He was chairman of the College Debating Society—the most representative of its societies—during one session, besides being a frequent and eloquent speaker in its debates; and he was respected and looked up to by his fellow-students for his ability, candour, earnestness, and his solid character.

In the early part of the year 1891 Mr. Phillips was invited to supply the vacant pulpit at Fuller Chapel, Kettering, and as the result of his visits he received a hearty invitation to the pastorate. At this time Mr. Phillips was only twenty-three years of age, but after full consideration he decided to accept the responsible position to which he was invited. The Church at Kettering had passed through a season of trial and unrest; and the results were still visible in diminished congregations and a lack of cohesion amongst the people. The difficulties of the position, however, so far from discouraging, had a bracing effect upon the young minister, and he threw himself with passionate energy into his work. The preacher and the people were adapted to one another. The little country market-town of Andrew Fuller, with its 3,000 or 4,000 people, was being rapidly transformed into an important manufacturing centre. The twelve years preceding 1891 had witnessed a growth of the population from 10,000 to 20,000, and the town was still adding 1,000 every year to its population. It was to this eager, responsive, and intensely democratic community that Mr. Phillips came, and he brought with him the sacred fire of Christian enthusiasm and an unaffected sympathy with men, as well as the rare natural gifts of originality and eloquence. From the beginning of his ministry in Kettering Mr. Phillips gained the ear of the people; the chapel became crowded with attentive listeners, and the numerous additions to the church testified that the Word was with power. In the following year a school-chapel was opened in Nelson Street, Kettering, in the midst of a populous locality, which has sprung up during the past few years. This new centre was placed under the pastoral care of the Rev. D. John, of Bangor College, and is now the home of a flourishing church and schools. The year 1892 also witnessed the great centenary celebration at Kettering, and no one who was present on that memorable occasion can have failed to

recognise the noble enthusiasm of Mr. Phillips and his people. The contributions of the Fuller Church to the Centenary Fund amounted to £1,000, besides which a sum of £300 was spent in renovating the chapel and meeting the expenses of the meetings.

Mr. Phillips has taken the deepest interest in the young people of his church and congregation. His "Home Circle" for young men and women has been one of the most popular agencies connected with Fuller Church, and he has also given brotherly sympathy and help to young men desirous of acquiring knowledge or of devoting themselves to Christian work. He has also recognised the need, especially in a factory town, for suitable recreation for young people; and in 1893 he succeeded in establishing a "Youths' Institute" at a cost of £400, where various pastimes and a gymnasium are provided. Mr. Phillips has taken the liveliest interest in the adult classes and Sunday-schools connected with Fuller Chapel, and has won the warm affection of the young people of his congregation.

In 1893 Mr. Phillips commenced an important mission work at the north-end of the town. The services were first held in the open air, then in a cottage, and eventually a mission-hall was erected at a cost of £350. Here much good work has been done. Mr. G. C. Leader, of Bristol, was engaged to assist Mr. Phillips in visitation and other missionary work, and valuable help has also been given by a number of earnest workers united in what is known as the "Mission Band." A site for a chapel at the north-end of the town has since been secured at a cost of £400, and there is every probability that in a few years a third Baptist church will be established in Kettering. Mr. Phillips has not been afraid of weakening the centre by bold aggressive Christian work in the new districts of the town, and he has shown the utmost disinterestedness in helping to meet the financial claims of such movements. During the five complete years of Mr. Phillips' pastorate a total of £8,000 has been contributed, of which £1,600 has been subscribed for missionary purposes, and £2,100 for church extension. At the commencement of his ministry in 1891, the number of church members, was 360, and of Sunday scholars 1,132, whereas to-day the total membership (including Nelson-street) is 720, and the Sunday scholars 2,000. So far as Kettering is

concerned the Baptist Forward Movement is an accomplished fact, a result which is mainly due, under the Divine blessing, to the zeal and unselfishness of the present pastor of Fuller Chapel. His love to Christ and his enthusiasm for the souls of men have become contagious, and pastor and people have nobly striven together to meet the needs of the rapidly growing population. Mr. Phillips is deeply interested in all forms of social work, and recognises the claims of Christian citizenship; but while he is always ready to speak out boldly on behalf of freedom and righteousness, the main purpose of his ministry is not overlooked. His supreme message is to proclaim that Christ alone can save men from their sins; and believing this, he appeals to young and old to decide for Christ, and by faith in Him to obtain power to walk in newness of life. That this message is still "the power of God unto salvation" is shown by the gratifying fact that at nearly every Sunday evening service some sin-stricken souls are led to Christ.

It is not often that so young a minister as Mr. Phillips is so widely known among the churches. His voice has often been heard at our great annual assemblies, and he has pleaded the cause of nearly all our denominational societies. He is a true comrade to his ministerial brethren, and is never happier than when rendering help to the village churches. In his own county he is esteemed and honoured, and during the present year he fills the presidential chair of the Northamptonshire Association of Baptist Churches. He also shares with the veterans Rev. J. T. Brown and Rev. T. Barrass, the honour of representing the churches of the county upon the Missionary Committee.

This sketch would be incomplete if it did not include some reference to Mrs. Phillips, who has proved a wise counsellor and efficient helper to her husband in his ministerial work. The marriage took place on May 5th, 1892, in the Tabernacle, Whitland, and the union has proved an eminently happy one. Mrs. Phillips (*née* Miss M. John) is a member of what is probably the oldest Nonconformist family in Pembrokeshire. During her residence in Kettering she has taken a warm interest in the young women connected with Fuller Chapel, and both by word of mouth and pen has sought to help them choose "the better part." In the Bible-class, the Mothers' Meeting, the Zenana Committee, and other church agencies, as well as in personal counsel and friendship, Mrs. Phillips has exerted a gracious womanly influence, and has done much to strengthen the tie between minister and people.

T. C.

THE INDIAN FAMINE AND ITS LESSONS.

“ Behold, the days come, saith the Lord, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.”—*AMOS* viii. 11.

THE warnings which reached England some months ago as to the probability of a severe famine in India, and as to the need of generous efforts to provide against it, were not ungrounded. The famine is no longer a matter of speculation, an object to be dreaded in the future, nearer or more remote, but an evil which is actually felt. All the indications show that it is likely to spread over a wider area, and to affect the lives of a larger number of our Indian fellow-subjects, than in the case of any previous calamity of a similar kind. The famine of 1866 was confined to Orissa; the famine of 1873-4 was confined to Berar; that of 1877-8 was confined to Madras; but “the terrible famine now upon us,” to quote the words of the Hon. N. Banerjee, of Bengal, “is universal, all-progressing, and holding in its death-grip the vast Indian continent, with its multitudinous population.” What this means will be made somewhat clearer by the statement of a Blue Book recently laid before Parliament to the effect that the famine areas comprise 164,000 square miles, with a population of nearly forty millions—as large, that is to say, as the population of Great Britain and Ireland. In addition to these famine-stricken districts, where the food is insufficient to sustain life, there are “scarcity” districts on the verge of famine, where the food is insufficient to maintain health, and in them the population amounts to 44,500,000. In the North-West Provinces alone 37,000,000 are famine stricken; in the Central Provinces, 9,000,000. And outside the areas thus scheduled there must be widespread distress in consequence of the high price of grain; and as this year’s famine is but the climax of a series of bad harvests, the suffering of the people must be greatly intensified. Weakened already by the scarcity of former years, they will be less able to resist the hardships they are now called to endure, and will more easily fall a prey to the attacks of the destroy-

ing angel. There is no chance of fresh food supplies before September, and until that time, if not for a longer period, the people will be absolutely dependent upon outside help. The Indian Government has taken the matter up, and its officials are diligently at work. But Government alone cannot cope with the evil. They cannot reach all classes of the community. There is an urgent demand for help from all patriotic and Christian Englishmen. Relief works, in connection with railways, irrigation canals and roads, have been started, and will be of immense help to the able-bodied. But the aged and infirm, widows and orphans, will need special care. I need not attempt to work upon your feelings by any high-coloured description of horrors, whose bare recital is more than sufficiently appalling. In the *Missionary Herald* an eye-witness from Allahabad writes:—

“The horrors of famine are indescribable. In one place I found 137 little children, mostly under twelve years of age, many not more than four or five, whose parents had died or deserted them. These children were in the streets and bazaars picking up grain which had fallen on the ground, and eating it raw. In another village I found 100 more picking up one grain at a time in the market place. We called them to the rest-house, where we were staying, and fed them with parched grain, which they ate with great voracity. With the children came a number of men and women, who were living skeletons. It was awful to look into the faces of these starving people, and to know that every day their sufferings must increase until death ends their misery. . . .

“In one place it is estimated that 12,000 people die every month from the effects of the famine. It is utterly impossible for the Government to provide relief for all the people when the famine is so widespread.”

Can we wonder at a statement which was previously made by one of our missionaries that in some districts the people were stealing grain in order that they might be convicted and sent to prison, for there, at any rate, they would be fed and the pangs of their terrible hunger would cease? Rarely has there been in India a time of sorer distress—rarely has there been a more gloomy outlook, though dense as is the darkness it is irradiated by gleams of hope and by the conviction that as the Lord reigneth He will overrule even these sad events to the extension of His kingdom and the salvation of India.

What are the thoughts suggested to us by this famine?

I.—We see in it an instance of the *necessary limits of human power*, enforcing upon us a lesson of dependence upon God. There are certain things which, for the production of food, man can and must do. He can plough and till the ground. He can sow, and harrow, and weed. He can scare away the birds which devour the seed, and unless he does so his harvests will suffer. It is a law that if a man will not work neither shall he eat. He that neglects to sow need not expect to reap. But over and above man's work there are other influences, which are entirely independent of his will, and in no way subject to his control. We need the sunshine and the rain, by means of which God giveth the increase. These must operate in due proportion if the seed is to be quickened and matured, and with all our skill and prowess we cannot command them. A few years ago we had in England "too fine a summer"—some four months of unbroken sunshine—and the consequence was that the grass scarcely grew, and when it grew it withered; the root crops suffered severely, fruit was blighted, and though the wheat harvest was not equally scanty, considerable inconvenience was caused by the shortness of the straw. Had it not been for foreign supplies of food we should have been reduced to sore straits. Then, again, we have had wet seasons, as in 1862 and 1879, when the heavy and continuous rains destroyed the crops. Moreover, in seasons when both sunshine and rain maintain their average, grain and fruit may, as I well remember in one striking instance, be destroyed in a moment by sharp hailstorms.

Man can do great things. In India itself, long before Englishmen had set foot on its shores, there were magnificent buildings which could only have been produced by architectural skill akin to genius. Palaces and temples, of marble and of granite, pagodas, monasteries, public offices with their towers, domes, and cupolas; walls inlaid with gold and precious stones, sculpture, often perhaps grotesque but often beautiful, streets and groups of buildings charming in their picturesqueness, stately pleasure gardens—all these preceded the advent of the English power, and were the product of an ancient civilisation. Our countrymen have effected a mighty transformation in India through the spread of European education, through the establishment of wise and humane laws, and, above all, through the diffusion of the Gospel of Christ. In

India as in other lands railways have been constructed, roads have been built, aqueducts and canals have been laid down, and the telegraph flashes its message to places once inaccessible. Verily, man is great. He can trace the path of the planets, measure the magnitude and distances of the stars, reclaim waste and desolate places, convert the raw products of nature into articles of usefulness and beauty. He lays down a network of communication which carries him over enormous distances with an ease and at a speed which would a few years ago have been deemed incredible. His ships traverse the ocean, and in defiance of winds and waves link together the remotest places of the world. He has stretched his electric wire from continent to continent, over lofty mountains and along the bottom of the sea, and it seems as if there were absolutely no quarter of the world in which his regal power were not being displayed. He is penetrating further and further into hitherto unknown parts of the dark continent, erecting in them the signal of his triumph and making them yield into his hand treasures more precious than gold.

Yes, man is great—ininitely great, but at the same time infinitely little. He can do nothing, because he is nothing apart from God. The continuance of his life, and health, his vigour of body and of mind are dependent on a Higher Will. For the prosecution of his work he needs influences which he can neither create nor control. How often have we seen the man of wisdom and of strength struck down ere he knew it. "God's finger touched him and he slept." History, notwithstanding all its progress, tells of unfulfilled purposes, baffled aspirations, frustrated ambitions, so that we are constantly moving about in "worlds not realised." Ah, it is easy for men in their abounding prosperity to forget the Lord their God, whose creation they are, and whose are all their gifts and possessions; easy for them to let their hearts be lifted up in pride and self-confidence as if it were not He that gave them power to get wealth, and it is therefore well for us to lay to heart the lesson which is so manifestly taught us by this calamity as to the inevitable limitations of our power, and the need of cherishing a deep sense of our dependence on God.

II.—We are taught by this famine *a lesson of benevolence*, the need of some furnishing an opportunity for the service of others. Rarely

are all parts of the world afflicted, in the same way, at once. Not always is a whole country subjected to the same evil. Storms rage within a defined area. In some districts the sun shines in its strength while others are being deluged with rain. In the hot seasons of the last two or three years the drought was, if not restricted to the South of England, at least much more keenly felt there. In the North and in Scotland its effects were by no means so serious. When famine prevailed in Palestine there was corn in Egypt, and that fact is typical. It illustrates both the goodness of God and the law of human interdependence—a law which runs throughout the whole of life. The abundance of some is intended to supply the deficiency of others. Our own age has had a profounder insight than any of its predecessors into the truth of the solidarity of the human race, although the Apostle Paul clearly proclaims it in his assertion that we are “members one of another.” The ties which bind us one to another are strong and irrefragable. It is at our peril, the peril of all that is highest and best in our nature, that we disregard them. Not for ourselves—for our own ease, enjoyment, or comfort—has God enriched us, but that we should be helpers of those who are in need, ministers to them of His gifts and grace, dispensers of that which is lacking to their perfection. India in her present need has special claims upon British sympathy and help:—

1.—There is the claim grounded upon our common humanity. Men, simply as men, without regard to their nationality, rank, character, and age, ought to be the objects of our compassion, and nothing that pertains to them ought to be alien to us.

2.—There is the claim of patriotism. India is a part of the British Empire, and the sufferers in this famine are our fellow-subjects. We have, by our conquest of India, and our assumption of the government of its people, contracted peculiar obligations which, in such a crisis as this, it would be disloyal to ignore.

3.—There is, finally, the claim created by the missionary aims and the missionary successes of the Christian Church. In obedience to our Lord's command we have sought to bring the peoples of India to the faith of the Gospel. We have shaken their confidence in their national religions, in the traditions and customs of their fathers, and won their adherence to a faith which

we believe to be higher, holier, and more beneficent than any which they could otherwise have known. Our success has been remarkable, and it imposes on us special obligations. We are bound to prove the superiority of our faith to that which they have abandoned, or which we wish them to abandon. We must show them that it fails us in none of the emergencies of life; that it is indifferent to no form of suffering, no cry of need; that it cares for the bodies not less than for the souls of men, for their interests in the present world not less than in the world to come. The Gospel we have sent to them has created expectations which it would be cruel to disappoint. The famine, moreover, affords us an opportunity of displaying in an unwonted degree, and amid circumstances under which it cannot fail to be appreciated, the spirit of Jesus Christ, and we must determine that now, if ever, we will strive to be worthy of Him.

We thank God for the noble response made by the country at large to the appeal of the crisis. The Lord Mayor's Fund now exceeds the sum of £450,000, in addition to which the great missionary societies have their special funds; that of our Baptist Mission stands at upwards of £10,000. More than twice this sum will, however, be needed, and will doubtless in time be forthcoming.

I need only remind you—for there is no need to expand the thought—that the same law of helpfulness must be observed in spiritual things. We, who are saved by the grace of Christ, are to supply to the hungry and famished the bread of life, to dispense light, life and gladness, that all men may share with us the supreme good. As one has recently said, "there could be no more solemn condemnation of the English as a people than to have it said of us at the last day that having gone to that land and found it, as we had found it—instinct with religious thought of a certain kind—whether good, bad, or indifferent, we had merely cut the people adrift from their old religions and turned them out on the ocean without God and without a hope in the world."

" Shall we whose souls are lighted with wisdom from on high,
Shall we to men benighted the Lamp of Life deny?"

III.—We see in this famine a *parable*, setting before us a picture of *spiritual destitution*. It is the type of "a famine not of bread

nor of thirst for water, but of hearing the Word of the Lord." There are two worlds in each of which man has a distinct place and with which he has necessary relations—the natural and the spiritual, and over both alike God is supreme. In the natural or material world we are nourished and sustained by bread, and all that bread may be supposed to represent. In the spiritual world we are nourished by food of another order, by that which brings light to the understanding, peace to the heart, strength to the conscience, and decision to the will. It is in view of the existence of these two worlds and man's relation to them that it is written, "Man doth not live by bread alone, but by every word which proceedeth out of the mouth of God." The Word of God is essential to our life—that word which reveals the character, the purposes, the promises, the precepts, the redeeming love and sanctifying grace of Him on whom our salvation and eternal life depends. It must be proclaimed, understood, digested and lived.

There are places still in spiritual darkness and destitution, where there is "a famine of hearing the Word of the Lord." Men know not God, have never heard of the Gospel of our salvation, and have no share in the happy experiences, the glorious hopes, and assured prospects which we inherit in Christ Jesus. Under the influence of superstition and error their understanding is darkened, and they sink either into blind and crass indifference or into perplexity and despair. Their spiritual life, being starved, dwindles and dies.

We in England seem to be in no risk of a spiritual famine. The Bible is widely circulated, and not a house need be without it. Churches are established in every town and village, missions of various kinds are carried on for the benefit of all classes, and the age is one of unparalleled activity. Our position is rather like that of a land in which the granaries and storehouses are filled with corn. Not only is there no scarcity of bread, but it is offered to the people for naught. It would almost seem as if there were an over supply, as if the precious grain were too cheap; so that men care nothing for what we have to offer, and pass by it with indifference and contempt. Many of them act with an air of patronage, as if we ought to be obliged to them for coming to our services. They run after amusements, and have become the

acknowledged votaries of pleasure, so that the Word of God, with its high ideals of duty, its summons to repentance, faith, and self-surrender, and its lofty spiritual enthusiasms, is utterly unwelcome, and they will not receive it though they might. None the less does God send a famine into the souls of such men. They lose all appetite and desire for the things of God; the choicest and most nourishing food becomes distasteful to them, and they are as those who perish in the midst of plenty. Their souls dwindle and are impoverished. They are miserable fragments of what they might have been. Such carelessness brings its own retribution. Men may amuse and delude themselves for a time, but ere long they must awake from the dream of life to meet Almighty God in judgment. They will then stand face to face with the realities they have ignored or defied on earth, and terrible will the awakening be. I have known men who would have given the world to have been sure of some word from God, to have gained the conviction that the Gospel was His message, and that to them the word of salvation was sent. Sin has blinded as well as deluded them. It has impaired the faculty by which we judge of the true and godlike, and they are now without all hope of day. Too late, too late, is all that they can say, as they sullenly refuse to turn to God. Of how many may it be said, "He feedeth on ashes. A deceived heart hath turned him aside, that he cannot deliver his soul nor say, 'Is there not a lie in my right hand?'" With others "it is even as when a hungry man dreameth and behold he eateth, but he awaketh and his soul is empty; or as when a thirsty man dreameth and behold he drinketh, but he awaketh and behold he is faint and his soul hath appetite."

How blessed that amid all the disappointment and despair of life the voice of the Divine Redeemer still sends forth the welcome invitation, "Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live."

JAMES STUART.

THE FUNCTION OF THE NOVELIST.

III.

ANOTHER reason for setting this limit, again closely related to what has been said, is that the novelist is not by any means the properly qualified guide in discussions of these religious and philosophical problems. It is a very common mistake to confound literary ability with critical sagacity or metaphysical depth! One well-known example is the case of the brilliant Frenchman, Rénan, whose literary grace and charm have blinded many to the illogical arguments and unfounded statements and conclusions which abound in his critical work. Now it is unquestionable that the proper man to deal with philosophical questions is the philosopher, with theological questions the theologian. These men have given their strength to the understanding of the problems, and are alone fitted to guide. Of course I do not mean that the novelist may not hold opinions, but it is one thing to hold opinions and quite another to set up as a guide and teacher. A writer may be a brilliant novelist but a miserable theologian, and a man who has concentrated his strength on matters of style and the acquisition of literary gifts cannot have given the necessary thought to these problems of another sphere. This is a word of warning constantly needed. The philosopher and theologian are specialists, just as much as the scientist or the novelist. Let the latter stand in the gate in their departments; the former claim the judgment-seat in theirs.

I would venture to allude to two works as illustrating these latter thoughts. One is the novel, entitled "The Story of an African Farm," which a little while ago made a great sensation. To begin with, it is a distinct shock to learn that the book is produced by a young lady not yet out of her teens. One is amazed at the literary instinct already so developed; one is shocked and appalled at the mental precocity and unripeness. For this young lady to come forward as an instructress in the understanding of life's great problems is at once amusing and humbling to our proud belief in the progress of the human race. One wants to know how she discovers that all that one can hope

for in the struggle for truth is that, as the bleeding hands fall helpless and the dim eyes close high up the toilsome path, one feather may flutter down upon the prostrate bosom. Such is not the general consensus of opinion. She can have carved very few steps for herself. Her nature, instead of bearing many signs of a brave and bleeding struggle up the steep cliff, shows an utter absence of any conception of proportion which suggests that she would do better at present to confine herself to the descriptions of the valley which she has plainly not yet left. And the splendour of the imagination, the acute characterisation, are another source of danger. They may carry us away in a rapture of enchantment, and make us utterly ignorant of the long distance we have wandered in By-path Meadow! Matters such as those she discusses do not want the help of imagination; they demand a rigid simplicity, an absence of adornment, in order that the mind may be fixed upon the phenomena themselves, and not upon the graces of the guide. A plan was mooted some time ago by which any visitor to London could go to a bureau and secure the services of a young lady as guide to its sights. Of course, it was a philanthropic desire to provide employment for some of the fair ones who still find it hard to live; but, from the pictures which illustrated the suggestion, one's strong conviction was that the fortunate individual who availed himself of the help would be very much more likely to be acquainted with his guide than be able to describe London. For honest investigation of these things adornment should be dropped. Plain clothes and nothing to distract are the most likely conditions of success. Another noteworthy example is Mr. Hardy's popular book, "Tess." With what I conceive to be the real motive of the book—viz., the unfolding of a great social evil in the matter of gross inequality as regards man and woman—I entirely concur. But the work is terribly marred to me by the fact that, with much cleverness, and, therefore, the more insidiously, Mr. Hardy has interwoven so much of the vocabulary and superficial talk of that fatalism which describes our human nature as the prey of every gust of wind, the sport of a blind chance. Now, of course, Mr. Hardy has a perfect right to this opinion, and if he can prove it by a reproduction of the facts of life, by all means let him do it.

But he is far too clever a man to imagine that he can prove this doctrine in such a way within the limits of a novel; and, therefore, he writes the novel to prove something else, and introduces the philosophy in the asides and reflections, and sometimes in the speeches he puts into the mouths of his characters. Now, this is not honest. If he would pose as a philosopher, let him doff the velvet jacket and the Bohemian hat and smile; let him don blue spectacles and a threadbare and ill-made coat, and let him dispassionately write a philosophical work which shall honestly seek to discuss the problems. It is quite possible that the book would not have so large a sale as "Tess." But that is not his business; let him be assured that if the book is worth reading, it will be read, and will have great weight with those whose opinion is a formative influence in English life. It is this guerilla warfare, these harassing flank attacks, which are unworthy of the soldier, and give no indication of the relative strength of the two armies. All may be fair in love and war; in the search for truth, only truth is fair! This mention of "Tess" leads me another step to the denial that it is within the function of the novelist to proclaim a pessimistic philosophy at all; for it is a part of his duty to amuse, to comfort, to help, as well as to instruct. Now a pessimistic philosophy can do none of these things. It can only produce the tragic consequences in life which are seen in the bud of hope lying crushed on the ground, and the light of faith quenched in the darkness! If the novelist has nothing better to tell us than that we may give ourselves up to a gloomy pessimism, then, for pity's sake, let him be quiet. If he be a novelist, his work is a reproduction of life; and if his book teaches pessimism, life must teach it. Better far leave poor duped human nature to read the book of life. That will be soon enough to learn the lesson which will take all the heart out of our struggling, and will give the victory to evil. Should we be slow to learn the lesson from the book of life, there are philosophers not a few who have made this a study, and know more of it than the novelist can. Let him do something to help me, or be quiet. I do not ask for every path to be smooth and every plan successful; but let the picture he draws for me be a stimulus, a comfort, a guide, not a crushing, chilling blast

from hell! There is one other thought to which I must give expression. It is suggested to me by Mr. Caine's address, and it is this: the morality of the novel depends largely upon the morality of the novelist. Here are his words:—

“Your work is what you are. It cannot help but carry with it the moral atmosphere in which you live. The worth of it will be precisely your own worth. Tell me what manner of man you are, and I'll tell you what the moral effect of your work will be. Imagination is a chemical which, let a man pour it on any plate whatsoever, is sure to develop the features of his own face. Usually an author dwells longest on that part of the world he knows best—that part which has the strongest fascination for his own mind. Fielding said he had good authority for all his characters, no less than the doomsday-book of Nature. No doubt of that; but it was because he had lived the life of a man about town that he gave us the revolting Lady Bellaston. The imagination of the novelist is much like the domesticated poll-parrot; it tells by its language what company it keeps. If the novelist is a man of pure mind he will not be for ever dissecting evil characters. He will not keep his eyes constantly fixed on the monstrosities of city life. He may share George Eliot's opinion that ‘you can't make men moral by turning them out to grass’; but he will love to turn his gaze on the natural and healthy lives that men and women may live under the open sky. The question the novelist is asking himself is always the same: ‘If I were this man, if I were this woman, what should I do? What should I say? Depicting a little colony of characters, all of them so many facets of his own character, he will be responsible for the creatures he creates and sends out into the world. Are they for the most part a group of rascals? Then, depend upon it, he is something of a rascal himself. Are they a group of heroes—real heroes, not mouthing and skipping ghosts? Depend upon it, he is something of a hero. The thought is a terrifying one, I confess, that no handwriting, no photography, no phonograph ever told a man's character so plainly as the characters the novelist represents tell his own character. But it is an inspiring thought, too. To be a noble writer you should first of all be a noble man!”

Yes, a noble man! To be worthy of that name is a true function of the novelist, as of all who aspire to be leaders and teachers for their fellows. He is not to teach morality, but to be morality. He is not a moralist, a preacher, a philosopher; and when he tries to play these rôles he is usurping the functions of another—functions for which he may be entirely unfitted by his gifts and attainments. But there will be much morality or immorality in his work; for he must pourtray human life. He is a true artist,

and the morality of art is in the artist, in his choice of that which is to be reproduced. I refuse to call that a great picture which is an indelicate or indecent representation. Mrs. Grundy ought to speak, and to speak more consistently than she does, against the immorality which disgraces so many of our exhibitions and galleries. A pure-minded man will not paint impure pictures. I make bold to prophesy that those which have been painted will not be immortal. And those novelists will live longest in the affections and esteem of the English-speaking race who have most faithfully, and with the truest regard for purity of thought and purpose, represented the scenes of our human life. For ever he is greatest who teaches men that the world is ruled in righteousness; ever he is greatest who himself is good and desires to make others good; ever he is greatest who, however blindly he may grope after God if haply he may find Him, holds by the God whom he believes to be in the throne of the universe, and calls to men to follow in the search, and to be full of faith, and hope, and love. Along the dusty high road of the earthly pilgrimage is trudging ever a crowd of men and women weary often with the toilsomeness of the journey and saddened by its losses. It may be that the flashily dressed street orator, comic clown, quack in the guise of the philosopher, will secure a hearing from the passers and even gather a crowd. These antics relieve the monotony and sometimes supply excuses for a less eager and constant advance. But when the day's journey comes to be measured up, he will be found to have ministered more to our real need who has seen in the sky above the figure of duty beckoning on, and recognised the figure as that of an angel from God; and who, gifted with cheery talk and quick insight into the significance of the surrounding life, has walked beside us and, pointing to the busy scene about us, has helped us to forget our own distress in so realising its throbbing passions that all becomes a message from the unchanging One whose eternal home is at the journey's end, and whose watchful eye is upon each footsore traveller, that He may say to every deserving pilgrim, "Thou hast been faithful: enter into the joy of thy Lord."

J. EDWARD ROBERTS.

MODERN TENDENCIES IN THEOLOGICAL THOUGHT.

BY AUGUSTUS H. STRONG, D.D., LL.D.

II.—CHRIST THE LIFE OF HUMANITY.

AS I proposed to go back from our modern deism to Christ the Life of Nature, so I now propose to go back from our modern atomism to Christ the Life of Humanity. Atomism, in my use of the word, may be defined as that system of thought which regards men merely as individuals, and which ignores the organic unity of mankind on the one hand, and its connection with God on the other. The New England theology is a striking illustration of the lengths to which this atomism could go. It came to regard each human being as an isolated unit, completely detached from others. The members of the race, if indeed there could be said to be a race, were separated from each other as bricks set up on end that tumble only as they are influenced from without, or as grains of sand that have no other union but that of mere juxtaposition. A sign of this method of thought was creationism, with its origination of each human soul by separate Divine fiat. Another sign was the maxim that all sin consists in sinning—a denial that there can be any corporate sin, or race responsibility, or organic unity in the primal transgression. And still another sign was the declaration that each man must make his own atonement, which means that there can be no atonement at all: for, unless Christ shares our humanity and we share His, there can be no escape from our own personal guilt and penalty.

Modern science and philosophy have been gradually undermining this atomistic system. Evolution, with its doctrine of the common origin of the race; traducianism, with its declaration that soul as well as body is derived from our ancestry; sociology, with its recognition of corporate good and evil; political ethics, with its attribution to the state of a quasi-personality—all these have been working to the advantage of Christian theology. Visiting the sins of the fathers on the children was thought to be most irrational, so long as it was seen only in Scripture; but, now that it takes the name of heredity, it is just as vigorously applauded. It once

seemed harsh to say that the soul that sinneth it shall die, but when this is called the reign of law, the only danger is that even God will be denied the power to save the sinner. We have taken at least this step forward: we see that humanity is one, that it has a common origin, a common evil, a common destiny. Realism has superseded the scheme of arbitrary imputation. Humanity is a great tree which is not to be viewed from above, as a mere collection of separate leaves rustling in the breeze, but from beneath, as all the outgrowth of one trunk and root, and as all throbbing with one common life.

Thus far we have gotten; but there is another step to take, and to take that step is to furnish the principle of unification to both philosophy and theology. This common life is the life of God in Christ. Humanity is not a congeries of independent units—it is an organic whole, because the life of Christ is in it, and it is a manifestation of Himself. What Origen in the third century said of the universe at large we can apply to humanity: "As our body, while consisting of many members, is yet an organism which is held together by one soul, so the universe is to be thought of as an immense living being which is held together by one soul, the power and Logos of God." I hardly need to point out how greatly this relation to one another and to Christ exalts our human nature. We are interrelated, because we are related to Christ, who is the life of humanity. Pelagianism saw man's dignity in isolation. It was man's declaration of independence—independence of his fellows, and independence of God. But that independence was a false independence—it was sin itself, separating the creature in will and purpose from the Creator. The true dignity of man is in his union with God, and that union, both natural and moral, is mediated only by Christ. We are coming to see that man lives, moves, and has his being only in Christ, the Word and Life of God. The individual, so far as his activities are rational and normal, is only a part and a manifestation of a greater whole. His ideals, his conscience, his inspiration, when he is inspired, come from a higher and larger Reason than his own. Freedom and holiness are found only in voluntary union with Christ. As we are one with Him by creation, and receive from Him a physical and natural life, so we may become one with Him by re-creation, and receive from Him

moral and spiritual life. In His light alone we see light, and without His life our spirits die.

This is not the place to expound the relations of my theme to atonement and to justification, though I am greatly tempted to undue expansion here. I feel assured that, when we get back to Christ and recognise Him as the life of humanity, we have found the key to these deepest problems of theology. I have hope for theology when I read in a recent non-theological review* :—

“Christ is not only the goal of the race which is to be conformed to Him, but He is also the vital principle which moulds each individual of that race into its own similitude. The perfect type exists potentially through all the intermediate stages by which it is more and more nearly approached ; and if it did not exist, neither could they. There could be no development of an absent life. The goal of man’s evolution, the perfect type of manhood, is Christ. He exists and has always existed potentially in the race and in the individual equally before as after His visible incarnation, equally in the millions of those who do not, as in the far fewer millions of those who do, bear His name. In the strictest sense of the words He is the life of man, and that in a far deeper and more intimate sense than He can be said to be the life of the rest of the universe.”

This quotation prepares us for still another statement. As we have tried to go back from deism to Christ the Life of Nature, and from atomism to Christ the Life of Humanity, so we now propose to go back from externalism to Christ the Life of the Church. Humanity is not itself the Church, although many recent theologians would almost identify the one with the other. And humanity is not itself Christ, although some would almost persuade us that there is no Christ but the gradually developing Divine idea in human nature. Both of these views fail to take seriously the fact of sin. Sin is compounded with weakness, or disease, or ignorance, instead of being regarded as self-preservation. It is regarded as the result of heredity and environment, the survival of animal traits, the negative condition of progress, instead of being frankly recognised as wilful violation of law and departure from God. In short, the blame of sin is laid upon the Creator. But sin comes not from the Creator, it comes from the creature. It is not a manifestation of Christ, but of the individual will. It is self-

* Emma Marie Caillard, on “Man in the Light of Evolution,” in the *Contemporary Review*, December, 1893. 873-881.

chosen moral separation from Christ, the soul's true life. But the Christ, from whom the soul cannot physically and naturally separate itself, still works within to enlighten the conscience and to renew the will. There is an original grace, as well as an original sin. And Pfeiderer has well said in reply to Kant's sole dependence upon the individual will:—

“The Christian doctrine of redemption is that the moral liberation of the individual is not the effect of his own natural power, but the effect of the Divine Spirit, who, from the beginning of human history, put forth His activity as the power educating to the good, and especially created for Himself in the Christian community an organ for the education of the peoples and of individuals.”

This Divine Spirit we would call Christ. The Church is valuable as representing Him, but when we hear the Church spoken of as if it were the one organ through which Christ manifests Himself, we see in this an externalism against which we feel called to protest. We would go back of the Church to the life hid with Christ in God which the Church only expresses. Not first the Church and then Christ, but first Christ and then the Church. Not Church ordinances make men Christians, whether the water of baptism or the wine of the Supper, but only the regenerating Spirit of Christ within the soul. Man can destroy himself, but life and holiness can come only from another and a higher than himself. While it takes only one to do evil, it takes two to do good. King Alfred a thousand years ago expressed it with labouring quaintness of phrase: “When the good things of this life are good, then they are good through the goodness of the good man that worketh good with them, and he is good through God.” And Oliver Wendell Holmes, with all his dislike for Calvinism, could write:—

“Our midnight is Thy smile withdrawn ;
 Our noontide is Thy gracious dawn ;
 Our rainbow arch Thy mercy's sign ;
 All, save the clouds of sin, are Thine.”

Here are unconsciously proclaimed the doctrines of grace. And the God who cannot be tempted of evil and who tempteth no man, but who is the only source of redemption and of righteousness, is Jesus Christ. Even Pfeiderer can say:—

“That the Divine idea of man as ‘the son of His love,’ and of humanity as the kingdom of this Son of God, is the immanent final cause of all existenc e

and development even in the prior world of Nature. This has been the fundamental thought of the Christian gnosis since the Apostolic age, and I think that no philosophy has yet been able to shake or to surpass this thought—the corner-stone of an idealistic view of the world.”

I am not now concerned to point out the exaggerations of which this doctrine is susceptible. It is possible to make ideal humanity rather than the Divine Christ the centre and source of redemption. It is possible to call the whole of humanity an Immanuel and Son of God and its whole history a continual incarnation of God, while at the same time denying the actual pre-existence and the essential Deity of Jesus Christ, and refusing to give to Him the Divine name. But the power that works in universal humanity for good cannot be simply the power of an idea. It must be the power of a present living person, with His people according to His promise, even unto the end of the world. As it is possible to substitute for this present Christ a mere abstract and ideal conception, so it is possible to substitute for Him a historical Christ, in the sense of a Christ of the past, a remembered Christ, who now exists only in the fancy or imagination of the believer, with no more present life and power than the ideal Christ of whom we have been speaking. What else, indeed, can the so-called historical Christ be but an imaginary Christ, when the history of that Christ in the gospels is accounted mere legend and myth? Those who would take us back to this ideal Christ or to this historical Christ, in the senses in which they use these terms, ignore Christ's exaltation and give us only the humble Son of God.

The Christ to whom I would go back is a different Christ from either of these. He is not simply a being of the past. He is Lord of the present and Judge of the future. He is the Eternal Word of God, the King of the Ages, the Prince of Life, the Worker of all Good, the same yesterday and to-day and for ever. The Militant Church, filled with His spirit and moving forward to the conquest of the world, is proof that He is risen from the dead, and that all power in heaven and earth is given into His hands.

So from deism we go back to Christ the Life of Nature; from atomism to Christ the Life of Humanity; from externalism to Christ the Life of the Church. I would have you notice that I have not used the word substance, but the word life. It is a mark

of progress in philosophy that it has outgrown the old scholastic terminology of substance and qualities, essence and accidents, and has gone back to the far simpler and more Scriptural category of life and its powers. It is good to get back to Christ, for He is the Life. Christ has His representatives; indeed Church and ministry, Bible and doctrine, are His servants. But the servants have sometimes taken the vineyard for themselves and have driven out the Lord. Church and ministry, Bible and doctrine, are not themselves Christ, and they cannot save. It is only Christ who is the Light, and they are worthy of reverence only because they reflect His light and lead to Him. Just so far as they usurp His prerogative and claim for themselves the honour and the power that belong to Him, they injure His cause and substitute a subtle idolatry for the worship of the true and living God. A large part of the unbelief of the present day has been caused by the unwarranted identification of these symbols and manifestations with Christ Himself. Neither Church nor ministry, Bible or creed, is perfect. To discover imperfection in them is to prove that they are not in themselves divine. The remedy for unbelief is the frank confession that perfection lies not in these, but in Him of whom they are the finite and incomplete representatives.

"They are but broken lights of Thee,
And Thou, O Lord, art more than they."

What then is the relation of theology to Scripture on the one hand, and to philosophy on the other? Some would say that no theology is valid which is based upon either. Others would make theology a mere form of philosophy. But the solution of this problem, as of every other, is found in Christ. The grain of truth in both these views is their protest against the elevation of media to the place of source, of means to the place of ends. The fault of current evangelical theology is that it treats Scripture as the original source of truth, instead of regarding it as the mere expression of Christ who alone is the Truth. The result is that we have had a double standard, and Scripture has been played against Christ and Christ against Scripture. There can be but one standard of truth or of right, even as there can be but one standard of commercial values. Not creed, but Christ; not conscience, but Christ; not Scripture, but Christ.

Now Christ is not shut up, for the expression of Himself, to Scripture. Philosophy and science are expressions of Him as well as Scripture. Our rational being is His work; His life pulsates, through our mental processes; our ideals, our aspirations, our sympathies, just so far as they are just and true, are His voice. Because Christ is immanent in all men, their visions of truth, and beauty, and righteousness reveal Him who from the beginning has been the Light of the world. Sin has curtailed and perverted these sources of truth, and therefore Scripture furnishes a rectifying principle, and we test our conclusions by comparing them with the law and the testimony. But that is not to say that Scripture is itself the only and the perfect source of doctrine. Even Scripture is the incomplete manifestation of One who is greater than it—even Christ, who alone is the wisdom and the truth of God.

To the man who has wearied himself in seeking for the truth amid abstract doctrines and formal creeds, it is an unspeakable relief to find that the truth is a personal Being, and that Christ Himself is the Truth. This, as I interpret his book, was the experience of Berdoe. He was a student of medicine. He became an agnostic. Entangled in the toils of unbelief, yet eager to find some satisfaction for conscience and heart, he asked a certain theological professor where he could find light. And the professor wisely said to him: "Buy a set of Robert Browning." Browning's continual insistence that Love is the central secret of the universe, and that this love is demonstrated in Christ, turned the medical student from an agnostic into a believer, and his recent book, entitled "Robert Browning and the Christian Faith," is his own confession of faith. It is an illustration of the extent to which Christ is entering into modern literature and is turning poets into prophets. Not first doctrine and then Christ; not first creed and then Christ; not first inspiration and then Christ; not first Scripture and then Christ; but first Christ and then Scripture, inspiration, doctrine, creed; this is both the order of logic and the order of experience. Only Christ in us, a principle of life, makes Scripture, inspiration, doctrine, creed, intelligible; only the Truth within enables us to understand the truth without.

We need not only truth, but power. If truth be not a person, if

it be not one with the life and will at the centre of the universe, then it is only vain poetising to say :—

“Truth crushed to earth will rise again ;
The eternal years of God are hers ;
While error, wounded, writhes in pain,
And dies amid her worshippers.”

Truth, without God, is an abstraction and not a power. In all moral conflicts there is an inward unsusceptibility, arising from the perversity of the affections and the will, which renders the work of truth's advocate long and arduous. When we look within and without we shall be pessimists, unless we believe that this truth is one with the reason and will of God which has been manifest in Jesus Christ. Only they have a right to say that truth is mighty and will prevail who believe in the Cross as God's judgment against moral evil and in the Resurrection as God's pledge that this evil shall be overcome. He who goes back to Christ as the life and power of God can have no doubt as to the issue of the struggle between good and evil, truth and error ; for the secrets of all hearts are known to Christ, and He is the omnipotent force that works for good in human history. The solid globe is in His grasp, and when our prayer touches the hand that upholds the western hemisphere, the other can instantaneously answer that prayer in India or in Japan. His will is the electric current that throbs through the universe, and the faith of the humblest Christian can work wonders simply because it brings the soul into connection with that inexhaustible source of power. Light and movement are possible to the Church of God, because the faith of the Church, like the trolley, lays hold of Him in whom is all the fulness of the Godhead, and to whom all power in heaven and earth is given. And we have hope for the race, hope for a kingdom of God in human society, hope for a purified nationality and state, hope for a parliament of man and federation of the world, because our Christ is not confined to the Church, but is the universal life of humanity, the principle of all ethical and spiritual evolution, the one and only revealer of God the universe.

THE "ISRAELITES" INSCRIPTION.

FROM the ruins of a temple in Thebes Dr. Flinders Petrie, last winter, excavated a large block of black syenite, ten feet long, five feet broad, and thirteen inches thick, and covered on both sides with hieroglyphic inscriptions. It appears to have been the destiny of this stone from its birth in some Egyptian quarry to stir up religious disputing among men, and it is the cause of an incandescent debate to-day. On one side is a lengthy inscription in honour of Amenhotep III. of a religious character; this has been altered in many places by his brilliant and heretical successor Akenaten. After the death of this monarch the priests of Thebes destroyed his monuments, and this stone was overturned. A century or so later Merenptah had it set up, with the inscription towards the wall, and had a war-song to his own glory cut on the other side. In this inscription is clearly seen the word ISRAELITES. I S R A A L, one *a* short, with the signs added of the plural, of something foreign, and of people. Now Merenptah is generally considered to be the Pharaoh of the Exodus, the successor to the Pharaoh of the oppression of Rameses II. The engraving consists of twenty-eight lines, chiefly in celebration of some victory over the Libyans in the fifth year of his reign. Then, by way of peroration, the last few lines tell how Ra had again visited Egypt, and Merenptah had been born to do great things.

"Princes are cast down crying for mercy.

"Not one of the barbarians holds up his head.

"Ruined is Tehennu.

"The Hittite country is at peace.

"Made captive is the land of Canaan with all calamity.

"Carried away is Askalon.

"Seized is Gezer.

"Jenoam is made non-existent.

"The Israelites are crushed, there will be no exodus.

"Kar (or Palestine) has become like widows for the beloved land (Egypt).

"All lands are united together in peace.

"Every one who rebels is subdued by the king Merepthah,

"The giver of life like the sun each day."

The point of interest here is the line which refers to the Israelites. The first thing to notice is that whilst with every other

name in this inscription there is a sign showing that it refers to a place, following the word Israelites is one showing that it refers to a people. At first sight there is undoubtedly the suggestion that it is some race of men and women away from home, and that they are suffering from oppression. The line which follows is very interesting. It speaks of Palestine or Syria being in a widowed state for the sake of beloved Egypt. Is the meaning that the land was bereaved of its rightful lords, who were kept in Egypt? It is noteworthy that in the original there is a play upon words. It runs, "Kar (Palestine) has become kart (a widow)." Is this a pun? If so, is it not the most ancient known? It has a kind of brutality about it suited to a Pharaoh. As we consider this passage the opinion grows upon us that it is exactly the self-glorification which might have been expected from Pharaoh on one of those occasions when he had hardened his heart, and might boast that the people were subdued and their land widowed.

It is on the last word that controversy has arisen, *pert*, which means "going out," and is frequently found in the Book of the Dead, the title of which, in Egyptian, is *Per m Heru*, "the going out by day." The "t" is a feminine termination. The word is sometimes found in this form in the Book of the Dead. *Per* is the name given to the four months of spring, the months of "crops going out." It may mean seed, that which goes out. Is it so here?

Mr. Sayce thought it meant seed in the sense of offspring or posterity, and so saw a reference to the destruction of the Israelitish children. Although Mr. J. B. Breasted has to admit that this is "a meaning which it elsewhere occasionally has," yet in an article in *The Biblical World* last January he shows himself to be very indignant with Mr. Sayce for stating this as his opinion. Mr. Breasted is certain it means seed in the sense of grain, and quotes five passages to prove it. Three of these passages are taken from an article by W. Spiegelberg in a recent number of the *Zeitschrift für Agyptische Sprache* (xxxiv., 1). Looking up these it will be seen that in each quotation the word has a plough or a hoe for a determinative, which is not the case in the Merenptah inscription. Spiegelberg translates it by "*Saaten*," sowing. His translation is, in effect: "There shall be no sowing time for them." The word *pert* literally means "exodus," and it

depends upon its determinative sign to decide what going out is meant. *Per* is also the word for *door*, the going out part of the house; for *words*, the going out of speech; for *seed*, the going out of the plant; but in each case with a determinative sign to indicate its special use. Professor Budde, of Strasburg, would translate "Israel is a Eunuch," which rather favours Mr. Sayce's view. Dr. Steindorff thinks it should read "without fear," the reason for which is not very evident.

Thus, considered purely as a question of translation, it appears to me that the balance is in favour of the version: "The Israelites are crushed, there will be no going forth," or Exodus. And when we remember that after abounding discussion, again and again, the decision has been arrived at that Merenptah was the Pharaoh of the Exodus, and when we see how exactly such a record meets the Mosaic account, we are not unreasonable in coming to the conclusion that we have here a slight confirmation of the Biblical narrative. And why should we be condemned as narrow, bigoted, and uncritical if we admit a bias in favour of the veracity of the grand old Book? There are fashions in criticism as in most things. And the fashion to-day is to minimise every discovery that confirms the truth of Scripture, and to magnify every one that does not. The bias against the old view is so exceedingly strong that there is a supercilious want of patience with anyone who retains it. When this profoundly interesting discovery was made it was evident that with a certain class of critics the man who believed it would make for the veracity of the Book of Exodus must be put out of the synagogue. Any explanation that would make it out of harmony with Scripture was to be accepted as showing freedom from prejudice and breadth of thought! I do not say this in complaint. No one who has studied Bacon's description of the idols of the theatre can feel much astonishment at the strong prejudices formed amongst critical scholars. Why the opponents of established thought on the Bible should claim for themselves all that is free and noble in thinking and deny it to others is somewhat mysterious. But so it is. Sound scholarship may be enjoyed, but no reputation for its possession can be gained at the present day by those who are in sympathy with the scholarship of the ages that are past. Admiring scholarship wherever it

exists, I find very little of it free from bias. In every practical way open to me, I have tested Holy Scripture, and found reason to believe it true. I must stand by an old friend. I do not find that these ancient inscriptions, interesting as they are, really do much to help us to a better life. But the Bible does. Assurance of its truth raises one above prejudice. I am certainly not exceedingly anxious, one way or another, about this old war-song. If it is in accord with the Bible, so far good; but it does not increase my faith in the Bible, for that faith is not founded upon inscriptions on stelas and their accurate translation. If it is not in accordance with the Bible, it is surely not surprising to find that there were liars in ancient days, such as the Pharaoh who asserted that there would be no Exodus, and was drowned in the Red Sea in carrying out his boast. Beyond all question we should seek with open mind to be loyal to truth. But this pecking and carping at every attempt to sustain belief in the Scriptures of truth does not seem to me the best way of showing our loyalty. (J. HUNT COOKE.

NOTE.—In the *Expositor* for March the foremost place is given to an article by Professor James Orr, D.D., upon the inscription. The writer believes that the Exodus took place some two centuries before the time of Merenptah, a belief which was discussed a few years ago. He thinks the inscription shows that the Israelites were in Palestine at the time. I certainly fail to see this. Merenptah here mentions the different parts of the land by the names by which they were then known, and then refers to the Israelites. Surely that would suggest that they were not in those lands at the time. Then the description of Palestine as in a widowed state, and that on behalf of Egypt is remarkable. Dr. Orr's argument from another inscription of the reign of this Pharaoh may be noted. "The country around was not cultivated, but left as a pasture for cattle because of the strangers. It was abandoned since the time of their ancestors." Dr. Naville says this proves that Goshen was not inhabited. With all respect it may be said to prove the reverse, that it was given over to a non-agricultural race like the Israelites. Gen. xlv. 34. This suggests another meaning to the expression "no seed," could that be proved correct. Dr. Orr tells us that Dr. Spiegelberg gives a different translation. "Israel is a barren land without fear." I was not aware of that. I have his translation by me, and it is: "Israel ist verwüstet und seine Saaten vernichtet." Has Dr. Orr mistaken Dr. Steindorff's translation, as recently given in the *New York Independent*? Dr. Orr's chronological argument is elaborate and interesting, but unhappily as yet Egyptian chronology is in a very unsatisfactory state.

J. H. C.

SUNDAY MORNINGS WITH THE CHILDREN.

IV.—“LIFT UP YOUR BANNER!”

“In the name of our God we will set up our banners.”—PSALM xx. 5.

AT the outset I am going to lift up a very strange banner. What is that? *A Black Flag!* Yes. I expect some of you have heard about this sad, sombrous flag. It means execution, condemnation, death. When a poor murderer pays the penalty for his awful crime, Her Majesty's officers hoist the black flag above the prison walls, that all may know that the law of our land has been fully satisfied. Over this great world of ours an invisible black flag waves. It is condemned. And that all men may know this solemn, searching fact the Word of God lifts the flag, the symbol of judgment—“All have sinned, and come short of the glory of God.” “There is none righteous, no, not one.” Does that flag wave over your home, over your heart? Is the symbol of condemnation still fluttering above your head? The black flag is the ensign of Satan. When shown in war it signifies no quarter asked or given, and in our conflict with the great pirate rest assured he asks no quarter and he will give no quarter, for the prince of the power of the air fights to the bitter end. But we need not look any longer upon that gloomy flag. Up with another banner! What is that? *A Red Flag.* Wherever and whenever you see that banner floating you may depend that it means “Get out of the way. Beware! Be careful!” When the steam-roller goes crushing over our roads you will often see a man going before it waving a bright red flag, as much as to say “Danger.” Sometime ago I sailed past a number of vessels anchored in a quiet harbour, out of the main current; they were all painted red, and each vessel had a red flag floating at the masthead. They were gunpowder magazines, and those coloured flags spoke very forcibly of great danger. You know well the meaning of the red light and red flag on the railway track. There is great need to use this striking flag in the world in which you live. See it ever floating over the gin-palace, the public-house. Let the red curtains in their gay windows remind you of the eternal ruin of body, soul, and spirit which is caused within the doors. Stick the flag over the gambling-field; and remember that wherever there is a group of boys betting on a football match, or a boat race, or a cricket match, there is danger. Wherever there is moral peril and your soul is exposed to injury, think of the escape provided in the love and grace of our Saviour, whose poured-out life ever proves powerful in overcoming all the wiles, the devices, and the snares of the evil one. Is that another flag you are hoisting? Yes. It is *Green.* Very well then, it speaks of *caution.* There is safety in caution. When you see that particular colour waved by the railway official you know that it is a suggestion for carefulness—don't go too fast. My young friends, pause before you act. Think before you

go anywhere. Think when you say anything. Think before you do anything. Fast living means quick dying. A man, they say, once bitten is twice shy. If you severely burn your fingers once—you keep at a respectful distance from the fire. If a boy says he will give you sixpence for your penknife and he gives you a false coin, you are cautious how you deal with that deceitful boy again. When you find sin deceive you, and burn you, be careful not to touch it again. If a lie burns your conscience, as I am sure it will, be cautious the next time you are tempted to utter a falsehood. If a word burns your tongue be cautious the next time you feel inclined to say it. If a picture burns your mind be cautious next time and avoid it altogether. Lay the warnings to heart; do not linger near the fiery flame, on the verge of death.

“ If near the pit I rashly stray
 Before I wholly fall away,
 The keen conviction dart ! ”

There is another flag. Yes. You all know this—it is the *Union Jack*. You notice it is made up of three crosses. There was a cross on it in the thirteenth century called the cross of St. George, Richard of the Lion Heart. When Scotland joined England, James I. of Scotland became King of England, and he put on another cross and then called it the *Union Jack*. Two hundred years after the Irish cross was placed on the top of the other two. You need never look at this famous flag again without knowing that it is made up of the crosses of St. George, St. Andrew, and St. Patrick. The cross of the Christian soldier (St. George), the cross of the manly apostle (St. Andrew), and the cross of the zealous missionary (St. Patrick). We may well be proud of these three saints, and their united crosses will speak to us of blessed and helpful unity. How good and how pleasant a thing it is for children to dwell together in unity—in the school, in the home, and in the playground. All these flags are crosses. The cross is a sign that Christ was willing to lay down His life for our good. If we desire unity of heart there is nothing like the rallying influence which emanates from the banner of the cross which waves on the height of Calvary. “ I, even I, if I be lifted up will draw all men unto Me.” Lift up the banner of Jesus. Be not ashamed to confess Him. Take up the cross daily and follow Him. Our flag is a cross, and when the enemy comes lift it up against him. There is one more flag. It is *White*. It is the flag of purity and peace. It is the banner that waves over heaven's battlements, for there are “ those who have passed out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.” It is the flag that flies over every saved soul, “ washed in the blood of the Lamb.” *White*—allright. *White* means peace. God has ever extended to man the white flag of peace, and ever has been anxious that men should be reconciled to Him. Young friends, if there is rebellion in your heart towards the King, lift up the white flag, and Christ, the great

Peacemaker, will come and fill your heart and life with the peace of heaven.

“Peace, perfect peace! in this dark world of sin?
The blood of Jesus whispers peace within.”

Up, then, with the banner of Jesus' Cross. Younger feet are already beginning to follow in your train. Show them the path of safety and lead the way. Sometime ago a passenger train broke down on a bridge, and after the catastrophe they were looking around among the timbers of the crushed bridge and fallen train and found the guard. He was dying and had only strength to say one thing, and that was: “Hoist the flag for the next train!” This is a voice to you, my young friends; the next train of the coming generation will be following you, and be certain you hoist the flag of Jesus for the safety and blessing of the advancing race. Jesus is the only escape from death and judgment, the only security for cautious ones, the only centre of union and source of unity, the only peacemaker between God and your soul. Let His ensign wave over all others! Like Whittier's noble heroine, who shook the stars and stripes in the face of the advancing rebel host—

“All day long that free flag tossed over the heads of the rebel host.”

So youthful hearts, take up the flag of Christ and put it out of the window of the home and of the school.

“Fling out the banner! let it float skyward and seaward high and wide,
Our glory only on the Cross, our only hope the Crucified!”

G. FRANKLING OWEN.

NOTES AND COMMENTS.

NATIONAL FREE CHURCH COUNCIL.—The meetings in London during the past month have proved a great success. The attendances were large, the tone healthy, and the feeling in regard to all questions discussed—whether religious or political, educational or social—was virtually unanimous. The Lord Mayor and Lady Mayoress gave the delegates a cordial and graceful welcome to the Mansion House, and the promise of so auspicious an opening was fulfilled in every succeeding function. The only incident which awakened disappointment in connection with the meetings was the illness which prevented Dr. Maclaren from delivering the annual sermon. Few sermons have ever been anticipated so eagerly. Dr. Monro Gibson's presidential address was a manly, racy, and large-hearted utterance, a stirring battle-cry to which the response cannot be doubtful. The sermons and speeches were all above the average. It is evident that the leaders of the movement have marked out a wise, comprehensive, and practical policy. We are glad that they emphasise the spiritual basis of the movement, and insist on the positive even more than on the negative side of our work. We shall, doubtless, still have to fight against reactionary educational

measures, against the tyranny of Anglican priestcraft, which logically leads to Rome, and against the monopolies of ecclesiastical privilege. But we must assert more than we have done the harmony of our Free Church life with the teaching of the New Testament, must seek the quickening and deepening of that life, and must combine our forces for evangelistic and other aggressive work, avoiding such evils as spring from sectarian rivalry and from that mischievous over-lapping which is a source of weakness to all our churches and a help to none. The leaders of the churches have done all that it is possible for them to do. But the success of the federation will necessarily depend on the churches themselves and on the ministers in different localities. Unless they stand shoulder to shoulder as servants of One Lord, free from petty rivalries and working generously and perseveringly, the movement will be bereft of its greatest power. There are folded up within it untold possibilities of good. The most sanguine expectations of its promoters may be, and ought to be, fulfilled. But all "depends." Will those on whom it depends kindly note the fact?

THE EDUCATION BILL.—This miserable Bill, which has been accurately termed a "Clerical Aid Bill," a "Church Tax Bill," and a "Subscribers' Relief Bill," has passed its third reading in the House of Commons without a single amendment. This result has been achieved, however, in a manner derogatory to the dignity and threatening to the liberty of Parliament. The most unblushing of autocrats, Mr. Balfour, was deaf alike to argument and to persuasion. His intellectual self-conceit and haughty cynicism were painfully conspicuous. He would allow no discussion. Such a free use, or, rather, such a despotic and barefaced abuse of the closure has never before been witnessed in our Parliamentary history. Had any previous Government adopted such a method of passing a contentious Bill the country would have rung with denunciations of its tyranny and treachery. For such legislation no respect can be entertained, and the Liberal leaders have wisely given warning that it will in due course be reversed. Discussions, appeals to reason and to the sense of justice, have been utterly disregarded. The overwhelming majority has been maintained in voting, but the murmurs against such proceedings—even among the followers of the Government—are both loud and deep.

THE ARCHBISHOPS' REPLY TO THE POPE.—The Archbishops of Canterbury and York have addressed to their "brother Leo XIII.," and to "the whole body of bishops of the Catholic Church" (who these are it is not stated), a long and stately reply to the Pope's "Apostolic Letter on English Ordinations." The reply is in most respects, not by any means in all, an effective *argumentum ad hominem*. If it has any fault, it is that of being too clever by half. So far as it proves anything, it proves too much. If the validity of Anglican orders turns on the question of the "Sacerdotium," that validity, as Cardinal Vaughan has shown in answer to the Archbishops,

cannot be claimed. The Reformers did not believe in the doctrine of a sacrificing priesthood able to effect the "transubstantiation" of the elements in "the Eucharistic sacrifice," but definitely abandoned it; and if the power of such a priesthood be a necessary part of orders, surely the Anglicans do not possess it. The whole thing is a figment. It may be, as the Archbishops contend, that in overthrowing Anglican orders the Pope overthrows his own. Be it so: Episcopal ordination is no New Testament institution. Apostolic succession is a human invention; and if the argument of this reply has any force at all, it should show the Archbishops how dangerous it is to uphold any custom or tradition which does not clearly come from our Lord or His Apostles. This whole controversy about things infinitely small and unspiritual, and bound up, as it is now proved to be, with corrupt and materialised conceptions of the Gospel, should, at any rate, clear the air and aid a return to the Apostolic faith.

THE COWLEY FATHERS.—Two events of a widely different character, one in England and one in Scotland, have brought the Cowley Fathers prominently before the public during the past few weeks. The reception of "Father" Maturin into the Church of Rome has attracted most attention. Mr. Maturin is a preacher of singular eloquence and charm, and has been a special favourite in London, where he was this year to have taken several courses of sermons during Lent. The *Church Times* says that while this move "will distress not a few souls in the Church of England, it will surprise none." It is alleged that Father Maturin was known to have been "unsettled and shaky" for some time past, and to have offered to give up his work as a Missioner several years ago. How far this is the case we cannot say. Several correspondents of our contemporary blame the Superiors at Cowley for allowing a man who was thus "shaky" to continue his preaching, which from its very fervour and persuasiveness must have been also dangerous. That also is a point into which we cannot enter here. There is every probability that Father Maturin has had Rome in view for some time, and been steadily tending towards it. High Church Anglicanism—and the fact cannot be too clearly understood and too strongly insisted on—is based upon assumptions, and awakens desires which can legitimately be satisfied only in Rome. The other event is the transference by Dr. Chenery Haldane, Bishop of Argyle and the Isles, of the Bishop's house and chapel in "Iona's holy isle" to these same Cowley Fathers. This step has naturally aroused opposition even among the Scotch Episcopalians, and the opposition is not likely to be removed by the assurance that the services of the Fathers have never been limited by the Tweed, and that they have often ministered in Scotland! No doubt "priests of Scottish birth and orders" are as welcome as any others to accept the rule and vocation of the Cowley community if they are only foolish enough and anti-Protestant enough to do so. The history of this Bishop's house and chapel in Iona is not an agreeable record. Suspicions were entertained from the first that

more was contemplated and would come out of the move than "the cottage" of which rumour originally spoke. Protests were rightly raised against an Episcopal invasion of the island by the Minister of Iona and by many who sympathised with him, but the Duke of Argyll either would not or could not retract. In the interests of evangelical truth and of that sound, healthy Protestantism which has been the secret of our national strength, we deeply regret that the sacerdotal Cowley community should in so unexpected a manner have gained for itself a footing in an island so dear to all Scotchmen and to Christendom at large.

CRETE.—Rarely has the public mind been excited so profoundly as during the last few weeks in relation to Crete, whose independence of Turkey has been virtually secured by the gallant action of Greece. Ultimately, as we said last month, Crete must become part of Greece. It has already been made clear that the British nation will tolerate no coercion of Greece, and we are confident that Lord Salisbury will find means of avoiding what the moral sense of the nation would repudiate, without any risk to the Concert of Europe. The main point has been virtually conceded, and it will be a disgrace to European diplomacy if a satisfactory settlement be not speedily reached.

ARMENIA.—Armenia and Crete are inseparably connected as parts of the difficult and depressing Eastern question. But Armenia has of late been unfortunately thrust into the background, though its terrible disasters and distress continue. We wish all our readers would study *Letters from the Scenes of the Massacres in Armenia*, by J. Rendel Harris and Helen B. Harris, published by Messrs. James Nisbet & Co. Mr. and Mrs. Harris went out on behalf of the Society of Friends to make inquiries, distribute relief, and in every way possible aid the sufferers. The letters they wrote to a small circle of interested friends, giving a simple, graphic account of the things they saw, have now been published, and will give to thousands of readers a more vivid idea than they have hitherto had of the diabolical character of the Turkish administration, and of the heroism of the Armenian Christians. They abound in thrilling incidents which illustrate the power of the Christian faith, and stir our generosity. As the book contains a good map and a number of capital photogravures, it has special value for reference. Such first hand information is invaluable, and ought to be circulated far and wide. The price of the book is 6s.

THE JUDGMENT AGAINST THE BETTING RING.—The decision of Sir Henry Hawkins and his colleagues that the enclosures on racecourses are "places" within the meaning of the Act of 1853, and that in them betting is illegal, has thrown the betting fraternity into consternation. The decision will do something to check this terrible and rapidly increasing evil, but not so much as some sanguine people anticipate. There is already talk in Society of checking the decision; of establishing State regulation of gambling, and of

licensing "bookmakers." The "profession" of bookmaking has grown to an alarming extent; and it is stated on good authority that nearly every town and village throughout the United Kingdom contains its local book-maker. No wonder that there are so many ruined lives and wretched homes. Legislation can minimise the evil, but we must look for improvement mainly to moral and spiritual forces. Nonconformists must lead the way.

OBITUARY.—The death-roll of the last month is a notable one. There have passed away men of distinguished name in the literary and theological world, such as *Professor James Candlish*, of the Free Church College, Glasgow—a strong, capable, and large-minded theologian, as is proved by his *Cunningham Lectures on "The Kingdom of God"* and his *Bible-Class Handbooks "The Work of the Holy Spirit," "The Christian Doctrine of God," "The Biblical Doctrine of Sin,"* and "*The Sacraments.*" He was son of the more famous *Dr. Robert Candlish*, of Edinburgh; *Professor Henry Drummond*, author of "*Natural Law in the Spiritual World,*" and other well-known books—a man of brilliant genius and singular charm, whose influence has probably been healthier, deeper and more extensive than most of us are aware of; *Dr. Robert Hunter*, editor of the "*Encyclopædic Dictionary,*" a colossal work in which he was thoroughly at home. *Dr. Hunter* was one of those modest, unassuming men who would scorn to push themselves into prominence. He was an excellent mathematician, a skilled naturalist, and an accomplished Hebraist. In 1844 he went to India to work with the *Rev. Stephen Hialop*, of Nagpore, and returned home in impaired health in 1855. He wrote an admirable "*History of India*" and a "*History of the Missions of the Free Church in India and Africa,*" besides contributing largely to the *Magazines and Reviews.* He combined the scholar's tenacity of purpose and power of perseverance with the unselfishness of a saint and the simplicity of a child. His knowledge was profound and many-sided, his conversational powers brilliant. What a treat it was to have a country walk or a seaside ramble with him! *Rev. J. E. Clapham*, the genial secretary of the Wesleyan Home Mission Committee, has also passed away. His last sermon was preached on behalf of the Mission, some twelve days before his death, at Watford, and made a deep impression on all who heard it, though none of them had any idea that the end was so near, and that the voice which had so deeply moved them would henceforth be still. Nor can we omit from this list the names of two distinguished and noble-minded ladies, the widows of two of the foremost Congregational ministers in America and in England—*Mrs. Henry Ward Beecher* and *Mrs. R. W. Dale.*

MESSRS. GEORGE NEWNES & Co., LIMITED, have published in their "New Library" *Mrs. Jameson's SHAKESPERIAN HEROINES: Characteristics of Women*, moral, poetical, and historical. One of the best series of essays on the female characters of the great dramatist which has ever been published, and not likely to be superseded. 2s. 6d.

REVIEWS.

THE ANGUS LECTURESHIP. (First Series.) SIX LECTURES ON REGENERATION: The Divine Fatherhood—the Divine Sonship that Saves Men. By Joseph Angus, M.A., D.D. London: Alexander & Shephard. 6s.

So far back as 1880 the sum of £2,000 was raised in recognition of the thirty years' service which Dr. Angus had rendered as Principal of the College at Regent's Park. The Doctor objected to a personal gift, and the money was, at his suggestion, devoted to the foundation of a Lectureship which it was subsequently decided to call the Angus Lectureship. No such lectures as are contemplated by the scheme were, however, delivered at the College during Dr. Angus' official connection with it, and this—the first series—was delivered a year ago. It was in every sense a fitting thing that he, in whose honour the fund had been raised, and whose long and invaluable services it was intended to commemorate, should be asked to inaugurate the lectures. The fund has now increased to upwards of £3,000, yielding an income of about £100 a year, and as the lecture will be delivered every other year, it should secure a succession of able and scholarly studies in Biblical Science, Theology, Church History, and other subjects of importance in our Christian life and denominational work. Regeneration is a subject of the first moment, and needs to be brought into greater prominence than has been accorded to it in much of our modern teaching. It is an indispensable experience to entrance into the Kingdom of God, and mistakes in regard to it may be fatal. It is a spiritual as distinct from a material, an ecclesiastical, or a merely intellectual change, a change in the whole bent of a man's nature, in all that is deepest and most characteristic of it, in the very pith and essence of his being, and certainly cannot be effected, however appropriately it may be symbolised, by baptism. It is a change which is produced instrumentally by an apprehension and belief of the truth, but is ultimately God's work—a work which could not be accomplished apart from the operation of a divine and supernatural power; and it is itself the beginning, not the end of a process, containing within itself the germs of all spiritual perfection and blessedness. Dr. Angus discusses in his singularly lucid and compact style the nature and necessity, the metaphysics, the marks and tests of this great change, its relation to the Gospel as a system of truth, man's part in it, and its relation to other great questions, such as the Fatherhood of God and the Atonement of Christ. The views of Schleiermacher, F. W. Robertson, of the Romanist and Anglican theologians, are also passed under review; and though the treatment is not exhaustive, it gives us a comprehensive and consistent view of the whole subject, such as will be of great service to ministers and students. We receive this work with the gratitude due to one whom we all revere, and of whom, as the Nestor of Nonconformity, we are all proud. Long may he be spared to see, in our churches and their ministry, the fruits of his generous and devoted labours.

THE EARLY CHURCHES OF GREAT BRITAIN. Prior to the Coming of Augustine. By J. Hunt Cooke. London: Alexander & Shephard. 2s. 6d.

MR. COOKE'S studies, both along the highways and in the by-paths of ecclesiastical history, are curious and interesting, revealing a wide area of reading and research in out-of-the-way places. He has presented us with a series of brief, vivid, judicious sketches of men and institutions to which the whole of modern Christendom is deeply indebted. Alban, Patrick, Columba, Hilda, are among the names not likely to be forgotten, and though they are persistently claimed by Rome in her calendar of saints, they were not what we understand by Romanists. Mr. Cooke more than makes good his position that they were evangelical in doctrine, owning the Bible as their authority, with no tendency to the worship of the Virgin Mary, and no recognition of the supremacy of the Pope. Their churches were free and independent, with no graded hierarchy or historic episcopate. Their monasteries were colleges, homes of prayer, and missionary societies. The confession practised as by Columba was as remote as possible from the private auricular confession pleaded for by Sacerdotalists to-day. We welcome this interesting series of sketches as on every ground opportune.

THE GOSPEL OF PRAYER; or, Prayer in the Gospel according to Luke.

By W. E. Winks. Rochdale: Thomas Champness, "Joyful News" Book Depôt. 2s.—**PRAYER IN THE FOUR GOSPELS.** By W. E. Winks (V.D.M.). Baptist Tract and Book Society. 1s. 6d.

MR. WINKS needs no introduction to the readers of the BAPTIST MAGAZINE. Quite recently our pages have been enriched by contributions from his pen. His work is always marked by fidelity and thoroughness. He is not one of the men who are content to play on the surface of a subject, and to say smart things about it which in the end amount to nothing. He penetrates to its heart, and shows its profoundest bearings. He is, moreover, a man of genial nature, tenderly sympathetic, with a fund of quiet humour. His "Gospel of Prayer" is a thoughtful, devout, and practical exposition of the passages relating to this great theme in the Gospel of Luke, such as can scarcely fail to result, as Mr. Champness says, in a revival of praying power. "Prayer in the Four Gospels" is a comparison of the passages which relate to prayer in all the Evangelists, which to students will be invaluable. Mr. Winks must have devoted much time to the work. The tables of references at the end display great research, and give us results which cannot be found elsewhere.

THE IDEAL CITY. The Crowning Vision of Patmos. By Rev. John Thomas, M.A. London: A. H. Stockwell & Co., 17, Paternoster Row. 3s. 6d.

MR. THOMAS is impressed with the fact that while "other descriptions of ideal States, such as the Republic of Plato and the Utopia of Sir Thomas More, have received a large share of attention and exhaustive exposition," the detailed examination of the Johannine picture (Rev. xxi.) has been

comparatively neglected. He has, therefore, undertaken to do what he can to supply so serious a lack. The theme is high and inspiring. The seer of the Apocalypse presents, in this magnificent and thrilling chapter, "the crowning conception of the ideal city, in which human life, both individual and social, shall find its perfection." The vision is recorded in symbolic and poetic terms, which a superficial fancy and a prosaic literalism alike render meaningless. Mr. Thomas has the imagination and spiritual insight, the chaste delicacy of feeling, the sobriety of judgment, and the poetic fervour which enable him to interpret and not obscure or mutilate the sublime conceptions of the vision; while his evangelical faith assures him that there can be neither ideal city nor ideal man apart from the Atoning Cross. The exposition throughout is fascinating and instructive, combining the power of a poetic imagination with the research of the scholar and the reasoning of the logician. We must offer a word of congratulation to our young friend Mr. Arthur Stockwell, for the choice and tasteful manner in which he has issued this ideal book.

ERAS OF THE CHRISTIAN CHURCH. "The Age of Hildebrand." By Mavion R. Vincent, D.D. "The Age of the Great Western Schism." By Clinton Locke, D.D. "The Age of the Crusades." By J. M. Ludlow, D.D. Edinburgh: T. & T. Clark. 6s. each.

THE aim of this newly-projected series of popular monographs is to give a bird's-eye view of the most important epochs in the life of the Church, so as to meet the needs of those who, while interested in the study of its history throughout its long and varied experience, under the guidance of the Holy Spirit, have neither the leisure nor the opportunity for original research. The editorship of the series has been entrusted to Dr. Fulton, while the contributors engaged to assist him are men of acknowledged competence and scholarship. The project is of American origin, and the authors, though the names of many of them are familiar, are American also. To commend the idea of such a series would be superfluous. Few studies could be more fruitful. The three volumes already issued promise well. They are all written in a simple and effective style, with amplitude of knowledge, accuracy of statement, sobriety and candour of judgment. Dr. Vincent deals with the Age of Hildebrand and his "magnificent" scheme of ecclesiastical supremacy, the bold attempt of Boniface VIII. to absorb the power of the Empire into the Papacy, and the defeat which he thereby unconsciously prepared for the Papal power at the Council of Constance. He also deals with the rise of the Franciscan and Dominican orders and with the establishment of universities. Dr. Locke's volume opens with the historic quarrel between Philip and Boniface, and, in the course of his story, he touches upon the Fall of the Templars, Rienzi, the Black Death, John Huss, Wycliff, the German mystics, and the Inquisition. Dr. Ludlow has a still more popular and picturesque theme. There is a fascination about the story of the Crusades which the lapse of time does not weaken.

Romance, poetry, and hymnology have drawn much of their highest inspiration from the march of the crusading hosts and the progress of these mediæval salvation armies. Dr. Ludlow has entered deeply into the spirit of the Crusaders, and places his readers in line with their movement, which he justly estimates both on its good and its evil sides.

COMMON THOUGHTS ON SERIOUS SUBJECTS. Being Addresses to the Elder Kumar, of the Rajkumar College, Kathiawar. By the late Chester Macnaghten, M.A., Principal. With Introduction by Robert White-law. London: John Murray. 9s.

THE position occupied by Mr. Macnaghten was one of extreme difficulty. He was Principal of a College intended for Hindu princes, and charged with the duty of training them in manliness, hardihood, and integrity, while bound to respect their ancestral faith and not to indoctrinate them in the specific truths of Christianity. The chieftains and princesses at first viewed the influence of the College with great suspicion and dread; but, little by little, Mr. Macnaghten won his way to their confidence, and became to them a valued friend and adviser. The name of one of these princely pupils, Ranjitsinhji, was prominently before the British public last year as one of the finest batsmen in England. Mr. Macnaghten's Sunday afternoon addresses, though restricted within the limits we have indicated, must have been as interesting to his pupils as were the addresses of Dr. Arnold at Rugby and Dr. Vaughan at Harrow. They show us how Christian truth—even when there is no direct mention of it—illuminates and glorifies the universal elementary virtues, the commonplace, everyday duties of life; and how it draws to itself all that is great and noble, as well as all that is lovely and of good report wheresoever found. The topics of the addresses are such as the presence of God, faith, prayer, duty, truth, purity, gentleness, friendship, the dignity of little duties, play, home, time, money, meditation, courage, personal influence, &c. No English boys are above the need of such teaching as this, and, as we in England can appeal to the motive powers of the Gospel, our teaching should be immeasurably more effective. Mr. Macnaghten was a wise, brave-hearted, generous man, revered for his high-souled integrity, and loved with a passionate enthusiasm.

SOME THOUGHTS ON THE TEXTUAL CRITICISM OF THE NEW TESTAMENT.
By George Salmon, D.D. London: John Murray. 3s. 6d.

DR. SALMON occupies a position midway between the late Dean Burgon on the one hand and Westcott and Hort on the other. He does not claim to be a specialist in textual criticism, but he has, at any rate, made himself fully acquainted with the questions at stake—especially the value of the Syrian *Textus Receptus* and the Western text. He differs from both sides in the controversy by rejecting the older doctrine of inspiration and deeming it virtually impossible to reach the exact autographic text of the Gospels. His position will not command universal assent; but he illustrates it with

such strength and candour that it will receive respectful consideration from students of every school of criticism.

A COMPARATIVE VIEW OF CHURCH ORGANISATIONS, Primitive and Protestant. By James H. Rigg, D.D. London: Charles H. Kelly, 2, Castle Street, City Road. 7s. 6d.

WRITTEN from a distinctly Wesleyan standpoint, Dr. Rigg's essays contravene our congregational system of church government in several points of importance, and while we allow that he has skilfully detected the weak places in that system, we are not convinced that the one he would substitute for it is at all of equal practical value. He tears to tatters the absurd timent of the Apostolic Succession and the ungenerous assumption that Episcopal ordination alone is valid, and has proved that in the primitive churches there were elements on which the Wesleyan societies have laid greater stress than other churches have done. But we can reproduce these without giving up our independency. However greatly the class meeting needs to be modified, it would be suicide to give it up. There is much to be said also for the circuit system and the itinerant ministry, but modifications of it ought to be made or Methodism will suffer loss. Dr. Rigg is a clear, telling writer, with a sure aim and a courageous spirit. It is refreshing and helpful to be brought into contact with him.

THE BOOK OF THE PROPHET ISAIAH, Chapters i.—xxxix. With Introduction and Notes by the Rev. J. Skinner, D.D. London: C. J. Clay & Sons. Cambridge University Press Warehouse. 4s. 6d.

DR. SKINNER, who fills the chair of Old Testament Exegesis in the Presbyterian College, London, and who contributed the volume on *Ezekiel* to the "Expositors' Bible," is so far in accord with the most recent criticism that he regards the Book of Isaiah as a collection of prophetic oracles, showing manifest traces of composite authorship, and having a complicated literary history behind it. Nearly two-thirds of these prophecies, including Chapters xl.—lxvi., he believes to be of an age long subsequent to that of Isaiah. With the authorship of this important section he proposes to deal in his second volume. Here he indicates the various passages, amounting, in all, to sixteen or seventeen chapters, which he regards as the work of other writers, and explains this "surprising result of criticism" by the fact that the prophets were not in the first instance writers of books, but public orators and statesmen, of whose speeches, in most cases, little more than rough notes and careful digests were preserved, and perhaps not given to the public at all, but treasured by disciples. The question of authorship is a large and complicated one. Those who treat with contempt the findings of learned and reverent-minded men who accept the results of criticism, injure their own cause. Were there no grounds for their opinions, those opinions would not have been adopted. To a large extent only experts can judge. We do not, ourselves, see why, e.g., Chapters xii., xv., xvi., xxxiii., xxxvi., *et seq.*, should not be the work of Isaiah,

nor are we convinced by anything we have seen that they are not. Most of the grounds alleged with regard to the non-Isaian authorship of Chapter xl., *et seq.*, are by no means conclusive, and we shall therefore await Dr. Skinner's second volume with considerable interest. As a commentator and expositor his work is admirable. The part of the introduction dealing with Isaiah's prophetic conceptions is one of the ablest and most helpful dissertations which has yet been written on a great and magnificent theme. The notes on the inaugural vision are models of terse, luminous exposition, and the commentary throughout is the work of a scholar, a theologian, and ethical teacher, who has a thorough mastery of his materials.

FOOTPRINTS OF THE APOSTLES, as traced by St. Luke in the Acts. Being Sixty Portions for Private Study and Instruction in Church. By Herbert Mortimer Luckock, D.D., Dean of Lichfield. In Two Volumes. Longmans, Green, & Co. 12s.

DR. LUCKOCK'S "Footprints of the Son of Man," published at the request of the late Bishop Woodford, have gained wide acceptance as a series of brief and popular week-day addresses on a book of Scripture (St. Mark's Gospel), and were commended by the Bishop as models of addresses which would be "more useful to the people," and "less burdensome to the parish priest than an additional sermon." We are not surprised that the author has been requested to follow up his former work with another of a similar kind, and no book is more suitable for the purpose than the Acts of the Apostles. Dr. Luckock makes no elaborate attempt to deal with critical questions, such as relate to authorship, sources, &c., his purpose scarcely requiring him to do so. He sees in the Acts a description of the Divine plan in the establishment of Christ's Kingdom upon earth, of the raising of the superstructure of the Church on the foundations laid by our Lord during His three years' ministry, and of the vast and multiplied organization of which He had given the outline and the sketch during the great Forty Days, &c. The polity of the Church was directed and controlled at each stage of its development by the overruling influence of the Holy Spirit. The Anglican prepossessions of the author not unnaturally colour his conclusions, and in various places he reads into his text what we certainly have never been able to find there, and what we are still compelled to regard as extraneous matter. There *may be*, e.g., valid grounds for the threefold order of ministry, for the doctrine of Apostolic Succession; but they are certainly not in the Acts, as a distinguished Churchman, Dr. Jacob, has clearly shown. More than most Evangelical Christians, and more even than many Baptists would admit, can be said for the author's contention, that Baptism is a necessary qualification for membership of the Church; but he cannot prove that faith was not a necessary qualification for Baptism. He is, moreover, quite beside the mark in saying that as "faithful" did not at first imply personal apprehension of, and constancy to, the faith of Christ, so "saint" carried with it no necessary idea of personal holiness. For

surely words mean what they say, and are not to be used loosely or inconsistently? Membership in a spiritual or holy community, a community of faithful men, necessarily implies the possession of that fidelity, spirituality, and holiness which are its characteristics. The work as a whole, though displaying no great originality, is fresh, luminous, and interesting, and may be studied with great advantage by those who wish to adopt what we cannot but regard as the most stimulating, instructive, and edifying kind of preaching.

MESSRS. MACMILLAN'S BOOKS.

THE SPIRIT ON THE WATERS; the Evolution of the Divine from the Human. By Edwin A. Abbott, author of "Philochristus," &c. 12s. 6d. We question whether Dr. Abbott could write an uninteresting book, even if he tried. He has addressed himself, more than once, to the most abstruse and thorny subjects, and taken the most unpopular side in regard to them, giving up his own early prepossessions, and confronting the deeply cherished convictions, and disregarding the prejudices of men with whom on the most momentous themes he is in close agreement. In this volume he makes another ingenious attempt to preserve all the essential features of Christianity as an ethical and spiritual religion, while surrendering without reserve his belief in the miraculous. His position is in some respects (not by any means in all) akin to the late Mr. Matthew Arnold's, which, while it exalts the mildness and sweet reasonableness of Christ, and rendering homage to His secret, declares emphatically that it is impossible to assent to the miraculous, *because miracles do not happen*. That, with Mr. Arnold, decided the question, and so far Dr. Abbott is in sympathy with him, though his estimate of the personality and work of Christ, and of the functions of the Church, is higher and truer. This book, as Dr. Abbott informs us in the preface, is but part of a larger work, which in its first section exhibits the grounds for accepting a non-miraculous Christianity. The *crux* of the question lies in the unpublished section. If we are logically bound to disbelieve in miracles we must disbelieve in them, and the matter is so far at an end. But are we so bound? We do not for a moment admit it, more particularly as Dr. Abbott contends that "if we reject them, it is not because miracles are impossible, but because there is a great deficiency of evidence for them." We hold, on the contrary, that the evidence—say for the resurrection of Christ—is so full and decisive, that it would never have been called in question but for a foregone conclusion against the supernatural. Dr. Mozley's Bampton Lectures on Miracles are well worth reading, even by men of Dr. Abbott's type, and the review of them in Dean Church's "Occasional Papers" (noticed on the next page) will prevent us from giving a too ready assent to the anti-supernaturalists. Dr. Abbott's five books all contain much interesting and suggestive matter. They deal respectively with Natural Christianity (faith and the conception of God), Evolution as of Man, Israel, the Old Testament, the Jews and the Deliverer, Records of

the Life of Christ, the Doctrine of St. Paul, or the Evolution of the Christian Faith, Law and Spirit, or the Evolution of the Latin Churches. The author's insight into the mind and purpose of Christ is often beautiful and inspiring; and his picture of the Apostolic Churches is far more just and accurate than that which "ecclesiastically-minded" writers generally present. There is a healthy reliance on the forces of truth and righteousness, a distrust of all that is merely traditional and formal, and an endeavour to come face to face with the reality of God, which might well put to shame many abettors of a more orthodox creed. In the Appendix on Modern Prayer and Worship, also, there are most valuable and timely suggestions. But notwithstanding the charm of an almost faultless style, with its exquisite beauty of language and ingenuity of illustration, notwithstanding a transparent sincerity, a manly courage, and a rare chivalry of spirit, we do not think that Dr. Abbott has established his position. It would be easy to reverse his argument, and prove that if we retain so much we shall be compelled to retain more.—OCCASIONAL PAPERS, selected from the *Guardian*, the *Times*, and the *Saturday Review*, 1846-1890. By the late R. W. Church, M.A., D.C.L., &c. Two volumes, 10s. The late Dean Church was one of the few men whose most casual work had a certain note of distinction. His cathedral and university sermons are among the most perfect in our language. His monographs on Anselm, Spenser, and Bacon, his studies on Dante, and on the Beginning of the Middle Ages, and his history of the Oxford Movement, display a clearness and breadth of vision, a depth of philosophic calm, a sobriety of judgment, and a choice literary flavour, which are rarely seen in combination. He was one of the founders of the *Guardian*, and contributed regularly to its pages, reviewing in them many of the most important books of the day. He also contributed occasionally to the *Times*, and frequently to the *Saturday Review*. From the enormous mass of material thus supplied, Miss Church, whose admirable LIFE AND LETTERS of her father has already taken its place among our classic biographies, has selected some fifty or sixty reviews, articles, and biographical sketches, which cannot fail to secure for themselves a welcome. The subjects are varied and attractive: Carlyle's "Cromwell," Stanley's "Ecclesiastical History," and "Jewish Church," "Epictetus," Morison's "St. Bernard," "Ignatius Loyola," Dollinger's "Reunion of Christendom," "Lamennais," Mozley's "Bampton Lectures," "Ecce Homo," "Robert Elsmere," "Renan," "Frederick Denison Maurice," "Mark Pattison," six papers on "Cardinal Newman," &c. In some respects the review of Carlyle is the least sympathetic in the volumes. The best are those which deal with "Ecce Homo," "Renan," and "Dr. Newman." A truer, more comprehensive, and more satisfactory estimate of Dr. Newman—especially as the preacher of those remarkable Parochial Sermons at St. Mary's—we have never seen. The review of Dr. Mozley's work on Miracles is another valuable discussion; but, indeed, all the essays furnish us with delightful and suggestive reading. Intelligent students of

the volumes will regret that they have been restricted to two. In the same admirable series Messrs. Macmillan have issued in two volumes **THE PROSE WORKS OF WILLIAM WORDSWORTH**. Edited by William Knight. With some of these most of us are already familiar, such as the Preface to the Lyrical Ballads, the postscript to *Poetical Works*, the celebrated letters on the Kendal and Windermere Railway, and the essays on Epitaphs. But all Wordsworth's prose was lucid, direct, and pithy. It is often marked by grace and delicacy, and often, as in the letters on the Convention of Cintra, it rises to a noble and robust eloquence. The letter to the Bishop of Llandaff was written by Wordsworth, as "A Republican," and apart from its many intrinsic merits, it is curious and notable, as marking one of the stages in Wordsworth's development. The passionate love of freedom and humanity which inspires the "Convention of Cintra" renders the essay applicable to our present political situation. "The Guide through the Lake District" abounds in those concise and lifelike descriptions of scenery, of men, and of manners in which no one could excel Wordsworth. Such a guide—written by a man of poetic genius—is peculiarly valuable on subjective grounds, placing us, as they do, on Wordsworth's standpoint, and, as far as possible, enabling us to see with his eyes. Professor Knight has laid his readers under deep obligations by the issue of these welcome volumes.—**THE MORE ABUNDANT LIFE**. Lenten Readings selected chiefly from the Unpublished Manuscripts of the Right Rev. Phillips Brooks, D.D. By W. M. L. Jay. 6s. Though the late revered and beloved Bishop of Massachusetts was neither a formalist nor an ascetic, he had a profound sense of the value of Lent—when wisely used—as a means of purifying and deepening the spiritual life. That life is too often starved and enfeebled amid the rush of business and the seductions of pleasure, and times of quietude, meditation, self-scrutiny, and special seeking after God are doubtless demanded of us all. Phillips Brooks was a wise and skilful physician who knew men in their weakness and sin, and knew Christ as the great Healer. These short readings are, as we should expect, robust and manly, searching and sympathetic, stimulating and consolatory, such as help men to flee from the evil and follow after the good. The book is very tastefully got up.

THE PEOPLE'S BIBLE HISTORY: Prepared in the Light of Recent Investigations. Edited by Rev. Geo. C. Lorimer, LL.D. Introduction by W. E. Gladstone. Christian Commonwealth Publishing Co. 21s.

WE have already directed attention in a brief note to the cheap re-issue of this remarkable work, written "by some of the foremost thinkers in Europe and America." Mr. Gladstone's magnificent Introduction has naturally attracted the largest share of attention, but there are other essays of equal value. Prof. Sayce writes on the Literature of the Old Testament and Prof. Agar Beet on that of the New. Dr. S. Ives Curtiss takes up the MSS. of the Old Testament and Prof. Caspar René Gregory those of the

New. Dean FARRAR writes the article on the period "From Creation to the Dawn of History." Among other notable contributions are those of Dr. McArthur, "From the Invasion of Canaan to the Last of the Judges," Dr. Moore's "From the Captivity in Babylon to the Return," Dr. Cleaver-Wilkinson's "From the Birth in Bethlehem to the Crucifixion," Dr. Munro Gibson's "From Pentecost to the Death of St. Paul," and last, but by no means least, the Editor's own masterly and brilliant sketch, "From the Fall of Jerusalem to the Triumph of Christianity." The questions discussed in this series of scholarly treatises are of course far too many for enumeration, but the discussion is in most cases adequate. The following comparison from Dr. McArthur's article is well drawn out:—

"The Pentateuch and the Gospels give us the youth of Judaism and of Christianity; the Books of Joshua and the Acts of the Apostles the manhood of both. In the Book of Joshua Moses in a sense continued as a leader of the chosen people; in the Acts of the Apostles Christ lives in the apostles, evangelists, deacons, and martyrs as the leader of the Church. The Pentateuch and the Gospels are not primarily historic; they are the text-books of Judaism and Christianity. They contain history, but simply enough to make clearer the principles which they teach; but the Books of Joshua and the Acts are distinctively historical. The Book of Joshua, therefore, is not simply an appendix to the Pentateuch; and, strictly speaking, it is not a preface to the books that follow; it is a link between the two, and yet it has an independent character of its own."

The publishers spent £20,000 on the production of this work before a single copy was sold. May their enterprise be rewarded as it deserves to be!

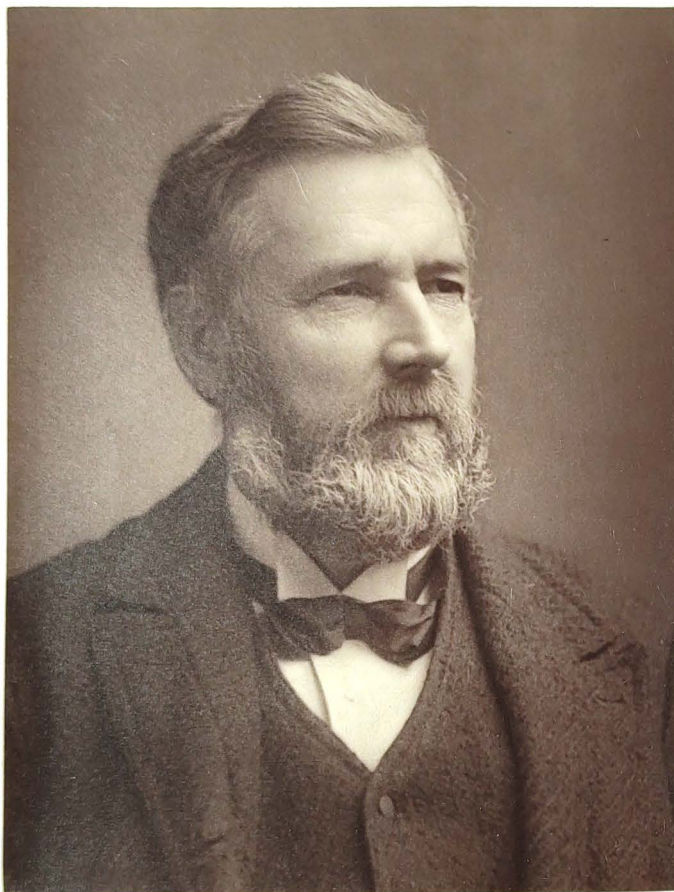
HOW TO PREACH WITH POWER. By Rev. W. H. Young, Ph.D. Elliot Stock. DR. YOUNG was for some time Professor of Homiletics in Acadia University, Nova Scotia, and in that capacity delivered to his students the bulk of this volume, which has thus grown out of practical experience. In his first division the author discusses the sermon itself in its essential elements, its aims, relations, allies, &c.; in the second division he discusses the spiritual, in the third the intellectual, and in the fourth the physical sources of power. While fully alive to the supreme need of character, piety, earnestness of purpose and steady perseverance, Dr. Young speaks of the thousand-and-one other things which are too frequently overlooked, especially in the intellectual and physical spheres, and the neglect of which is fatal to the highest success. The simple elementary principles to which he devotes so much space are invaluable, and both by young ministers and old may be studied with advantage.

FROM Messrs. Oliphant, Anderson, & Ferrier we have received OBJECT LESSONS FOR CHILDREN; or, Hooks and Eyes. Truth Linked to Sight. By Rev. O. H. Tyndall, M.A., Ph.D. 3s. 6d. Our American brethren do things out and out. Their talks to children are marked by thoroughness

and go. They make copious use of illustration, and take with them into the pulpit or to the platform objects of various kinds—clothes, boxes, bottles, stones, fruit—to give point and vivacity to their teaching. Dr. Tyndall's addresses are wise, racy, and interesting, and we do not wonder that their publication has been urgently sought. Ministers and teachers will, perhaps, learn as much from the book as children.—THOMAS CHALMERS. By W. G. Blaikie. (Famous Scots Series.) 1s. 6d. Dr. Blaikie's monograph has less vivacity and brilliance than Mrs. Oliphant's similar work in the "Leaders of Religion," but it is written with fuller personal knowledge, with a more thorough sympathy with Chalmers' life and work, and in a more judicial tone. Chalmers was one of the grandest men of his age and nation, a mighty moral force, an ecclesiastical statesman, and an unrivalled orator. He had limitations which it would be foolish to overlook, but who can recall his name without reverence? This is a noble tribute to his greatness.

MINISTERIAL TABLE TALK. By Rev. John J. Pool, B.D. R. D. Dickinson. THE successive chapters of this book are not "lectures," of which, perhaps, we have had more than enough, but free and easy talks, illustrated by innumerable anecdotes drawn from all quarters on matters in which ministers are necessarily and specially interested—pulpit preparation, remarkable texts, manuscript in the pulpit, public prayer, the length of sermons, pastoral visitation, &c. Mr. Pool always presents both sides of the question with which he deals, and from his ample remarks and suggestions makes it possible for his readers to understand the real points at issue. It is an amusing as well as instructive book. 4s.

AT RANDOM. Essays and Stories. By L. F. Austin. Ward, Lock, & Co. 5s. SEVERAL of these bright, humorous, and at times whimsical essays we have read in the pages of the *Speaker*, to the Editor of which journal the volume is dedicated. They touch upon the lighter side of life, and are full of quaint conceits and graceful fancies. A pleasanter book to take up "at random" it would be difficult to conceive. Here and there Mr. Austin enters walks of life with which we are not at all, and have no wish to be, familiar, but all of us must enjoy such essays as those on Cabby, Quotations, the Art of Not Growing Old, Mural Tablets, and various others, and shall all allow the force of Mr. Austin's vindication of his book in his charming preface: "A journalist who has given much of his time to the solemn recitation of facts in unwilling ears, who rattles the bones of statistics over the stones of public opinion, may take his fill now and then of whimsical fancy by way of recreation. Like the urchin who, one day in the year, is whirled away from the sordid prose of court and alley into the reckless profusion of flowers and butterflies with which Nature, when she can, spoils the children of the rates, that journalist may overdo his holidays from Blue-books and leading articles in a bewildering spread of metaphor."



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Wetzelow & Sons Limited

Yours very truly
Timothy Richard

THE
BAPTIST MAGAZINE

MAY, 1897.

THE REV. TIMOTHY RICHARD.

“YOUR name is a household word amongst us,” remarked the esteemed Treasurer of our Missionary Society on a recent occasion when addressing the subject of this sketch. The aphorism as so used was something more than a conventional platitude; the application was fitting, for there is no Christian home in our denomination, with any pretence to missionary intelligence, ignorant of the existence and work of “Timothy Richard, of China.”

Mr. Richard, like many other devoted Missionaries—to mention only his eminent and in many respects like-minded contemporary, the Rev. Griffith John, of the London Missionary Society—is a native of the Principality, having been born, in 1845, in a small village, by name Ffaldybrenin, in the north-west of Carmarthen-shire. In early life, at the age of thirteen, he publicly professed his love for the Saviour, the baptism, as is not uncommon in Wales, taking place in the open river. The church with which he became identified was Salem Caio. Until he left home for school, he rendered such help as his youthful years would permit on his father’s farm. At eighteen, he took charge of an endowed school at Cynwil Elveb, near Carmarthen, two years later entering the College at Haverfordwest.

The desire to be a Missionary which had stirred his heart as a lad revived and strengthened with his student life. Towards the end of his college career, Mr. Rouse, of India, took temporary charge of certain classes; from that Missionary, as from the esteemed President, the late Dr. Davies, Mr. Richard received warm sympathy and helpful counsel; and in 1869, the Baptist Missionary Society having accepted his offer of service, he set sail for China,

the land of his adoption, particularly treasuring in his memory the parting advice of the then Secretaries, Dr. Underhill and Dr. Trestrail, one of whom told him not to express his views of things in China until he had well studied them, and the other that he must strive to get hold of the teachers, for if they were converted there was hope that the nation would turn to God.

When Mr. Richard reached China, the mission, which had been in existence about ten years, was experiencing troublous times. The old Missionaries had been driven home by sickness, or had left the Society. The headquarters were at Chefoo, one of the Treaty ports in Shantung. Four months after the young Missionary's arrival, he heard of the terrible massacre in Tientsin; a few weeks later his colleague, Mr. Laughton, died, and he was left alone.

After studying the language for some eighteen months, Mr. Richard made his first journey into the interior in company with Mr. Lilley, of the National Bible Society of Scotland. Crossing the Gulf of Pi-Chili, they visited numerous towns and villages as they travelled over the plains and mountains of the great country of Manchuria, in one place being set upon by armed robbers, and in another being mistaken for robbers themselves in European disguise; but notwithstanding these and other difficulties, before their return they had succeeded in distributing thousands of pamphlets and books. Mr. Richard did not reside long at Chefoo without being deeply impressed with the great advantage, for missionary purposes, of a central city over a Treaty port. Consequently, in 1874 we find him settling down in Tsing-Chu-Fu, a provincial city of some 30,000 inhabitants, the only foreigner resident in the place. One of the main motives, however, which led to this removal was the hope of better equipping himself for his life-work. Strong in his conviction that the larger acquaintance a Missionary can obtain of Chinese classical lore with the spirit that took Paul to Damascus, he hoped to secure a period for quiet study not alone of the sacred classics, but that he might, to use his own language, re-read Church history for the sake of finding out the methods holy men of old, whom God had called to convert the Western nations to Christianity, had adopted. Opportunities also arose for familiarising himself with the tenets held by the sects whose devotees lived in the city and neigh-

bourhood. With several of these leaders he succeeded in obtaining most useful interviews.

But this season for perfecting his personal equipment was rudely interfered with by the imperious claims arising out of the terrible famines with which northern China was visited in 1876-9. How unselfishly and unremittingly Mr. Richard, with Mr. Jones, who arrived at the close of the former year, Mr. Turner, afterwards of our Society, and with other Missionaries, laboured to relieve the perishing victims is forever on record in the annals of missionary philanthropy. "Li Timotai" (Mr. Richard's Chinese name) wrote the British Consul to Lord Salisbury in his official report, "Li Timotai is known far and wide among all classes of natives, standing out so conspicuously that he must be regarded as the chief of the distributors. By his great tact and power of organisation he has been a powerful agent in bringing the relief through to a successful termination." It is stated that as the result of this awful calamity whole families and villages perished, that indeed no less than 20 millions of the people died. It may be mentioned here that of the £50,000 raised for relief no less than two-thirds passed through the hands of Missionaries.

Largely in consequence of this Famine, Mr. Richard removed from Tsing-Chu-Fu to Tai-Yuen-Fu, the capital of the province of Shansi. While located in this populous city he became more than ever impressed with the immense importance of bringing the doctrines of Christianity before the attention of officials and scholars. Much time was therefore spent in literary pursuits and in winning his way into cordial relations with the chief rulers. To such an extent did he succeed that he was frequently requested to deliver lectures in their presence. At the great examinations, too, when thousands of students gather to compete for degrees, he, with his brethren, was indefatigable in the distribution of Christian literature.

During this period, Mr. Richard was a constant contributor to *The Chinese Recorder*. An article he wrote, entitled "How one man may preach to a million," had an important bearing upon his future career. It came under the notice of Dr. Murdoch, the Secretary of the Christian Literature Society of India, who at once felt that the author of such an article was exactly the man to occupy the position in China rendered vacant by the death of Dr. Williamson.

The Baptist Missionary Society, realising the great opportunity for usefulness which presented itself, and assured that their Missionary possessed in no ordinary degree the requisite qualifications, heartily consented to the arrangement, and, in 1891, Mr. Richard succeeded for a term of three years to the secretarial duties of the Society for the Diffusion of Christian and General Knowledge among the Chinese. This period was followed by a further term of three years, and last January another extension of service was sought. Dr. Muirhead, in making the application, wrote:—

“It is a great satisfaction to us to be able to speak of the valuable services of our esteemed Secretary, Mr. Richard. He has been a chief means of bringing the Society into its present position, and promoting its usefulness both in the general management of its affairs and by the numerous volumes that have been published at his instance. We are free to say that while his withdrawal would be a serious injury to our work, the continuance of his services is indispensable to the great success it is capable of attaining.”

To this appeal the Committee of the Missionary Society have, with unanimity, returned a favourable response.

The catalogue of publications of the Christian Literature Society testifies to the prodigious labours of Mr. Richard. The works he has himself composed, translated, or edited are overwhelmingly numerous. One of the most important of his translations is that of Mackenzie's “History of Christian Civilisation in the Nineteenth Century,” consisting of eight volumes. Before this book came under his notice Mr. Richard was himself contemplating a work on similar lines. Feeling that it admirably met a great need, he at once began to render it into Chinese. The translation has been extensively read, and this by some of the highest officials in the land—one Mandarin purchasing no less than 100 copies to give to his friends. During a sojourn in the city of Tientsin, Mr. Richard edited a Chinese daily newspaper which was not only largely read, but many of the leaders were copied into other Chinese papers edited by natives living in the ports of South China, showing how his articles were felt to meet the wants of the time.

Upon the influence which Mr. Richard has been enabled to exert over officials high in positions of State by his personal interviews with them, ripening in several cases into intimate friendship, our restricted space forbids enlargement. When, now nearly thirty

years ago, he was started upon his career, as we have seen, with the secretarial counsel "that he must strive to get hold of the teachers," perhaps even he little dreamed to how remarkable a degree he would be privileged to act upon that advice. The writer of this sketch has before him a pamphlet printed for private circulation, consisting of extracts from letters written by Mr. Richard to his wife, telling of most important conversations with viceroys, with members of the Tsung li Yamen (Foreign Office), and with the Hanlins, the picked men of the educated class. It is no secret that Li Timotai has been consulted again and again by not a few of these high functionaries on matters of imperial moment. It may be here stated that his relations with the Emperor's tutor, who probably has more influence with the Emperor than any other man in China, are of a cordial and interesting nature. Mr. Richard was one of two who presented the Missionary Memorial of 1895, signed by twenty leading Missionaries, to the Chinese Government. In this connection we may note, though we believe the fact has never before appeared in print, that while Mr. Richard was in Peking, the son of the Japanese Minister, Shioda, and one of the secretaries of the Legation, Amano, were converted to Christianity, and were baptized by Mr. Richard in his house whilst they were studying English under his tuition. And now on furlough in this country, he is frequently receiving communications of a character which testify to the high esteem in which he is held, and indicate how anxiously his return is desired.

In the twenty-eight years of his missionary life, Mr. Richard has only once before visited the homeland, even his own children not knowing him when he arrived again a few months ago. During his visit he has been seeking to awaken a sense of the wonderful crisis which has now arisen in China. To quote his own words: "The crisis in China brought about by the collapse of its power before Japan makes possible the speedy conversion of the Yellow race to Christianity. For some centuries the rulers of China have had Christianity before them in some of its aspects, but now since the treaties were made, and especially since the Japanese war, there has been a profound impression produced compelling reconsideration of their past attitude towards Christianity and Christian civilisation." We trust his efforts to excite the interest demanded

by the present crisis—a crisis so full of great possibilities—may result in large success.

No one can come into contact with Mr. Richard without feeling the thrill of his magnetic personality. A truer Missionary never lived. The welfare of China burdens his heart. He profoundly believes in the many high qualities of the Chinese race. He knows as few know the mind of the Chinese. He thinks their thoughts. He rejoices in any aspirations they manifest after material reform. He loses no opportunity to show how helpful to such reform are the principles and precepts of the Christian faith. He is hopeful, yea sanguine, as to the near triumphs of the Gospel, provided the Church of Christ be keen to read the signs of the times. And withal there is the charm of his childlikè simplicity and beautiful modesty. And why is he the man he is? Because he knows, as Daniel knew, his God. And in that knowledge is to be found the secret cause of his exploits. They who are most intimate with him say his strength lies in the fact that he experimentally understands what is meant by prayer without ceasing. Constantly is he saying in connection with his work "We must keep waiting upon God. Light, guidance will come; let us ever be looking up."

This sketch would be still more imperfect than it is were no reference made to her who has been, of a truth, his helper in the Lord. Mrs. Richard, who was born in Edinburgh, was one of three Marys sent out to China by the United Presbyterian Mission Board in 1876. Two years later Mr. Richard went up to Chefoo to welcome his future colleague, Mr. A. G. Jones. There he met with Miss Mary Martin and two years afterwards they were united in holy wedlock. How faithfully all through the years since that happy bridal she has encouraged and aided her husband's labours, how she, too, has herself taken lead in movements to bless the women and children of China, will be perfectly familiar to all who have known her life. During the past months many will have heard addresses from her lips as informing to the mind as they have been inspiring to the heart. From our very souls we thank God for such devoted servants of the Lord, and we pray that they may both long be spared to spend and be spent for China.

JOHN BROWN MYERS.

HOME MISSIONS: A HUNDRED YEARS AGO.

THE Centenary of the Baptist Union Home Mission, which will be commemorated this year, carries the mind back to an intensely interesting period in the history of the Baptist churches in England. Out of the Evangelical revival which distinguished the closing years of the eighteenth century there had sprung an earnest missionary impulse. A deepening sense of the importance of personal religion had quickened the Christian conscience of England in regard to the duty of preaching the Gospel to every creature. The labours of Carey and Thomas, Marshman and Ward in India, were laying, on broad and sure lines, the foundations of the vast enterprise of Foreign Missions, and the members of our churches at home, while rejoicing in the great design of proclaiming the message of salvation in the farthest parts of the earth were also stirred by a deep conviction of the need of distinctively missionary effort among the masses of their own countrymen. There was much in the moral and spiritual condition of the people that might well rouse a missionary and aggressive spirit in the churches. Open and avowed infidelity abounded among all classes of society, brutal and degrading sports were fashionable, and there were large tracts of the country where the people were but little removed from utter heathenism.

The brethren who conducted the affairs of the Foreign Mission were urged to undertake evangelistic work in this country, and the first direct Home Missionary effort was made by them. In the year 1796 William Steadman, then pastor of the church at Broughton, Hampshire, and John Saffery, of Salisbury, were deputed by the Committee to make a tour through Cornwall as Itinerant Evangelists. The spirit in which these brethren entered on their mission is indicated by the following note in the Periodical Accounts. "After a solemn meeting for prayer for their direction and success, held at Sarum, Monday, June 27th, 1796, they set out for Cornwall." This preaching tour was, in the judgment of the two brethren, eminently successful, and in the Periodical Accounts for the following year there is the statement

that, "the encouraging circumstances attending the mission to Cornwall, the last year, induced the Society to resolve on sending two of our brethren to itinerate there this year also." On this second journey Steadman was accompanied by Mr. F. Franklin, afterwards pastor of the church at Coventry, and in the report of their work to the Society they say, "We are fully of opinion that further missions similar to ours would be likely to do increasing good to the cause of religion." The claims of the foreign field, however, were just then pressing very heavily on the Committee. Carey and his coadjutors had completed the translation of the New Testament into Bengalee, and its publication involved a heavy drain on the financial resources of the Society. At a meeting of the Committee, held at Arnsby, April 10th, 1799, the following resolution was passed: "On account of the expense attending the translation of the Scriptures, we find it expedient to decline at present a mission into Cornwall, and as the Baptist Itinerant Society in London has kindly promised on this supposition to take it up. Resolved, that for this summer it be declined accordingly."

The Society mentioned in this resolution was formed in the year 1787, and had for its full title, "The Baptist Society in London for the Encouragement and Support of Itinerant and Village Preaching." The following brethren, who were all pastors of London churches, formed the first Committee: Abraham Booth, John Rippon, John Martin, William Smith, William Button, James Dore, Timothy Thomas, Thomas Thomas, and Thomas Hutchings. An earnest and carefully written address to the churches, setting forth the need of the effort and laying down the principles on which it was proposed the work should be done, was prepared by Abraham Booth and widely circulated. It counselled the immediate employment of brethren who were adapted to itinerant and evangelistic preaching. "Let suitable persons for an itinerant ministry be, therefore, engaged, and let stated pastors in the country, according to their abilities and opportunities, employ themselves in village preaching." "In these labours let them keep the great object constantly in view, which is not merely to propagate a set of theological sentiments, though ever so true, much less to disseminate political opinions, or to canvass the affairs of State, but in fear of God, with much prayer, circumspec-

tion and self-denial, to warn sinners of the wrath to come, to preach the unsearchable riches of Christ, and to render their ungodly fellow-creatures truly wise, holy and happy."

It is impossible to obtain much information concerning the operations of the London Itinerant Society during the earlier years of its existence, but there is clear evidence that it was energetically conducted and that it accomplished a large amount of good. It is very noteworthy, for one thing, that the missionary spirit powerfully reacted on the life and well-being of the churches, binding them into a closer unity, and inciting them to aggressive work in their own neighbourhoods. In Rippon's Register there is a summary of the condition of the Baptist Churches in England at the close of the year 1798 which shows that throughout the country there were unmistakable signs of growing prosperity and a widespread quickening of spiritual life. Some of the facts stated in it are specially interesting. "More of our meeting-houses have been enlarged within the last five years, and more built within the last fifteen, than have been built and enlarged for thirty years before." "Within a small time about a hundred persons have been regularly sent into the ministry, and one of our churches has had the felicity of introducing four, the same day, into the sacred service." "Such societies have been formed at home for village and itinerant preaching as were never before heard of among Baptists." "Exertions have been made all through Cornwall, and in the north of Somerset and Devon, in Shropshire, and in some parts of the neighbouring counties, by the Baptist Itinerant Society in London."

As the years passed by the work of the Society broadened in many directions, and to a large extent became changed in character. It ceased to be merely an agency for assisting regular ministers to undertake itinerant preaching tours, and employed brethren who gave their whole time to missionary work in the villages and destitute districts. In the year 1821 the growth of the Society's work led to a change in its name and a revision of its constitution. It was resolved to call it "The Baptist Home Missionary Society," and at the same time a basis was laid for the co-operation of the County Associations and auxiliaries. A small periodical, specially devoted to the interests of the Mission, entitled

"The Quarterly Register of the Baptist Home Missionary Society," was established in the year 1824. During the energetic Secretariat of the Rev. C. Hill Roe, from 1835 to 1841, when the Mission reached its highest level of efficiency, its income rose from a little over two thousand to an average of nearly five thousand pounds a year, and upwards of one hundred brethren, who were devoting their whole time to Home Missionary work, were sustained wholly or in part from the funds of the Society.

The hundred years covered by the history of the Home Mission has witnessed a marvellous growth in the Baptist denomination in this country. In Rippon's Register for September, 1798, there is a carefully compiled list of the Baptist Churches in England and Wales, the first complete list ever published. There were then 361 Baptist Churches in England, and 84 in Wales. The list in the Baptist Handbook for 1897 shows that there are now upwards of 2,700 churches in England and Wales, exclusive of mission stations. The extent to which direct Home Missionary operations has contributed towards this most gratifying expansion cannot be exactly determined, but there can be no doubt that hundreds of churches which are now self-supporting were nursed in their early and struggling years by the Home Mission, and that a large proportion of these would in all probability have never existed but for the help so rendered.

W. H. KING.

THE RELIGIOUS TRACT SOCIETY send out CHRISTIAN MEN OF SCIENCE (a selection of the admirable Biographical Series), with Introduction by J. H. Gladstone, D.C.L. (1s. 6d.), who properly protests against the idea that science is necessarily inimical to faith, and proves that the princes of science have been sincere Christians. Among the biographies are those of Bacon, Pascal, Sir Isaac Newton, Brewster, Faraday, Sir J. Simpson, Clerk Maxwell, &c.—In the Christian Classics, we have a new edition, greatly enlarged, of THE WRITINGS OF ST. PATRICK, the Apostle of Ireland, by the Rev. C. H. H. Wright, D.D. (1s. 6d.), a work which, in view of the Papal attempts to recapture England, should be of great service. Patrick's Hymn and Confession are a fine testimony to the Evangelical faith.—WHEN WERE OUR GOSPELS WRITTEN? An Argument by Constantine Tischendorf, with a Narrative of the Discovery of the Sinaitic Manuscript (1s.), has wisely been included in "The Present-day Primers." It tells a story which illustrates the romances of scholarship, while its argument has never been shaken.

AN AMERICAN COMMENTARY ON THE NEW TESTAMENT.*

WE have more than once had occasion to refer to the energy and enterprise of the Baptist Tract and Book Society under its present management. Its constitution has been so modified as to gather around its work the sympathies of each section of our denomination (in regard, *i.e.*, to the Communion question), and to ensure the co-operation of all loyal Baptists. The Society has during the last year issued a number of valuable works in ecclesiastical history and practical theology, and as the representative in England of the American Baptist Publication Society, it has introduced to readers on this side the Atlantic books by Baptist authors which are no ephemeral publications, but worthy to rank as literature such as "The History of the English Bible," by our friend and occasional contributor, Dr. T. Harwood Pattison; "Quotations of the New Testament from the Old Considered in the Light of General Literature," by Franklin Johnson, D.D.; "The Argument for Christianity," by Dr. Lorimer, of Boston; "The Parchments of the Faith (the MSS. of the New Testament)", by Rev. George E. Merrill; and the "Ministry of the Spirit," and "How Christ Came to Church," by the late Dr. Gordon of each of which last books some 40,000 have been sold in England and America. We have now received the English edition of a work which has for several years past stood high in the esteem of the churches of our denomination in America, as well as in the churches generally, though hitherto it has been difficult to obtain copies of it in England, "An American Commentary on the New Testament," in seven volumes. It is a good many years since the work was projected, and a long time was occupied in its production, but in all essential points it is thoroughly up to date. No commentary, we suppose, can possibly be final. So long as research continues, and fresh discoveries are made, so long the

* "An American Commentary on the New Testament." Edited by Alvah Hovey, D.D., LL.D. London: Baptist Tract and Book Society, 16, Gray's Inn Road, Holborn. Seven Volumes. 1897. Price £2 2s. net.

last word will be unspoken. There have been during the last few years many newly discovered manuscripts, the "Didache," the "Gospel of Peter," the "Apocalypse of Peter," the "Diatessaron of Tatian," the "Syriac of the Sinaitic Palimpsest," &c. The Synoptic problem has also made considerable strides, and is, we may hope, nearer a solution, while such explorations as Professor Ramsay conducted in Asia Minor, and the results of which are embodied in "The Church in the Roman Empire," and "St. Paul the Traveller," must throw light on questions which have hitherto been obscure and perplexing. Still these matters, important and interesting as they are, rarely touch the vital points of a commentator's task, and no one imagines that the work of men like Ellicott and Lightfoot, Westcott, Meyer, and Godet, will be really superseded. No such reconstruction of the New Testament is conceivable as has been proposed—whether justly or unjustly it is not our province here to say—in regard to the Old; and neither in notes on the Gospels nor in notes on the Epistles are we likely to see anything which—to take a prominent instance—corresponds to the successive works of Canon Cheyne on Isaiah.

The editorship of this American Commentary was undertaken by Dr. Alvah Hovey, of Newton Theological Seminary, who has also written the sections dealing with the Gospel of John and the Epistle to the Galatians; Matthew was assigned to the capable hands of Dr. J. A. Broadus, Mark to Dr. W. N. Clarke, Luke to Dr. E. R. Bliss. The commentary on the Acts consists of Dr. H. B. Hackett's well-known work, revised and enlarged and edited by Dr. Hovey. The Epistle to the Romans was undertaken by Dr. A. N. Arnold and Rev. D. B. Ford; Dr. E. P. Gould—an Episcopalian professor—who contributes Mark to the International Critical Commentary, writes on the two Epistles to the Corinthians; the late Dr. Justin A. Smith, the brilliant and genial editor of the *Chicago Standard*, writes on the Ephesians and the Revelations. The Epistle to the Philippians was undertaken by Dr. J. B. G. Pidge; that to the Colossians by Dr. Dargan; those to the Thessalonians by Professor W. A. Stevens, the Pastoral Epistles and Philemon by Dr. H. H. Harvey, Hebrews by the late Dr. Kendrick, James by Dr. Winkler, Peter and Jude by Dr. N. M. Williams, the Epistles of John by Dr. Sawtelle. Many of these names are

comparatively unknown in England, but others are well known—Dr. Hovey, Dr. Hackett, Dr. Gould, Dr. Justin Smith, and Dr. Kendrick, *e.g.*, are writers whose praise is in most of our churches, and their *collaborateurs* have been selected because of their special qualifications for the tasks entrusted to them, and are worthy of the distinguished association in which they are found.

To give a detailed account of this really great and comprehensive work is neither possible nor desirable. Its general characteristics are those of a good and thoroughly reliable popular commentary—such as in its interpretations will satisfy the sense of sound scholarship, and at the same time avoid mere technicalities, so as to meet the needs of those who have little Hebrew and less Greek. In a general introduction Dr. Hovey gives a capital bird's-eye view of the questions which such a title naturally suggests—the Canon, the principal MSS., the early versions of the New Testament, and the witnesses to the authenticity of its different books. Prefixed to separate each book is a short introduction, which states succinctly the results of the latest investigation, and the generally accepted conclusions regarding the book. The doctrinal position of the writers is, of course, distinctively and unhesitatingly evangelical. They accept the Gospel records in their natural sense, and believe in the reality of miracles. Ecclesiastically they are Congregationalists and Free Churchmen; denominationally they are (as a rule, and so far as the specific teaching of the commentary is concerned) Baptist. It is a decided gain for members of our Baptist churches to possess a complete New Testament Commentary which illustrates and confirms their principles, and unflinchingly upholds the truths which are "most surely believed among us." Not, indeed, that the simple affirmation of our principles is, in view of conflicting dogmas and practices, in itself meritorious or helpful. The presentation of them must be intelligent, concise, and candid, taking at any rate virtual account of the views which are opposed to them, and showing the reasons on which they are based. Faith is not credulity. We require no blind submission or traditional assent to positions which are incapable of proof, or which, in the presence of the clearest light and most stringent argument, cannot hold their own. Critics and commentators, expositors and preachers, should be conversant with the positions which are diametrically opposed

to their own, and in their expositions and defences should show that they are not blindly affirming that which harmonises with their inclinations, or dogmatically declaiming against those who are bold enough to dissent from them. Tried by this test, the work before us is indisputably satisfactory.

The volumes devoted to the four gospels are throughout excellent. We are impressed again and again by a sense of Dr. Broadus' strength. The ease and force with which he constrains the text to yield its innermost meaning are marks of the highest scholarship. Dr. Hovey's own work on the fourth gospel is masterly and incisive, and embodies the cream of all previous thought on this profound Scripture. In the ecclesiastical unsettledness of the age, and the claims advanced on behalf of the threefold order of ministry, the historic episcopate, and the apostolic succession, Dr. Hackett's classical work on the Acts is specially serviceable, and forms an armoury which none of our ministers should neglect. In its separate form it achieved an almost unique success, and won the admiration of scholars and theologians of every school. On the same ground the exposition of the Pastoral Epistles (Timothy and Titus) should be closely studied. Dr. Kendrick's notes on Hebrews, the authorship of which he attributes to Apollos, were written before the appearance of Bishop Westcott's commentary on the Greek text of the epistle, but we doubt whether a perusal of it would seriously have modified his judgment on the passages wherein the two writers disagree. Dr. Kendrick was a more robust and sturdy thinker than Westcott, and was possibly less affected by the modern spirit, but he had not an equal fineness of perception, and lacked the mystical elements which give so great a charm to the Bishop's writing. There are points in relation to the heavenly priesthood of our Lord which the Anglican theologian has brought out more clearly and definitely than the Baptist scholar.

The Apocalypse is in some respects the most difficult book in the New Testament, and has given rise to greater diversity of opinion. Every point connected with it, its authorship, its date, its interpretation, and the special force of its symbolism, has given rise to controversy. Dr. Justin Smith holds to the Johannine authorship and, with the late Dean Alford, assigns it to the closing years of the reign of Domitian—*i.e.*, about A.D. 95 or 96. It was

written as a foreshadowing of the fortunes of the Christian Church viewed as the Spiritual Kingdom of God during the ages of its militant state, "to which is superadded a prophetic glimpse of that final triumphant and perfect state which comes in the restoration of all things. Its purpose must be to forwarn upon the one hand, to inspire and sustain with courage on the other. These ends it has served efficiently during the centuries of the Christian dispensation thus far, and these ends it still continues to serve. But to this may be added the fact that scarcely any one of the sacred writings has answered the end alike of intellectual and spiritual *inspiration* so fully as the Apocalypse, and this also we must presume to have been contemplated in it. The book is a wonderful one even for those who deny its prophetic character; a marvellous creation of imaginative genius even were it this alone. But it has commended itself as more than this to so many superior minds, has supplied such impulse to inquiry, and inspired so much of elevating and quickening study, that it may truly be said, in its intellectual and spiritual influence, to crown and consummate those Scriptures, all of which have been in the world such an element of both spiritual and intellectual power." Dr. Smith states further that the latest results of careful scholarly study of the subject seems, for the most part, to favour the view that while prediction is an essential element in the Apocalypse, the book is not, and was not intended to be, a detailed history of the future. The book is a "revelation," in prophetic form, of the purpose of God as respects both the Church of Jesus Christ, and the world in which it abides from the opening of the Christian dispensation to its close. In this general and large sense it is therefore *Church Historical*. "But it does not attempt details of the kind so often found impracticable and delusive. The actors on the great Apocalyptic scene it views more as *powers* and *principles* than as individuals, and traces fulfilments therefore more in the line of great movements than in that of special events." This is a wise and valid principle, and prevents the author from committing himself to the palpable absurdities and evident impossibilities by which many students of the futurist or prophetic school have allowed themselves to be misled, and have brought scorn on the very idea of prophecy.

Taken as a whole, this American Commentary may be commended as among the best popular expositions in our language. A work of composite authorship cannot be uniformly on the same level of excellence. But the average level is very high, and the origin of the work should commend it to readers of this Magazine. We should like to see the seven volumes not only in every minister's library, but in our Sunday-school and Bible-class libraries, where it might be consulted by teachers and elder scholars. In America such things are not uncommon. When will they be adopted in England also?

THE UNWISDOM OF INDISCRIMINATE BAPTISM.

THE title is not ours. It is taken from a significant and suggestive paper in a recent number of the *Church Times*, by the Rev. Philip Peach, Rector of Elstree, and relates to a subject on which the minds of the clergy have of late been greatly exercised. It is a subject which has been discussed at various clerical conferences, and has occasioned a vigorous correspondence in the papers. The practice of indiscriminate baptism, *i.e.*, of baptizing the children of all and sundry, is seen to be fraught with many grave evils, the form of baptism is said thereby to be emptied of all meaning, and what ought to be a religious and distinctively Christian rite is brought into contempt. The Church may have decreed that there shall be sponsors who take charge of the baptized children, and are answerable for their godly upbringing, but, as one writer says: "The sponsor system, nowhere very efficient, has in the large urban parishes completely broken down. Large numbers of the infants baptized—probably most—are really without sponsors, for the mothers, or friends, or nurses by whom they are presented at the font have no idea, not even the faintest, of spiritual responsibility, as attaching to their action." It is not, of course, for us, who reject the practice of infant baptism as unscriptural and mischievous, to suggest a remedy; but we are fully convinced of "the unwisdom of indiscriminate baptism." We would go further, and suggest that for the vague word "indiscriminate" we should substitute "unbelievers' or non-believers'

baptism," as we are fully warranted in doing by the admissions and statements of more than one Anglican advocate of reform. Thus Mr. Peach, who regards baptism as the rite of admission into the Church, insists that there are clearly specified conditions attaching to the sacrament of admission which must be observed.

"Anyone who has been duly baptized is, undoubtedly, a member of the Church, and anyone who has not been baptized is not a member. There is no room for doubt about this. But to say that baptism is the only requisite is to say what is at least misleading, for there are and always have been certain conditions; to be fulfilled before the sacrament of admission is administered. Baptism administered without the fulfilment of the conditions is, doubtless, valid, though irregular. Now, what are the conditions? We find them laid down with conciseness and accuracy in our Church Catechism, 'What is required of persons to be baptized? Repentance, whereby they forsake sin, and faith, whereby they steadfastly believe,' etc. Repentance and faith, then, are the two conditions. If we go back to the Acts of the Apostles we find that this has been so from the beginning. When the people were convinced by St. Peter, and when he perceived that they believed, in answer to their question as to what was necessary for them to do, he said not 'be baptized,' but 'repent and be baptized.' Again, in Samaria, 'when they believed Philip preaching the things concerning the Kingdom of God they were baptized.' We might go on multiplying instances; but it is abundantly evident and admitted by all except, I suppose, by the Erastian, that membership in the Christian Church is a definite thing, and that only those are permitted to enjoy its privileges who 'repent and believe in Him.' How is it, then, that baptism is now administered indiscriminately, with scarcely any regard to the conditions which the Church lays down as necessary?"

When infant baptism was introduced it was implied that the children presented for it should be brought up as Christians, and, apart from such an implication, it is contended that baptism would not have been allowed. It would have been unsuitable and mischievous. Children of heathen parents were baptized only on condition of being removed from their parents' control. The first of the conditions which Mr. Peach quotes, as formulated by Thomas Aquinas, really excludes the idea of infant baptism altogether. "Baptism must not be administered against the will of the recipient, or where the will cannot co-operate with the grace bestowed." How can the will of an unconscious child either receive grace or co-operate with it? The logical outcome of this condition is that "baptism must not be administered without the

will of the recipient." Sponsorship was designed as a means of escaping an otherwise insuperable difficulty.

"As a general principle, then, admission into the Christian Church is, and always has been, conditional on the faith and penitence of the person to be admitted. The difficulty of applying the principle is when we come to deal with the case of infants. And to meet this difficulty we find the Church appointing certain persons who shall represent the children and be guarantors for their Christian education. The origin of sponsorship is obscure, but it appears that almost as soon as infant baptism was recognized, parents were permitted to answer the interrogatories on behalf of their children. Gradually cases arose where parents were manifestly unfit to answer for their children; and St. Augustine expresses the opinion that such should not be allowed to stand.

"The theory was that the sponsor, whether parent or otherwise, represented the infant—the infant being called a believer because he received the sacrament of faith and entered into the covenant of God by his sponsors, who supply that part for him which he could not supply in his own person. And again as to penitence the sponsors answered for them that they renounced the devil, his pomps and his works. (St. Aug. Serm. cxvi. *de Tempore*.) Here, then, we have the two requisites, faith and penitence, guaranteed by those who promised that the child should be brought up a believer and in the path of penitence."

Mr. Peach further quotes St. Augustine's dictum, that "children were presented for baptism not so much by those in whose hands they were brought (though by them too, if they were good and faithful men), as by the whole society of saints. The whole Church was their mother, she brought forth all and every one by this new birth." What mainly strikes us here is the reliance upon the fathers, and the utter absence of proof from the New Testament. Whatever may be the merits of sponsorship in itself it is not a Scriptural institution. From the infant Baptist standpoint much may be said in its favour. It is, at least, expedient, and seems almost essential; but it introduces into a rite professedly Christian an element not contemplated by Christ, and supplements what He has presumably left defective. We are struck by the same consideration as to the lack of an intelligent appeal to Scripture in a very significant article in *The Guardian*:—

"There is a strong and suggestive contrast between the ancient and the modern practice of Christians in the administration of Holy Baptism. The protracted preparations and the elaborate ceremonial of former times have

alike almost disappeared. The prevalence of the custom of baptizing infants necessarily annihilated the one, the Protestant reaction against all ceremony naturally affected the other. For centuries adult baptism was the general rule in the Church; the famous Catechetical Lectures of St. Cyril of Jerusalem, delivered in the Lent of 347, clearly assume that the catechumens were adult, and, indeed, the Church was mainly a missionary Church through those ages which we call primitive, and which we have generally agreed to invest with a special authority. It would seem sufficiently probable that the baptism of infants was allowed in Apostolic times; it is clear that, once allowed, it would speedily become prevalent; natural affection, to name no other cause, would tend to erect an occasional indulgence into a universal rule. There are evidences, however, of misgivings in the Church on this subject, and it is certain that throughout the first four centuries the baptism of their infant children was by no means considered obligatory on Christian parents. It could hardly have been otherwise in times when the ecclesiastical rather than the theological aspect of the sacrament was paramount in Christian minds. The first, and not the least important, effect of baptism is admission into a visible society—the society of the Catholic Church.”

This, at any rate, has the merit of candour. “For centuries adult baptism was the general rule.” “It would seem sufficiently probable” (the writer ventures to claim no more than this) “that the baptism of infants was allowed in Apostolic times.” “Misgivings” long existed in regard to it (as, by the way, they could not have done had the ordinance been an Apostolic institution), nor was it during the first four centuries considered obligatory. The Church, we are further assured, with the view of guarding the avenues to membership, took such precautions as were open to her.

“Careful instruction before baptism, the greatest publicity and solemnity in the administration of the sacrament, and the system of sponsors were the principal of these securities. The elaborate and graduated system of instruction which existed in the fourth century had been gradually developed, and was, perhaps, at all times rather an ecclesiastical ideal than an actual practice; but we may at least deduce from it that a very careful and thorough course of teaching was, in the theory of the Church, the normal preliminary to baptism.”

All this preliminary care was—on the supposition of the legality of the right it was intended to guard—reasonable and right, and points in the direction, we will not say of adult, but certainly of believers’ baptism.

Neither of these writers perceives, moreover, that, if baptism be

the sacrament of admission to the Church, the children admitted by its means ought not to be denied participation in the Lord's Supper. A distinction is thus drawn, of which the New Testament is ignorant. If we are told that it is absurd to speak of administering the Lord's Supper to children of tender years, we reply, that it is not more so than the administration of baptism. The baptismal rite cannot now be administered according to the rubric in the book of Common Prayer in large parishes; for, as the writer in the *Guardian* pathetically reminds us, "The excessive (according to the modern standard) lengthening of the service, and the difficulty of maintaining good order amid the uproar of the infants, many of whom are masterful children of two years old or more, are insurmountable difficulties." Surely this demonstrates the unreasonableness of the whole thing!

There are other questions raised by these articles, which we must reserve for future discussion. In the meantime, we call attention to the manner in which Mr. Peach surrenders his whole case and strikes at the very foundation of the idea that a Church can include other than believers. He insists, in language which is too rarely heard among Churchmen, on the distinctive existence, and spirit, and aims of the Church, and establishes his main contention by arguments which prove not only the point for which he is contending, but the invalidity and mischievousness of a State Church, which must, by its very constitution, be Erastian. The statements below lead to a conclusion for which Mr. Peach is probably not prepared; but, in the main, they are statements which cannot be canvassed, and, in view of them, we see not how anyone can consistently resist the movement which aims at the entire liberation of religion from State patronage and control. Would that all Churchmen could be induced adequately to ponder these wise words:—

“ We hear of the common law right of every Englishman to baptism, and it is spoken of in just the same way as the right to be vaccinated by the public vaccinator at the public expense. We forget that the Church and the State are two separate organisations, existing side by side, and, to a large extent, consisting of the same persons, but still separate, each existing for a separate purpose, each having its own laws and customs and officers. Now, neither of these may step outside its own particular sphere. The Church

may not try a man for murder, the State may not presume to contravene the laws of the Church in any single particular.

“As against Jewish and Puritan exclusiveness we have to maintain the Catholicity of the Church. But because the Church has been enlarged, because national barriers, and the barriers of spiritual exclusiveness, have been broken down, it does not follow that the Church has no barriers at all. The Kingdom of Heaven was compared by our Lord to a net holding fish and drawing them out of the sea, to a sheepfold with high walls to keep out thieves and robbers, to leaven which is a separate substance with an effect upon surrounding matter. Our Lord called His disciples the salt of the earth, which could hardly be if a nation could be reckoned Christian simply by the existence of an ecclesiastical establishment. The Church is Catholic because she exists *for* all people, not because she consists *of* all people. She is *in* the world, but not *of* the world. She is separate not in the sense of being a caste, but because she has separate aims, motives, and ideals from the world. She is Catholic, because no one is refused entrance on account of race, or colour, or class, or sex, but there are *conditions* of membership just as there are in any other society. Membership is a definite thing; it has its duties as well as its rights and privileges.

“This breaking down of the barriers of the Church is fraught with great danger. It creates a confusion between the Church and the world. It is no longer clear who are Christians and who are not.”

To most of which we heartily say Amen. But we could not say it as members of the Church by law established. The more the distinctness and spirituality of the Church are realised, the more will her members fret under the fetters which the State imposes on her. However much, for example, we may sympathise with the position of those who, like the Bishop of Rochester, oppose the existing law as to the re-marriage of divorced persons, we regard their determination to resist that law as illogical and invalid. The Canon Law cannot set aside the Statute Law in the sphere which belongs to the latter. Even bishops are servants of a State-supported Church. The State, which gives them their *prestige* and emoluments, will insist on being obeyed, and those who fret against the restraints of such a position have the remedy in their own hands. “The Church and the State,” as we are told in the above protest, “are two separate organisations.” Let the separation be made effective so far as organisation is concerned, and there will then be no just cause of complaint.

JAMES STUART.

WHAT IS POPERY ?

IN this age of religious indifferentism it is by no means unnecessary to supply an answer to this question. Even high dignitaries of the Church of Rome are using every endeavour to blind the eyes of men to its real character ; and many Protestant Christians appear to be willing to be blinded, shutting their eyes to the essential and unchangeable features of the Papacy as revealed both in the facts of history and the events of the times that are passing over us, as in the Island of Madagascar, and all countries in which it has the ascendancy.

The rise of Popery, its progress, and its ascendancy over the nations were the subject of sacred prophecy centuries prior to its development. Its distinctive features are strikingly portrayed in the second of Paul's Epistles to the Thessalonians chap. ii. 2-10.

I. This passage clearly has reference to an Apostasy from the Church of Christ prior to the Saviour's second advent. This last event had been predicted by the apostle in his first epistle. The Thessalonians, misconceiving his statements, began to look for it as that which was almost immediately to take place. To correct this misconception was the design of this second epistle. And hence in the verses referred to he admonishes them not to be shaken or troubled, as though the day of Christ were at hand, assuring them that that day would not come, except there should be a falling away first.

II. This predicted Apostasy is spoken of as an event considerably remote from the time at which the apostle wrote. He speaks, indeed, of the mystery of iniquity as having already begun to work, but refers to its full development as being in the distant future. " He who now letteth, will let, until he be taken out of the way " ; or as the marginal reading of the Revised Version has it : " Only until he that now restraineth be taken out of the way." One of the best expositors of the passage explains this to refer to the Roman Emperor, who would not suffer ecclesiastical power to grow to an exorbitant height while he held his seat at Rome. Tertullian, Augustine, and Chrysostom, in like manner all agree in

the opinion that Antichrist was not to appear till after the fall of the Roman empire.

III. The statements of the passage are forcibly descriptive of the *Apostasy*, whatever that Apostasy may be. It is designated the *Man of Sin*, the *Mystery of Iniquity*, the *Wicked One*, and the *Son of Perdition*. And thus personified the Man of Sin is spoken of as—

“opposing and exalting himself above all that is called God, or that is worshipped so that he sitteth in the temple of God, showing himself that he is God, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish.”

IV. What, then, is the Apostasy thus described? Almost all modern commentators on the passage have unhesitatingly referred it to the Church of Rome. The time of its predicted development, and its leading characteristics are seen exactly to answer to the character and history of that apostate Church. The words of the apostle exhibit the three distinctive features of Popery, presenting it as a system of bold and blasphemous assumption, of gross artifice and deception, and of crying iniquity and wrong.

(i.) What more bold and blasphemous than *the assumptions of the Papal Church*? The apostle speaks of the Man of Sin opposing and exalting himself above all that is called God. And what are the assumptions of the Papacy but a direct invasion of Divine prerogatives? What else its assumption of *Infallibility*, even as recently asserted by the reigning Pontiff—claiming equality with Him of whom it is truly said it is impossible for Him to lie? What else its assumptions of *Authority*, constituting the Roman Pontiff the supreme head of the Church and making his dogmas and decrees as binding on the consciences of men as the commandments of Almighty God? Yea, more, according to some ancient doctors of the Church of Rome, claiming that “if the Pope should err by enjoining vices or forbidding virtues, the Church, unless it would sin against conscience, is bound to believe vices to be good and virtues bad (Bellarmine, *de Pont.* iv. 5). What other than a daring invasion of Divine prerogative the *titles assumed* by the Pope, impiously styling himself the Vicar of Jesus Christ and God’s *Vicegerent* on earth? What other than this the assumptions of the Papacy of *power over human destinies*, in exercising or withholding

forgiveness, or closing the gates of heaven, in blessing and in cursing, not only in thundering out its anathemas against the bodies of men, and consigning them to prison or to death, but pretending to hold the keys of the invisible world, and to give them over either to the flames of purgatory or to the hopeless damnation of hell? Yet these are the known, acknowledged, and universally received doctrines of the Church of Rome.

(ii.) What more gross than its *artifice* and *deception*? It has chiefly been by lying and fraud that it has maintained its sway over the hearts and minds of men. How many of its doctrines are mere inventions not only unauthorised, but directly opposed to the word of God. What other than a human invention the doctrine of Transubstantiation, teaching that in the Lord's Supper, in the repetition of certain words of consecration by a priest, the bread and the wine are converted into the real body and blood of Christ, so that often the Romish priest has impiously laid claim in so many words to the power of being the creator of his Creator! What other the doctrine of the Mass, according to which, in the same institution, a true and proper sacrifice for sin is declared to be made; the faith of the sinner being thus withdrawn from the Saviour to the priest; from the one Offering which perfects for ever them that are sanctified, to a merely ceremonial observance. And what other than a merely human invention, for purposes of priestly gain, the doctrine of Purgatory, according to which men are taught that there is a middle state between heaven and hell, out of the pains of which departed souls may be delivered by priestly prayers and masses for sordid gold.

The practices of the Papacy, moreover, have been in accordance with its doctrines. Its most lofty pretensions have been built upon notoriously *fictitious documents*, the spurious decretals of Popes, of which the reader may find a brief account in Merle D'Aubigne's "History of the Reformation." Its pretended *relics* have been hawked all over the world, among them a piece of Noah's Ark, a portion of the manger of Bethlehem, and fragments of the cross on which the Saviour was crucified. The pretended *miracles* of the Papacy are past numbering. Rome has never lacked them when they could be made subservient to her policy or her gain. How striking the prophecy which foretells that the coming of the Man

of Sin would be after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness and unrighteousness.

(iii.) As to *the crying iniquities of the Papacy* but little need be said. What must be our judgment of a Church whose Popes have sometimes been the most wretched debauchees, who have converted the pontifical palace into a den of infamy and vice? Of a Church whose clergy, in the zenith of its worldly wealth and power, were almost universally revellers in the most degrading and abominable forms of iniquity? If the reader would know the facts on which these words are based, let him read Villari's elaborate history of the "Life and Times of Savonarola." And what a mournful detail is supplied in Merle D'Aubigne's history of the state of infamy to which the Church of Rome was sunk on the eve of the Reformation. And as he reads, let him think what the Papacy must have been when the priestly forgiveness of sin was openly made a mere money transaction, and its indulgences were hawked from country to country, and from city to city, not only granting remission for sins that were past, but a license to perpetrate the most atrocious crimes. The system on which such abominations could be perpetrated may well be designated the Man of Sin, the Mystery of Iniquity, the Son of Perdition.

In this brief sketch nothing has been said of the worship of the Virgin Mary, who has been impiously adored as the mother of God; nothing of the worship of saints and images, by which a species of idolatry, almost as gross as that of ancient Paganism, has been practised under the Christian name; nothing of the great wickedness of locking up the Sacred Scriptures, as in Roman Catholic countries, from the common people; nothing of the abominations of the confessional; nothing of the absolute exclusiveness and persecuting spirit that rules wherever the Roman Church dominates.

But some will tell us that Popery is changed, that the Papacy is not what it once was. What! That Church changed, whose leading dogma is the infallibility of its Head? The Papacy changed? While the order of the Jesuits still survives, known, recognised, and sanctioned by the Pope. The Papacy changed! Facts speak louder than words. To know what it

is we must look, not at what it pretends in a Protestant community, but at what it is where Romanism prevails. The writer had a striking illustration of this in conversation with a Roman Catholic gentleman in Jamaica. Reference being made to the priests of his church, with an indignant outburst he said, "Priests! Priests! They are all very well in this Protestant community, but in my country (Hayti) a Priest!"—And he went on to describe their infamy, having had to turn one of them out of his house for indecent conversation with his wife only a few days after their marriage. There are no doubt holy and devoted priests known to some of our readers, but all, alas! are not such, and the system of Popery, as a system, readily lends itself to purposes the reverse of holy. The Papacy can change its complexion and its guise with the country and the times in which it lives and moves. It can use the most subtle craft, and even crouch and fawn to popular prejudice to accomplish its purposes. Witness its utterances, and the specious words of its dignitaries in the present hour, when an attempt is avowedly being made to "reconvert" England to the Papal faith, to win it for the Virgin Mother, and when a crafty and specious appeal is even to be addressed to English Nonconformists. But change it cannot. Its essential character remains the same. Satan may transform himself into an angel of light, but he will be Satan still. So it is with the Man of Sin, the Son of Perdition.

Let us, therefore, as Protestants, hold fast by the great cardinal doctrines of Christian truth.

Jesus Christ, and not the Pope, is the Head of the Church. The Bible is the only infallible rule of Christian faith and practice, all sufficient in everything pertaining to godliness and salvation; the Saviour, and not the priest, the one sacrifice of the Cross, and not the Mass, the only true foundation of the sinner's hope. God alone can forgive sin, and no human power can withhold it. Forgiveness is God's free gift, and no money can purchase it. Man is justified by faith and not by penance. And the Christian life consists not in the observance of outward ceremonies, but in holy dispositions wrought in the heart by the Spirit of God. The Kingdom of Heaven is not meat and drink, but righteousness and peace and joy in the Holy Ghost.

D. J. EAST.

CONCERNING SERMONS.

“D ISSENTERS go to the church to hear sermons,” said the late Canon Kingsley, with a sneer which was unworthy both of his genius and his character. “In England,” another critic remarked, “we speak of the interval between services; in Scotland, it is described as between sermons.” “In other countries,” said the late Isaac Taylor, “the bell calls people to worship; in Scotland it calls them to a *preachment*.” It may be that relatively too much stress has been laid on preaching, and too little on the other parts of worship in our non-episcopal and non-sacerdotal churches; but if so, a change for the better is already perceptible. On the other hand, there are many clear indications that increased importance is being attached to preaching in the Episcopal Church, and there is a more general recognition of the fact that ritual alone cannot meet the manifold needs of the religious life. There is in the Church of England to-day a greater number of powerful and popular preachers than in any previous age, and more attention is being directed to the training and equipment of men for this important task. Among various notable signs of this, we may refer to two articles which have recently appeared in the columns of *The Guardian*, the purport of which may here be given. In one article, entitled “Preaching,” the writer offers many valuable suggestions as to the need of simplicity, naturalness, and effective speaking power in preaching. He has in view the Church of England alone, but his remarks are not without interest to the Free Churches. Dwelling upon the fact that every preacher has before him a great opportunity whenever he ascends the pulpit, he laments it as “a matter of deplorably general experience that these opportunities are, as often as not, entirely thrown away by culpable incompetence. A popular writer has drawn out with admirable succinctness the probable effect that would be produced by a clergyman who should accost his neighbours over a dinner-table as he addresses them too often from the pulpit. And his point is perfectly legitimate. Until men realise that speaking with authority to a congregation must involve to a thoughtful mind far more discrimination than is habitually employed in casual conversation, their sermons will continue to be hollow and powerless in spite of all the arts of rhetoric and all the resources of affectation.”

Hearts are reached by the spoken word which seem closed to every other means of grace. “But it is grave matter of doubt whether the written sermon will ever be accepted by the ignorant as the voice of a living man. It would be interesting, but for the disastrous risks involved, to try the experiment of converting a heathen country to Christianity by the sole means of written sermons; and the plain truth is that much of the work that lies before modern preachers is Mission work. Heathenism is no less heathenism because it exists in a professedly Christian country, and no truer

word was ever spoken than by him who said, 'It is idle to speak of your having lost the large towns; you have never had them.'"

It is an insult to the majesty of the pulpit to preach written sermons because they cost less labour than will prepared spoken utterances. The reader of a MS. loses much for lack of living sympathy with his audience. "The whole history of preaching revivals surely points this moral. From Origen to the Preaching Orders, from the Scotch Covenanters to the latest forms of English Nonconformity, the appeal has always been from the scribes to the teacher who seems to speak with authority. The stupendous success of the Florentine Savonarola was due to the fact that he boldly adopted the vulgar tongue and spoke to the people in the vernacular, though he wrote his preaching notes in Latin. It will never be fully known how much of the hold of the Roman Catholic priests over the poor is due to the fact that manuscript is never seen in their pulpits. The work also of the Salvation Army is a striking proof, if proof were needed, of the attractiveness of extempore speaking. 'I like that man,' said a Canadian trapper after hearing a certain preacher. 'He's the first parson that I've ever met who could shoot without a rest.'"

With equal vigour the writer protests against the display of learning in sermons. Here it seems fitting to implore the clergy to restrain their learning from undue display in their sermons. It is commonly considered a compliment when a preacher is said to be speaking above the heads of his hearers. There can be no more stinging condemnation. If the service were a debate in which victory and honour fell to the subtlest disputant, such a testimony might be taken to imply success. But for one whose avowed object it is to arrest and rivet the attention of his hearers, to produce a change of life by the weight of his calm pleading, it must be a mortifying thing to hear. The debilitated college don who weekly mystifies into welcome somnolence his devoted parishioners cuts as sorry a figure in his way as the bumpkin who should stand in the University pulpit to treat of textual criticism or the relation of science to faith. Learning rightly employed seasons like salt, but if all be salt what remains to season?"

We have rarely come across a better definition of a great preacher than this: "Great not in wealth of eloquence alone, in profundity of learning, not in charm of style only or justness of expression; but great with the effective greatness of power to bring the infinite remedy of the pity of God into close contact with the infinitely varied needs of the misery of man."

The other article, which in substance was read at a clerical meeting by the Rev. R. D. Dixon, deals with "Changes in the Language of Sermons," and is worthy of consideration by Free Churchmen not less than by Anglicans. "Many terms which were once of constant employment are now found (in reports of sermons) but seldom or scarcely ever;" "instead of them we find other words which may perhaps represent them, but which raise up different trains of thought, and, on the whole, give a different view of the Gospel." "Christianity is presented to the congre-

gation less as a system of doctrine than as a ministration centred upon the Incarnation of our Lord." "The modern spirit is, in general, averse to abstract words such as the denomination of doctrines—*e.g.*, justification—appears to be." "The most startling fact and the most striking illustration of this unperceived change seems to me to be the unconscious disuse of the word *grace*. In a recent visit to the South I heard ten sermons and several addresses. One of the sermons by a bishop; two by two of the most eloquent and deservedly eminent dignitaries in London; the rest were by parish priests in their own churches, most of them men of known power and great popularity. In not one of these sermons heard I the word 'grace.' I only heard it once in one of the addresses, and that was in a scriptural quotation. But I heard much of 'the higher life,' 'the supernatural life,' and similar terms." It may be that the difference is accounted for, as the writer suggests, by the fact that Christianity used to be taught as grace operating in the soul in various forms, of which the nature and the succession of reception and effect might be described from the Word of God, and that it is now taught as a mighty, living force, which must be the same, however described, and which, therefore, it is less important to minute as doctrines than to present in itself, in its own vitality drawn from the Incarnation of the Lord." Changes are sometimes as good as they are inevitable. Stereotyped phraseology is often meaningless. Words are used without any grasp of their contents, and *forms* of expression are secondary and not primary. We have heard sermons of indisputable orthodoxy delivered in fresh and unconventional language, as, on the other hand, we have heard sermons which in substance were the reverse of orthodox, though their language was unimpeachably conventional. Still there are certain words which, to a full presentation of the Gospel, are indispensable, and *grace* is one of them. It represents, as no other term can, a specific Christian principle, based on great supernatural facts. In this direction we are threatened by dangers which must be guarded against. There is, as Mr. Dixon implies, a danger of turning sermons into lectures. There may be too much "distinctive Church teaching," urging people to "come to Holy Communion," &c., and there is a very real danger of making the Incarnation rather than the Cross the foundation and centre of our faith. The "portly young man" whom Canon Dixon heard in a "dissenting meeting-house," and whose sermon, though a poor affair, was so helpful to his people, is by no means a typical man. We, too, have "heard the same kind of preaching, but much superior," from scores of dissenting ministers, who, like the clergyman to whom reference is made, are doing a great work. May the number of such men be multiplied in all churches. We need wider culture, sounder Biblical scholarship, and a more thorough understanding of the spirit of the age (which is by no means equivalent to subjection to it), but there must be no abandonment of the truths and principles which, as centred in the person and work of Christ, have been once for all committed to us, and are by their very nature immutable.

STUDIES OF SPRING GROWTH.

ON an early Spring day, when a biting March wind is blowing, some of the most interesting flowers of the season bloom almost unobserved.

Everyone has an eye for the snowdrop, the crocus, and the first primrose—the hardy adventurers into old Winter's domain—but there are few who give save a casual glance at the elms, or have a second thought for the flowering of the yew. The cast of our eye is mostly downward, and especially is this so in bad weather. Meet a dozen people, and it will be an exception if less than nine of them are not making, by their line of sight, an acute angle with another line drawn about two yards in front of their toes. It is, therefore, one of the mercies that the early flowers, which from year to year renew our hopes, flourish about our feet. The blood-tipped daisy with its Lenten crown, the glossy celandine, mirror of the sun's strong rays; the violet-streaked crocus and the earlier snowdrop—gentle associates of the Norsemen of the months—these spring close to the daily walks of man, and preach their lessons to his downcast eye.

But there are lessons so hung that we must look up to learn them, and the moral is so sententious that we must attend to understand. To the man who turns aside the trees will speak, and the Lord will call, as of old, "out of the midst of the bush." There are many shrines by the wayside, but few pilgrims. We hurry along, not heeding the cry of the March winds to cast our eyes aloft, nor are we wooed by the soft voice of Spring to pause before the plumelets of the larch or the pollen pods of the yew.

The great gales of the vernal equinox, as they sweep the elms, come to the ear with a very different sound than when December storms shake the gaunt branches. During March, nearly every tip of the many-twigged tree ends in a tuft of opening bloom. The wind, passing through tens of thousands of these, sounds with a singular "swish." Who has not heard such sibilations? How many know the reason for them? A cursory look only conveys the idea that the buds are swelling. But let the wind tear off a spray and bear it to your feet. Pick it up, and begin to wonder! These are not swelling leaf buds; they are purple threads with a dash of white. Very keen eyes may see in the more advanced the shape of stamens, but to most they are nothing more than minute filaments set in a common case. Yet these very tufts represent hundreds of exquisite blossoms, wonderfully coloured and marvellously designed. A microscopic hand lens will show you a sight which, to the reverential mind, will be nothing short of a revelation. Each boss of bloom will resolve itself into many bell-shaped perianths, green and white in colour, from whence spring the fructifying organs of the flower in varying shades of purple. It is unnecessary to burden our page with the technical language of the botanist; let it suffice to say that in the blossom of the elm you have mathematical arrangement, depth of colour, and clustering effect brought to perfection on a minute scale. This leads us to our moral. The Great Creator works as perfectly

in the small as in the large: in that which cannot be properly appreciated by the unaided eye of man, as in that which dazzles his vision with an assertive effulgence. As striking an instance of adaptability is located at the top of the elm as is to be found in the flower beneath our feet. And as to the largess of the Creator's work, the mighty trees, swaying full of blossoms in the vernal gale, are sufficient instance. We seem, as we stand beneath these giants of the glade, to hear the wind chant the anthem—"For Thy pleasure they are and were created." Yet God condescends to share His joys. We have seen small birds tugging away at the tufts of the elm. These may be to them a tasty Spring dish, just as early spinach tempts the palate of the epicure. And, further, the age comes when man can bring science to the aid of his natural sight, so that to him, also, a new wonder is revealed, and a new pleasure gained. He enters thus into the joy of his Lord. This, put into words, makes the world richer for the many, for, where sight fails, imagination can come into play. A common elm from henceforth becomes a grander thing.

There is a tree-shrub flowering in early Spring, which yields much such a train of thought as that brought out by the elm in bloom. Among the first appearances of new life are the many small yellow tips on the evergreen sprays of the yew. Seen through a glass late in February they show as unopened buds packed close. A process of expansion follows, and eight or nine flowerets appear; these are profusely charged with pollen, which goes off in a cloud as soon as the branch is shaken. Yet these buds develop, and the flowers die off without any idea of their natural beauty reaching the unaided eye. There, on the sombre yew, so often associated with our shrines of sorrow, they bloom every Spring, and as little known to be flowers as the peaceable fruits of righteousness are recognised to be the products of sanctified trial.

Then note how the young leaves uncoil from their winter sheaths. Oak and chestnut buds are well worth study as they are breaking forth. He must be dull indeed who can view without emotion the vivid green leaf of the chestnut rise, bursting its winter shell asunder, and spreading forth its young life to a wider environment. When the vitality of this environment fails the leaf fails, withers, and drops off dead.

Nor ought the general effect of colour to be overlooked. How much the finer life of men is influenced by it who can tell?—not alone by the vivid tints of May flowers, but by the delicate blendings which make up the effect of stalk, stem, twig, and bark. Whoever cares to take the trouble to observe will see how many soft skins and glazes of varied hue combine to give the stem of some common plant the soothing impression it bears to the eye. Herein lies a wealth of illustration to be applied in the moral sphere. Full often has a humble life been lived in our midst, shedding a peace which we have enjoyed without inquiry, till something has led us to think how much of blended worth must make up the character of our much-used friend.

H. T. SPUFFORD.

SUNDAY MORNING WITH THE CHILDREN.

V.—THE DROPPING WELL OF KNARESBOROUGH.

KNARESBOROUGH is, as many of you are aware, a beautiful and picturesque town in Yorkshire, about three miles from Harrogate, the most famous of the Northern Spas. Its castle—now in ruins—was built shortly after the Norman Conquest, and is fully eight hundred years old. The town stands on the banks and mainly, if I remember rightly, on the south or south-west bank of the River Nidd, and is surrounded by some of the most romantic scenery in the North of England. Its chief attractions are indeed found in the beauty of its surroundings and in the salubrity of its atmosphere—for the air is clear and bracing—but its fame rests on other grounds also. There is a cave in which the famous Mother Shipton used to dwell in the fourteenth century, and from whence she came forth to utter her “prophecies,” and not far from the cave there is a well—or, more correctly speaking, a pool—which as a natural curiosity has attracted general attention, and to which, in thought or imagination, I want you to go with me now. It is known as “The Dropping Well,” and is in or near the grounds of the Mother Shipton Hotel. It is well worth seeing, even though you have to pay sixpence for admission. Your first impression would probably be that the pool has been cut out from the base of the massive rock which hangs over it. But it is not so—at least the well has been there from time immemorial and is due to the action of natural forces. It is some twenty-four feet long by ten wide, and the water which fills it does not come pouring over the rock like a rill or stream, but soaks its way from the surface, forces itself through tiny crevices, and drops, drops, drops like rain. The well is a freak of nature, though simple enough. It is used by its proprietors as a source of gain, who not only make a charge for admission to the grounds in which it is placed, but turn it to account in another way. There are certain peculiar effects it can accomplish. From the overhanging rock objects and articles of various kinds are suspended, that the water may fall on them, and as it does so they become in course of time covered with thin layers of stone. You may see there birds, birds’ nests, fox heads, butterflies, books, hats, gloves, sponges, flowers, and many other things, and the water constantly drops on them. Each drop of water brings with it a portion of the rock through which it passes—an infinitesimal portion as we say, so small that even with the aid of a powerful microscope you could not see it—and this thin filmy substance is left on the object, whatever it is, on which the water falls, and forms a covering or coating which crusts it over. In course of time this crust becomes thick and hard, and the bird or book or flower, while retaining its original shape, seems to have been turned into stone. It has petrified and has thus a most peculiar appearance. The proprietors of the well then sell it, and are, no doubt, amply rewarded for their pains.

But you and I also may find profit in visiting this well. It will yield to us lessons of priceless worth, and these lessons are free to us all. What are they?

I.—Things which are not naturally hard may be made hard, may lose their softness and pliability, and become like stone. Objects which were made for life, beauty, and use may be petrified into uselessness. A bird's nest, with its eggs, contains germs of life which would grow into graceful forms, fly swiftly through the air, and delight us with the melody of song. But suspended over the Dropping Well the nest is petrified and all its life-germs are destroyed. It is, no doubt, curious to behold, but it was not made for *that*. It is in an unnatural state and has become what God did not intend it to be. It thus reminds us of a strange, irresistible power by which the work of God in other spheres is often perverted and marred.

Man himself may be deteriorated and destroyed so as to become very different from what he should be. God made him upright, but, through various influences which act upon him, he may lose his integrity and become crooked and perverse. In the nature of children there is much which is tender, loving, and sympathetic. There are kind and noble feelings which prompt to truthfulness, candour, generosity, and heroism. But little drops of sin fall on our hearts, little temptations, bringing with them suggestions of evil, touch us, and when we do not resist, but yield to them, they rob our nature of its tenderness and glow. They degrade our nature and make it like their own. Our hearts are petrified as surely as are the things in the Dropping Well of Knaresborough.

The Bible solemnly warns us of this danger, and bids us take heed lest we be "hardened through the deceitfulness of sin." Pharaoh's heart was hardened because he resisted God. It is a terrible thing to have a "stony heart." The poet Burns—a man of high and brilliant genius, capable of pure and tender feeling, of generous and heroic aspiration—felt that. He gave way to intemperance and other sins, and bitterly did he suffer for it. He knew that sin made him a worse man.

"I waive the quantum of the sin, the hazard o' concealing;
But oh! it hardens all within and petrifies the feeling."

II.—The hardening is accomplished little by little, not suddenly, as by a bold single stroke, but gradually. Tiny drops of water, carrying within them still tinier pieces of stone, fall continually, hour after hour, day after day, month after month, until the work is done. This process of petrification takes from eighteen months to two and a half or three years. There is no mighty, noisy agency at work. The process is so quiet and gentle that a stranger could have no idea of it. And yet it is irresistible.

So it is throughout life. The tiny stream that runs down the hillside cuts a channel for itself and makes its way even over solid rock. Massive boulders have been loosened from their beds and deep fissures

have been made by the continual dropping of water. Some four years ago I was sailing in the Royal Mail steamer, the *Flowerdale*, along the west coast of Skye, where the scenery is grander and more majestic than in almost any other part of Scotland. We had called at the islands of Eigg, Rum, and Canna, and then crossed to Loch Bracadaile. For some miles before we enter the loch the cliffs are bold and rugged, frequently reaching a height of five or six hundred feet. As we passed a massive jutting headland, I noticed at its foot peculiar piles of rock, and the captain told me that during the previous winter they had come tumbling down with a roar as of thunder. The noise of the crash was heard ten or twelve miles away. How were those rocks loosened? Not by blasting, not by any effort of man, but by tiny rain drops, thousands and millions of which had fallen year after year into the crevices until at last the rock was shattered. Little by little men are made better. Little by little men are made worse. Acts of any kind repeated indefinitely form a habit, and habit hardens into character. One thing prepares the way for another, and men are led on unconsciously and sometimes whither they would not. The devil is too wise to tempt men by great sins. He knows they would shrink back horrified at the thought of them. He suggests little sins, trifling impurities, white lies, plausible excuses, and so familiarises us with evil, makes us feel at home with it until it gets us firmly in its grip. The simple neglect of good things has ruined many. They give up reading the Bible, are too tired to pray, devote the Lord's-day to their own pleasure, go once to the theatre, take a single glass of wine, or do some other wrong thing which seems to have no harm in it, and often find to their cost that "just this once" is a terrible delusion. I need not amplify this lesson. It is well summed up in the hymn you frequently sing:—

"Little drops of water, little grains of sand,
 Make the boundless ocean and the beauteous land;
 And the little moments, humble though they be,
 Make the mighty ages of eternity.
 Little deeds of kindness, little words of love,
 Make our earth an Eden, like the heaven above."

JAMES STUART.

MR. ELLIOT STOCK publishes THE FREE CHURCH PRAYER-BOOK, by the Rev. James Mountain, of Tunbridge Wells, minister of the Countess of Huntingdon's Church, who has recently adopted Baptist principles. This book is a revision and enlargement of the Book of Common Prayer. Those who appreciate Collects and other forms of service will find in it much to approve. There is a form, we notice, for the dedication, not the baptism, of infants; and one for the ministration of Christian baptism, in which the candidates are required to confess with their mouth. With the spirit of the questions and answers we agree, though we should not like to be tied to this or any other form.

NOTES AND COMMENTS.

THE EX-PRESIDENT OF THE BAPTIST UNION, D.D.—Our friend the Rev. T. Vincent Tymms retires from the Chair of the Union with new and well-deserved honours. The Senate of the University of St. Andrews has, in recognition of his services to literature and theology, conferred on him the degree of D.D. Mr. Tymms has filled the Chair of the Union with dignity and honour. His presidential addresses on "Authority" were marked by profound philosophical insight, comprehensiveness of outlook, broad historical knowledge, and true poetic imagination. They were chaste and graceful in expression and contained many passages of robust eloquence. Principal Stewart, of St. Andrews, in presenting Mr. Tymms for the degree, after referring to his ministerial career and his position at Rawdon, added, in words which we are glad to transfer to our pages:—"In 1885 he published under the title of the 'Mystery of God' a series of lectures in apologetics, which have been widely recognised as, by their thoughtfulness, comprehension of the points at issue, candour, and eloquence, occupying a very high position in the literature of the subject. He has also contributed extensively to periodical literature. Last year he was elected to the presidential chair of the Baptist Union of Great Britain. Alike on account of the high character which both personally and by his work he has maintained during a ministry of nearly thirty years, of his contributions to literature, and of his position both as head of a theological college and as the official representative of a large and influential section of English Nonconformists, the senate have deemed him worthy of this degree." Long may Dr. Tymms be spared to preside over Rawdon College, and may his career there be as successful and as distinguished as his Presidency of the Baptist Union.

TIMELY WORDS FROM AMERICA.—At recent meetings of the New York Baptists, papers were read on "Ministerial Supply," by the Rev. J. W. Phillips, D.D. ; "Co-operative Education," by Rev. D. D. Munro ; "Readjustment in Country Churches," by Rev. T. E. Busfield ; "The Call and Work of the Preacher," by Rev. F. R. Morse, D.D. ; "The Effective Church," by Rev. R. E. Burton ; and "Church Finances," by Rev. A. E. Waffle. Our American brethren are thus exercised on the same subjects as those which anxiously engage our own attention, and for the most part their methods of solution are those which find favour with our wisest leaders here. The following points from their addresses are noteworthy :—Dr. Phillips said : "Every true minister is called of God. He has Divine credentials ; but this fact does not preclude the employment of human agencies to make that call articulate. The greatest number of ministers come from good homes where Sunday observance, good works, reverence for the Bible, and fear of God are inculcated. The family is the natural source of

supply for the ministry ; but the supply from this source is declining. The second source of ministerial supply is the church. The church must furnish the stimulating spirit. An increase of spiritual power in the churches will bring an increase in the number of spiritual-minded men who will turn to the ministry. The pastor also should exercise spiritual discernment, and use his influence to bring into the ministry the young men in his flock who possess the necessary traits for the high calling." Rev. D. D. Munro regards it as "a necessity that the minister should be well informed and well equipped. The newspapers, the numerous Chautauquas, and other agencies are interesting the country as well as the cities in education. The time has passed when a pastor can be illiterate or use bad grammar. Innumerable influences, emanating from the pulpit to-day, make the church an educational institution. There must be more systematic study." Rev. T. E. Busfield sketched the changes that have taken place in country towns through the removal of the old populations and their replacement largely by foreign elements. "These changes have enfeebled the churches more than they have the towns, and call for a readjustment in the methods of church work. There are to-day too many churches in small towns. The number should be reduced. The means of evangelisation should be adjusted to the needs of the community. When only one church can be properly supported, the weaker church should disband and co-operate with the stronger. The one church could do better work in saving the world than all together in attempting to save themselves." He urged the formation of an interdenominational commission on the question. Dr. Morse held that the call to the ministry was of God. The minister ought to put greater emphasis on the fact that he is the messenger of Christ. It is not sufficient that he himself be conscious of it ; he should make others know it. Rev. A. E. Waffle insisted that "the church ought never to put itself in the attitude of asking money from the world. It deprives itself of converting power when it does so. The Holy Spirit has as much to do with church finances as with evangelisation."

THE EDUCATION BILLS.—The Voluntary Schools Bill, otherwise the Church Tax Bill, has, as we anticipated, passed all its stages and become law. We see no reason for modifying our opinion as to its obnoxious character, and sooner or later it must be supplemented by a very different measure from the necessitous School Boards Bill which has been introduced into the Commons, and the purport of which we cannot better explain than by saying that its framers are determined that the School Boards shall remain necessitous. Brought forward ostensibly as a measure of justice, it is simply insulting, and offers to the Board Schools practically a mere fraction of what it has voted to the sects (£110,000 as against £620,000). Many of the large towns will receive no help whatever from it, and it is difficult to understand how the Government could bring in a measure so shamelessly unjust and irritating. The National Union of Teachers, in their annual conference at Swansea, have already protested against the measure, and,

further, have expressed their dissatisfaction with the Voluntary Schools Act, the effect of which, as they see, will be to keep down the quality of education. They express their hope:—"That the Education Department will, by its regulations, secure that the increased aid shall be specifically earmarked for the purpose of improving the number, quality, and remuneration of the teaching staff, and generally for increasing the efficiency of the school." They also hope that the grant shall not be a substitute for any portion of the existing income (subscriptions, &c.), and regret that there is no public representation on the management of the schools; they also regret the absence of a proviso to the effect that "no teacher employed in a school which receives aid under this Act shall be required to perform any duty other than teaching in school and the instruction of pupil teachers." The correspondence in the Church papers shows that there is a growing exultation over the breaking up of the Act of 1870, and an unblushing determination to capture, if possible, both the Primary and Secondary Schools for the Church—one reverend writer urging among other reasons the "utter weakness" of the Opposition in both Houses, evidently forgetting that there is such a thing as the swing of the pendulum. *The Church Times* is particularly discouraged by the fact to which Archbishop Temple has referred, that there are many boys in the Secondary Schools who do not belong to the Church of England, and pleads that the time has come for vigorous action "in accordance with Church principles." It is very plain that our contemporary will be content with nothing less than "strictly Church teaching" in its own sense. Save on the one condition of absolute submission, it would exclude from these institutions the sons of Jews and Parsees, to whom it specially alludes, Dissenters, and all other schismatics.

THE PROHIBITION OF DEAN LEFROY'S PREACHING IN ABERDEEN.—Considerable excitement has been created in Scotland by the action of Dr. Douglas, "the Bishop of Aberdeen" (who, of course, is a "dissenter" in Scotland), in preventing Dean Lefroy from preaching in the University Chapel. Dean Lefroy was lecturing in the granite city, and being courteously invited by the authorities of the University to preach in their Chapel, consented to do so, whereupon the said bishop sent him a strong protest. We can sympathise with the indignation which such narrow-minded and unchristian action has excited, and regret that Dean Lefroy did not stand to his guns. His action in doing so would have been perfectly legal. On the other hand, High Churchism is, by the sheer necessity of its nature, exclusive. It recognises no orders and no worship but its own, and of course the University Chapel, like every other Non-Episcopal institution, is in its eyes heretical and schismatical. Such an incident ought to open the eyes of those Presbyterians who are coquetting with Episcopacy to the haughty and unchristian character of the sacerdotalists, whether Roman or Anglican.

UNION WITH THE CORRUPT GREEK CHURCH.—There is significance worthy of note in the hope of *The Church Times* that the visit of the Archbishop of York to Russia means something more than a mere interchange of civilities between the Russian ecclesiastical authorities and an English Metropolitan. No one, adds our contemporary, “who seriously desires the reunion of Christendom can contemplate with satisfaction the isolation of the historic Churches from each other. This isolation is the result of ignorance of each other’s good qualities, not the estrangement of a quarrel. In some respects, indeed, though not in others, the Church of England has suffered from the insular position of the country. But the world-wide Empire we have acquired has altered our relations to the rest of the human race, and the Church, from being an influence within a restricted area, has extended her reach to the furthest limits of the world. The Church has, in this way, been brought into contact with other portions of Catholic Christendom; and while it is desirable for us to understand those other portions, as, indeed, we endeavour to do, it is a duty to exhibit to them our credentials, and to claim for the Church of England her rightful place among the great historic Churches. We trust the day is not far distant when there will be as close an intercommunion of the Churches of England and Russia, as between the Churches, say, of Ireland and America, or of England and South Africa.” It is, of course, only “the historic Churches,” as they are proudly called, which are worthy of notice. They, with all their superstitions and corruptions, are to be flattered and courted; but there is none of that kindly accesting of English Nonconformity, the lack of which has been lamented by Dean Vaughan and other large-hearted Churchmen.

THE ARCHBISHOP OF YORK ON TRANSUBSTANTIATION AND ANGLICAN ORDERS.—In the meantime, it is interesting to observe that in an address on the “Eucharistic Sacrifice,” which the *Church Times* reproduces in full from his *Diocesan Magazine*, the Archbishop shows himself to be greatly disturbed by Cardinal Vaughan’s persistent repudiation of Anglican Orders—which he now contends are invalidated by the rejection of transubstantiation. Dr. Maclagan is thankful that the English Church is “delivered from that theory of transubstantiation which so immeasurably degrades the idea of the Real Presence of Our Blessed Lord.” But what he means by the “Real” Presence it is difficult to say. It is, he says, “unique in its character but indefinable in its conditions.” She (the Church) receives Him into her heart, “in no vague sense of subjective emotion, but in all the power of His incarnate Life.” If there is a special and unique presence of Christ *in the bread and wine* it will require a stronger microscope than any we have seen to distinguish between that position and transubstantiation. Dr. Maclagan is a master in the art of fencing. That the English Church as such is committed to the dogma of transubstantiation we do not in the least believe, but many of its “priests” unquestionably teach a dogma which is every whit as unspiritual and degrading. We are glad to see that clergymen of the avowedly Protestant

section of the Church are protesting against the sacerdotalism which vitiates and practically nullifies the reply of the two Archbishops to the Pope's encyclical on Anglican orders.

THE SITUATION IN THE EAST has become more grave and complicated by the actual breaking out of war between Turkey and Greece. It is deplorable that things should have come to this pass. The so-called Concert of Europe is practically powerless for good. We still believe that had Great Britain taken a wise, firm, and magnanimous lead a different result would have been obtained. The position in which we are now placed is humiliating in the last degree. "Incredible shame, intolerable bungling," too truly sums up the story. We can but hope that the scope of the war will be limited, and that its issue will hasten the inevitable overthrow of the the Turkish despotism. Unfortunately the Greeks have suffered a severe defeat, and been driven with great slaughter from Larissa.

OBITUARY.—We regret to announce the sudden death of the Rev. F. H. Pugh, of Swindon, who passed away during a visit to Teignmouth, where he had gone for the sake of his health. Mr. Pugh was a man of vigorous common sense, of untiring devotion, and great spiritual power. His ministry at Swindon was remarkably successful. The Tabernacle and its flourishing congregation are his best monument.—LORD PLUNKET, Archbishop of Dublin, passed away on April 1st. He was the grandson of the great Lord Plunket, a man of strong Evangelical tendencies, in consequence of which he was frequently in antagonism to the High Church party. Several years ago he excited the ire of "Anglo-Catholics" by the part he took in reference to the establishment of a reformed Episcopate in Spain. He valued Evangelicalism more than so-called Catholicism, especially Roman Catholicism, and hence the storm of vituperation poured upon him.—As we go to press we learn the distressing fact that a telegram has been received at the Mission House announcing the death of the Rev. G. R. Pople, of Tumba, on the Congo. Deep sympathy will be felt with Mrs. Pople in her sore bereavement, in the first year of her married life.

REVIEWS.

THE CHRISTIAN PICTORIAL. Vol. VIII. August, 1896—February, 1897.

Edited by the Rev. David Davies. Alexander & Shephard. 4s. 6d.

THE interest in this volume for many of us will be increased by the accounts of the autumnal meetings of the Baptist Union at Bristol and those of the Congregational Union at Leicester, as also of the meetings of the Church Congress at Shrewsbury; the accounts in each case being accompanied by portraits of the principal preachers and speakers, illustrations of churches and chapels and other public buildings. But, indeed, Mr. Davies has an eye to all public movements—social, philanthropic, and religious. He gives special attention to the work of our Sunday Schools and Christian Endeavour Societies, providing material for instruction in "the International Lesson," and giving many bright, short stories, paragraphs, &c., which will help to

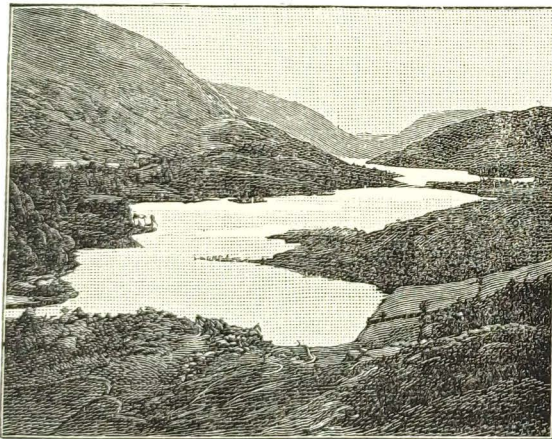
light up the instruction imparted. Mr. Davies gives, as usual, the report of his weekly sermons and children's addresses, which are afterwards bound up



JOHN VAUGHAN.

as the volumes of "Talks with Men, Women, and Children" (Holland Road Pulpit). But the feature which seems to us of highest value in this volume, apart from the illustrations, is the appearance of "More Echoes from the Welsh Hills." By the first series of Echoes Mr. Davies became known throughout the country as a powerful and enthusiastic writer, conversant with every phase of Welsh religious life, profoundly in sympathy with its simple piety, its fervent faith, and active evangelism. To meet "John Vaughan" and his friends—whether in the workshop, the cornfields, in the fellowship meeting or Bible class—is indeed a treat of no ordinary kind. We are glad to see a portrait of this venerable sage and saint, which we are able to transfer to our pages. It is, as we are assured, true to the life. Some of us have fancied the existence of a likeness to John Vaughan in a friend whose

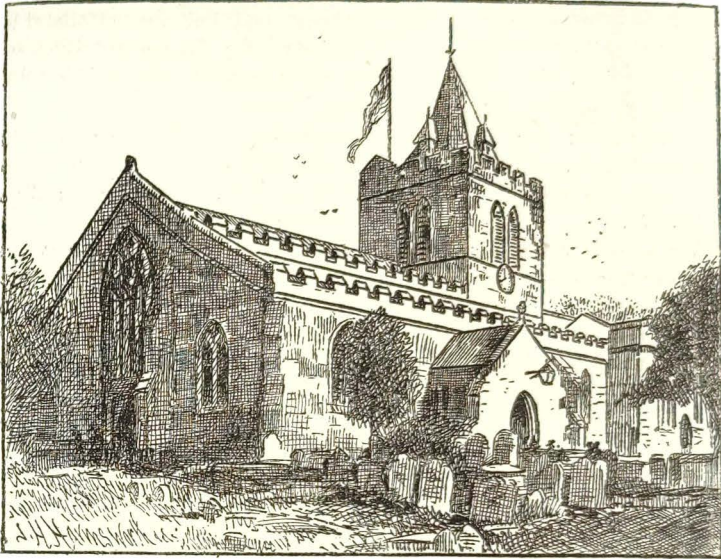
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THIRLMERE.

name is closely identified with the *Christian Pictorial*, and who evidently owes to him no small degree of mental and spiritual strength. The illustrations of mountain and lake scenery, of city and country life, of cathedrals,

churches, and of chapels, like the historic Maze Pond, are of unusual interest. We select, as specimens, THIRLMERE, the source of the new



HAWARDEN PARISH CHURCH.

water supply of Manchester, and HAWARDEN PARISH CHURCH, so identified with the name of Mr. Gladstone. It is given here in an account of Archbishop Benson's death, which occurred in it.

THE STORY OF THE PILGRIM FATHERS, 1606-1623. As Told by Themselves, Their Friends, and Their Enemies. Edited from the original texts by Edward Arber, F.S.A. Ward & Downey (Limited). 6s.

THE recent discovery of William Bradford's *History of the Plymouth Plantation* in the Library at Fulham Palace is one of the literary romances of the age, and has naturally suggested the retelling of the Pilgrim Story in view of the fuller information derived from the valuable MS. and as well as from other sources. Mr. Arber's services as editor of old English reprints are well known, and few men have greater fitness than he for the task he has here set himself. The book contains details which have not previously been made public, and to future historians will furnish materials of immense value. The narrative in these pages extends from 1606, when the Pilgrim Church was organised at Scrooby, to 1623, when the colony was fairly established in Plymouth. Another volume, carrying the history as far as 1630, is indirectly promised. The fresh light thrown on the origin and progress of the Separatist movement in England, on the migrations to

Amsterdam and Leyden, and on the bold determination to cross the Atlantic is very welcome. It may be, as Mr. Arber thinks, that a few myths will be exploded and some judgments have to be modified; but in the main there is nothing to invalidate the conclusions reached—*e.g.*, by Dr. John Brown, in his valuable "History of the Pilgrim Fathers." We are grateful to Mr. Arber for the labour he has bestowed on this work, and trust the sequel will not be long withheld.

DOGMA IN RELIGION and Creeds in the Church. By John Kinross, D.D., Principal of St. Andrew's College, University of Sydney. With Introductory Note by Robert Flint, D.D., LL.D. Edinburgh: James Thin. 5s.

WITH the object Dr. Kinross here sets before himself—the union of Christian Churches—we are heartily in sympathy, but are not sure that it can be attained by the means he suggests. There are doubtless unnecessary divisions which ought to be healed, but whether every question which has divided men should be absolutely open is another matter. Episcopacy, Presbyterianism, and Congregationalism cannot perhaps claim an exclusive Divine appointment, but *can* an Anglican High Churchman with his belief in Apostolic success and the threefold orders organically unite with either a Presbyterian or Congregationalist? Free Churchmen on principle can scarcely belong to a community depending on State-aid, and so in other cases. Truth is more imperative than unity. Prof. Flint rightly commends the tone and temper of this able work, but does not consider it conclusive. It will at least make us ashamed of strife and bitterness, and foster the spirit of trust and love.

TWENTY-SIX YEARS OF MISSIONARY WORK IN CHINA. By Grace Stott, of the China Inland Mission. With eight illustrations. Hodder & Stoughton. 6s.

MISSIONARY records grow apace, and it is well that they should. The more the churches at home are familiarised with every phase of this great enterprise the better. Mrs. Stott, in narrating the work of herself and her husband in Wunchau, has told a tale of simple earnest devotion and heroic courage which cannot fail to stimulate all who read it. Mr. Hudson Taylor rightly testifies that there is not a dull page in the book, which will at once doubtless take its place in every missionary library.

PHILIPPIAN STUDIES: Lessons in Faith and Love from St. Paul's Epistle to the Philippians. By H. C. G. Moule, D.D. Hodder & Stoughton. 5s.

THE exegetical or hermeneutical part of these chapters on this memorable epistle is marked by thoroughness, strength, and suggestiveness, and is full of terse and pithy seed thoughts. Rarely has philology rendered more valuable service to the Christian expositor. The didactic and hortatory portion of the book is marked by all the spiritual insight, deep feeling, and practical force for which Professor Moule has long been distinguished. These "Philippian Studies" are not a whit behind the best of his previous books.

FROM GRAVE TO GAY. Being Essays and Studies concerned with Certain Subjects of Serious Interest, with the Puritans, with Literature, and with the Humours of Life, now for the first time collected and arranged by J. St. Loe Strachey. London: Smith, Elder, & Co. 6s.

MR. STRACHEY, the editor of the *Cornhill Magazine*, and assistant editor of the *Spectator*, has done well to collect these studies, which have mainly been contributed to the *Spectator*, into a convenient permanent form. To many of us the most important section of the book will be that which deals with the Puritans, with Cromwell, Pepys (a "Puritan gone rotten"), with Dean Swift (a "Puritan turned sour"), a "Puritan Courtship," (Colonel Hutchison), Milton's Prose, &c. Mr. Strachey for the most part is fully alive to the greatness and power of Puritanism, and does justice to its spirit and aims, and at the same time shows the great service it has rendered to the country. The study on "Robert Louis Stevenson" is particularly illuminative and noteworthy. That on the Dorsetshire poet, William Barnes, is scarcely so successful. As a volume of pleasant fireside reading, light but not frivolous, gay but not undignified, cultured and diverting, the book merits and is sure to receive generous appreciation.

MESSRS. MACMILLAN & CO.'S BOOKS.

MISS MARY KINGSLEY'S TRAVELS IN WEST AFRICA (21s. net) has reached its fifth thousand. It is to our thinking quite the most delightful and instructive book of the season, not excepting even Nansen's "Farthest North," inasmuch as it has a profounder human interest. Its descriptions of scenery, trees, plants, and animals, and of the customs of the people are peculiarly brilliant. We hope before long to deal with Miss Kingsley's views of missionary labour, and other questions in which our readers are specially interested, but in the meantime we advise them to read the book for themselves. There are many of its opinions with which they will by no means agree, but it will throughout captivate their attention.—LANDSCAPE IN POETRY: From Homer to Tennyson. With many Illustrative Examples. By Francis T. Palgrave. 7s. 6d. This is precisely such a book as we should expect from the accomplished editor of the *Golden Treasury* of Songs and Lyrics—by far the best anthology in our language. No living author is better qualified to deal with a branch of imaginative literature which has never been so fully appreciated as during the Wordsworthian and post-Wordsworthian eras. Not, indeed, that the ancients had no eye for landscape, or that it awakened in them no glow of emotion. Homer and Sappho, Pindar and Sophocles, among the Greeks; Lucretius and Virgil, among the Romans; are here laid under contribution, as are Italian, Celtic and Gaelic, Anglo-Saxon and Elizabethan

poets. But it is indisputable that Wordsworth, the High Priest of Nature, as he has been called, saw more deeply into the heart of the material world and felt a deeper sympathy with its diversified scenes and manifold moods than almost any poet who preceded him. The Hebrew attitude towards Nature, as shown in several of the Psalms, in Isaiah and other of the prophets, is more "modern" in tone than is generally imagined. The passages quoted by Mr. Palgrave might easily be multiplied. The prophets had more than a physical delight in hills and valleys, ravines and rivers, in sun, and moon, and stars. They were alive to the symbolism of Nature, and saw in its objects and processes types of higher things. Mr. Palgrave's illustrative examples are drawn from a wide range; but special interest attaches, of course, to his treatment of English poets from Chaucer downwards. We are glad that he renders an ungrudging tribute to Henry Vaughan, whose worth is not yet fully recognised. Scott and Byron, Coleridge, Keats, and Shelley yield many apposite instances. To Wordsworth more space is assigned, and while attention is also given to other recent poets, the Landscape of Tennyson is discussed in a chapter of its own—a chapter which forms an admirable appreciation of poetic works which will always rank as one of the chief glories of the Victorian age. Mr. Palgrave's volume was needed, and fills a place hitherto unoccupied. It will distinctly increase our enjoyment in the study of the best poetry.—EPIC AND ROMANCE. *Essays on Mediæval Literature.* By W. P. Ker, Fellow of All Souls' College, Oxford; Professor of English Literature in University College, London. 10s. net. IT is given to comparatively few men, however great their mastery of their subject, to write a book which, while intended for students and specialists, can be read with interest by all who care for literature in any form. But of these few Prof. Ker is one. His description of the principal forms of narrative literature and his account of the greater works of each period are at once popular and scholarly. The heroic narrative of the early Teutonic and romance languages will always possess a charm for those who are moved by the recital of great deeds, by stories of often desperate struggle, of victory and defeat, and by tragedy and doom. Epic, in its Teutonic forms, belongs, according to the definition here given, to the earlier and pre-feudal stage of German civilisation, to "an order of things unmodified by the great changes of the twelfth century," while romance is essentially the product of the age of chivalry and has its typical figures in the crusading knights. Prof. Ker discounts the value of romance, setting a higher store on epic, as nobler and more robust, having less sentiment but more pith and backbone, and dealing with themes grander, profounder, and of more universal import. The two species of narrative are, indeed, the product of different civilisations and different conditions of life. After a general comparison of the three chief schools of epic—the Teutonic, the French, and the Icelandic Histories, there follows a minute examination of each—the ablest part being that which deals with the Icelandic Sagas, "the great imaginative triumph of the Teutonic heroic age." As a piece of

analytic and appreciative criticism, few things could be finer than this section of the work. Students of English literature will, however, turn with equal interest to the account of Beowulf, and the analysis of the Tales of Chaucer. We see in these parts of the work the hand of one who has, in addition to stores of minute and carefully-sifted information, a genius for criticism, and who moves with that surefootedness which never fails to inspire confidence in others. In the summaries, analyses, and appreciations with which this work abounds, we see everywhere the touch of a master hand.—The latest additions to Messrs. Macmillan's illustrated standard novels are T. Love Peacock's *THE MISFORTUNES OF ELPHIN AND RHODODAPHNE*, illustrated by F. H. Townsend, with introduction by George Saintsbury; and Captain Marryat's *POOR JACK*, illustrated by Fred Pegram, with introduction by David Hannay. It would be superfluous to repeat our commendation of the literary and artistic skill with which these standard works are edited.

THE LIVES OF THE SAINTS. By the Rev. S. Baring Gould, M.A. New edition in sixteen volumes. Revised, with Introduction and Additional Lives, &c. Illustrated by over 400 engravings. Vol. I., January. London: John C. Nimmo, 14, King William Street. 5s. net.

MR. BARING GOULD'S first edition of the "Lives of the Saints" was published in 1872, and is the only English work dealing at all adequately with so great and fascinating a subject. The "Miniature Lives," in two small volumes, by Father Bowden, are so restricted both as to number and to space as to be comparatively worthless, and Mr. Gould's more comprehensive work holds and will continue to hold the field. The fifty-seven volumes of the "Acta Sanctorum," compiled by the Bollandists, contained some 25,000 lives, and these Mr. Gould has "read, digested, and selected from," while he has also had recourse to independent sources of information. He has necessarily had to select, and wisely judged that it would be better to diminish the number of lives in order to present them in greater detail and with more vivid colour. Whether he might not with advantage have applied this principle more fearlessly in one or two instances is perhaps open to question, but in the main he has acted with a judiciousness and skill which demand ungrudging recognition. After making all possible allowances for the fact that the original narratives are largely coloured by legend, that ordinary events were frequently magnified into miracles, that authentic records have been disfigured by interpolations and even by forgeries, there remains a vast body of material too precious to be lost. Mr. Froude contended that "in their place as historical phenomena the legends of the saints are as remarkable as any of the Pagan mythologies—perhaps more so if the length and firmness of hold they once possessed on the convictions of mankind is to pass for anything in the estimate—and to ourselves they have a near and peculiar interest as spiritual facts in the

growth of the Catholic faith." Neither secular nor sacred history can be understood without them, and after the most rigorous sifting which logic and the laws of evidence can execute—after the chaff has been separated from the wheat, the dross from the pure gold—there will remain enough to reward our research. In this volume—*e.g.*, we have the lives of Saints Agnes, Aidan, Anthony, Athanasius, Benedict Biscop, Francis of Sales, Genoveva, John Chrysostom, Kentigern, Marcella of Rome, Polycarp, Sebastian, Simeon Stylites, Telemachus, and who of us can afford to ignore the lessons of these lives? We hope before long to refer to some of them more fully. It only remains to add that this edition is a great advance on its predecessors, not only as giving additional lives of English martyrs and Cornish and Welsh saints, but in the beauty of its get-up and the excellence of its illustrations. These are of special, though diverse, value, being reproduced from ancient paintings, cathedral windows, missals, &c.

THE committee of our Bible Translation Society have reprinted "for information" the proceedings of a public meeting held at New Park Street Chapel, Southwark, March 24th, 1840, to form the above society. We trust that the members of our churches will not only procure this pamphlet, but read, mark, learn, and inwardly digest its contents. But for the pressure on our space we should have quoted several wise and forcible paragraphs from the speeches of Mr. W. B. Gurney, Dr. Steane, Revs. J. H. Hinton, and Charles Stovel. The pamphlet is published by Messrs. Alexander & Shephard.

FOUNDATION TRUTHS OF SCRIPTURE AS TO SIN AND SALVATION. By John Laidlaw, M.A., D.D. T. & T. Clark. 1s. 6d. Messrs. Clark's Handbooks for Bible Classes, of which this is one, have made the ministers and students of all our churches their debtors by their masterly expositions of Scripture and their admirable discussions of doctrine. Prof. Laidlaw has here shown that the doctrines known as evangelical rest directly on the teaching of Scripture, and are vitally connected with one another as essential parts of one great whole. Sin in its various aspects, Christ in His twofold personality, His work of redemption as wrought for us and in us, the changes resulting to us from that work, are the points elucidated with singular force and aptitude of illustration. This is a small but weighty book, full of point and pith, the work of one who is indisputably a theologian.

THE third of the "Small Books on Great Subjects," published by Messrs. James Clarke & Co., of Fleet Street, is entitled RECONSIDERATIONS AND REINFORCEMENTS, by James Morris Whiton, Ph.D. (1s. 6d.). Dr. Whiton's writing is always fresh and unconventional, profoundly spiritual in tone, and loyal to his conception of the teaching of Scripture, though his positions do not all command our assent. The book certainly has great value.

Messrs. FREDERICK WARNE & Co. send out the fifth edition of the Rev. Marshall Mather's JOHN RUSKIN, His Life and Teaching. (3s. 6d.) A good popular biography of one of the greatest writers of our own or any age, a capital exposition of his social, economical, and artistic criticism, and of his ethical and theological principles. It is a forcible and well-written introduction to Ruskin, which no Ruskin student should neglect.

MR. HENRY FROWDE (Oxford University Press Warehouse), is issuing the QUEEN'S DIAMOND JUBILEE BIBLE in sizes and pieces to suit all classes. It contains two portraits of Her Majesty (1837 and 1897), and photographic illustrations of Sir Joshua Reynolds' famous cartoons of the Virtues taken from the window in New College, Oxford. The specimen we have seen is beautifully got up.

WE desire very cordially to commend to the favourable notice of our readers a small pamphlet, issued at 3d. by our publishers, Messrs. Alexander & Shephard, entitled TESTIMONY OF RECENT SCOTTISH PRESBYTERIANISM TO THE PRINCIPLES OF THE BAPTISTS: A Baptist Catechism with Pædobaptist Proofs. Prepared and collated by Rev. James Black, M.A., of Millport. Mr. Black has collected his testimony from the well-known handbook on "The Christian Sacraments," by the late Dr. J. S. Candlish, a theologian of the foremost rank, whose works are held in deserved repute throughout Scotland. Mr. Black has made ingenious and telling, but never unfair, use of Dr. Candlish's assertions and concessions, and has proved how impossible it is, in view of them, to maintain the rite of infant sprinkling. In Scotland this pamphlet should circulate by thousands. But it is well worthy of a wide circulation in England also.

POEMS AND BALLADS. By "Q." Methuen & Co. 3s. 6d.

MR. QUILLER COUCH'S poems are bright, beautiful, and haunting. He gives utterance to the deep universal emotions of our nature, and without straining after effect achieves it. The poems relating to children and childhood are among the most decisive, such as "Premonition" and "The Child's Carol." Here is the former of the two:—

"She sat upon the cottage stair,
A tender child of three,
And washed and dressed with wisest care
The doll upon her knee.

"And we, who guessed not why there grew
In Annie's baby eyes
That little clouding of the blue,
That shade of awed surmise,

"Remembered, in the darkened room,
Where yesterday we took
Our Annie's new-born babe, on whom
Her eyes might never look."

Or, in a very different strain, take "*Victoria*"—the noble battleship so suddenly struck down by the *Camperdown* :—

" Not in Thy day of wrath,
 Lord God of Sabaoth ;
 Not upon rock or sand
 Hemmed with Thy breath round.
 But leading tranquilly
 Upon a tranquil sea,
 Swift at a sister's hand,
 Took she her death-wound.

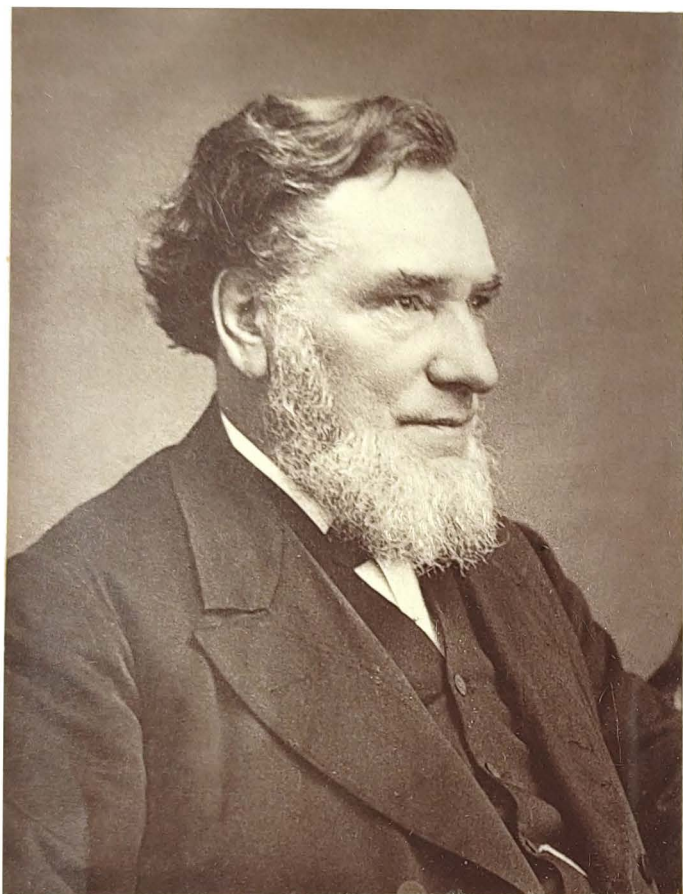
" But She, the stricken hull,
 The doomed, the beautiful,
 Proudly to fate abased
 Her brow Titanic.
 Praise now her multitude
 Who, nursed in fortitude,
 Fell in on deck and faced
 Death without panic."

MESSES. LONGMANS, GREEN, & Co. are issuing a new and cheaper edition in six volumes of Bishop Creighton's *HISTORY OF THE PAPACY*, a work which has already become a classic, and which should be in the hands of all who wish to become acquainted with the era of which it treats.

MR. ANDREW MELROSE, 16, Pilgrim Street, E.C., has published in a series of "*Books for the Heart*," edited by the Rev. Alexander Smellie, M.A., *THE CONFESSIONS OF ST. AUGUSTINE* and *QUIET HOURS (First Series)*, by John Pulsford, D.D., two great Christian classics, one of ancient, the other of modern times. Between the stern and saintly bishop of the early Church and the nineteenth century mystic, there is a wide interval ; but on the one as on the other, the light of God clearly shone, and by both have the full tides of the Divine love been felt. Each book is of priceless and imperishable worth. It is a boon to receive editions so choice in appearance, so carefully edited, and so popular in price. 2s. 6d.

MESSES. OLIPHANT, ANDERSON, & FERRIER have added to their admirable "*Golden Nails Series*" of addresses to the young, *KINGLESS FOLK* and *Other Addresses on Bible Animals*, by the Rev. John Adams, B.D., Inverkeilor. (1s. 6d.) There is in the volume a breadth of knowledge, a simplicity and directness of aim, and a wealth of illustration with which we have been greatly charmed.

IN the "*XIXth Century Classics*" Messrs. Ward, Lock, & Co. have issued *PAST AND PRESENT*, by Thomas Carlyle, with Introduction by Frederic Harrison. (2s. 6d.) A choice edition of what Mr. Harrison justly calls "*one of the most fruitful books of our time*"—wise, quaint, humorous, daring, shewing Carlyle at his best—a book which is still sorely needed.



Woodburyprint.

Waterlow & Sons Limited.

Yours, ever,
R. Evans

THE
BAPTIST MAGAZINE

JUNE, 1897.

REV. RICHARD EVANS.

RICHARD EVANS, who can look back with rejoicing upon a period of active service extending over fifty-four years, was born at Barmouth, North Wales, on December 18th, 1821. When he was barely able to walk, his parents exchanged the quietness and seclusion of the small Welsh watering-place for the din and activity of Liverpool—there to carry on a lucrative trade in leather. But though business made increasing demands upon them, his parents found leisure to give their son that sound moral training which has since borne such abundant fruit. Reared under circumstances so favourable, it is not matter of much surprise that he was baptized in his twelfth year. His pastor was the Rev. Daniel Jones, afterwards of Felinfoel, whose saintly life, charm of manner, and stirring sermons, are themes on which Mr. Evans to this day delights to dwell.

Soon after his baptism the young member devoted himself to Sunday-school and other Church work, and became so generally useful that he was repeatedly urged to preach, and this at last he did, on July 19th, 1838, the very evening on which the renowned Christmas Evans passed to his reward. In his eighteenth year he entered the Baptist College at Accrington, then under the presidency of the Rev. David Griffiths—a man of great intellectual powers. After four years at college, he accepted a pressing call from the Church worshipping at Zion, Burnley. Mr. Evans threw himself into his new duties with an infectious energy that not only evoked the admiration of his growing Church, but enlisted the heartiest co-operation in all schemes for the furtherance of Gospel work.

Such was the success which attended his labours that it soon became necessary to build a large Sunday-school. During the

thirty-one years Mr. Evans remained at Burnley, he came into prominence as a powerful preacher of the true Evangelical type. His sermons were much enjoyed on account of the evidences they bore of his conscientious desire to minister effectively unto the spiritual needs of his people. An undeviating devotion to this noble conception of a pastor's duty, united to unquestionable goodness of character, secured for him a throne in every heart. It was at Burnley, too, that he took unto himself a wife—in the person of a Miss Whitaker, of Haslingdon, who proved herself a real helpmeet. As, however, her health was not good, Mr. Evans was advised to seek a change of residence, and so we find him in 1874 regretfully leaving his first church to enter on a new sphere at the Greenfield Baptist Chapel, Llanely. His removal was a sore loss to his Burnley friends, as the terms of the following memorial, signed by twelve ministers of the town and district, and presented to him on his departure, amply testifies:—

“We cannot permit you to leave Burnley for Llanely without an expression of the respect and affection in which you are held by us. The thoroughly Christlike faithfulness and charity which have marked your intercourse with us, the rare spiritual insight and devout thoughtfulness which have characterised the papers you have read at our fraternal meetings, and the part you have taken in our conversational discussions, the ready helpfulness with which you have served everyone of us, have won our trustful and grateful love. We esteem you very highly for your work's sake. As a preacher, your influence has been pure and wide. Of you, as of the prophet Samuel, it may be said, ‘And the Lord was with him, and did let none of his words fall to the ground.’ We honour you for your consistent advocacy of Nonconformist principles. You have never failed in the time of need to bear noble testimony on behalf of religious liberty, and in defence of the right of every man to independence of his fellow-men in all matters pertaining to the Kingdom of God; and we thank the Lord our Saviour that during the years of your ministry at Burnley you have walked ‘worthy of the vocation wherewith you are called,’ constraining men by your ‘good works’ to ‘glorify your Father who is in heaven.’ The prospect of the loss of one so worthy and beloved as you are fills us with sorrow. In bidding you farewell, we rejoice to know that our mutual friendship will not be affected by your removal. We entreat a remembrance in your prayers, and we pray that you and dear Mrs. Evans—whose invariable kindness and abundant hospitality we shall never forget—may long live in the enjoyment of the favour and blessing of Him ‘that is able to do exceeding abundant above all that we can ask or think.’”

Ever since his arrival in Llanelly twenty-three years ago, Mr. Evans has proved himself through many trying vicissitudes a strong man of God. Wearing the white flower of a blameless life, he has gathered round him as earnest and willing a band of Christian workers as any minister could possibly wish. It might perhaps be invidious to mention names, but who can tell how much the large church at Greenfield owes those faithful brothers and sisters who have so loyally supported the aged pastor, and who in divers ways have relieved him of much unnecessary worry and care, and during many gloomy days of sorrow have refreshed and cheered him with the solace of their practical sympathy? The work at Greenfield is a monument of what a good pastor and a loving people can do when working hand in hand under the Father's blessing. No department of needful Church work is neglected. Every week-night is utilised by members for some object or other. Monday has its fellowship meeting; Tuesday and Wednesday claim the prayer-meetings and mothers' meetings; Thursday has its Band of Hope; while the Mutual Improvement Society meets on Friday, and the young people gather together for prayer on Saturday nights. Though the infirmities of age must now narrow the minister's activities, yet he exercises an intelligent and healthy oversight over all these prosperous organisations. Greenfield Church also boasts of one of the largest and best organised Sunday-schools in Wales; close upon £4,000 having been paid for the two schoolrooms. Foreign missionary work has found here some exceptionally warm supporters; one of the members, the late Mr. William Thomas, of Cwmbach, used to favour the funds for many years with a cheque for £1,000. But despite the many changes of time and the constant stress of Christian endeavour, the Church goes on its way rejoicing in the priceless enjoyment of spiritual peace and prosperity. As for the pastor, outwardly, his strong and bony framework—his slow and measured step—his pleasantness of expression and his warmth of greeting—all favourably impress the most casual observer; but inwardly to know him is to love him. In company he is discreetness and kindness personified, his very sincerity ensuring a cordiality to his welcome, and his ripe experience and sanity of judgment adding an abiding sweetness

to his words. But nowhere is he more at ease than in his pulpit, for he has an intense passion for preaching. Throughout his long career he has never sacrificed on the altar of municipal or political life that which nature evidently intended for the pulpit. The trend of his preaching is decidedly Evangelical; he speaks as one who knows and feels the consoling joys of religion. He does not indulge in sportive flights of imagery, nor in the orator's rounded periods, but appeals straight *from* the heart *to* the heart in a natural, earnest, and deliberate tone, with a true yearning for the salvation of his hearers, who have oftentimes seen the hot tears course down his furrowed cheeks, as with melting tenderness he recounts "the old, old story of Jesus and His love." Being also well versed in his Bible, he is never bewildered when in need of an apt illustration or quotation. His ministry is a constant means of grace. The Rev. Charles Williams, of Accrington, who has known Mr. Evans for nearly fifty years, says, in a recent letter: "He is one of the most original and helpful ministers of my acquaintance. There is a singular motherliness in his loving sympathy and tender consolation and practical counsel. As a thinker he is bold—those who understand him best regard him as a seer to whom visions are vouchsafed." Another old friend and neighbour of his—the Rev. James Owen, of Swansea—writes, "that as a thinker he is original, keensighted, and able to discover hidden beauties in familiar passages, while as a friend he is genial, utterly unselfish, full of kindness. His people esteem him for his strength of character, and love him for his love to them."

Such in brief is the man who, starting nearly sixty years ago to preach Christ and Him crucified, has lived the religion he preached with a consistency as rare as its influence for good has been real.

Llangennech.

JNO. J. HUGHES.

THE PERSONAL MINISTRY OF THE SON OF MAN: Studies in the Saviour's Application of His own teaching. By James Jeffrey, M.A. Edinburgh and London: Oliphant, Anderson, and Ferrier. 5s. This work consists of a series of chapters or sermons, not so much on the teaching of Christ in the abstract, as on the methods by which He brought that teaching home to the various men and classes of men who thronged His ministry. Scholarly and evangelical, the work is an illustration of the art which conceals art, and is a welcome addition to our store of Gospel expositions.

THE HISTORIC CHRIST.

I.—CHRIST THE MAN.

“ Pilate said unto them, Behold the Man.”—JOHN xix. 5.

THE first four letters of the New Testament—the Epistles to the Romans, the two to the Corinthians, and that to the Galatians—contain the crucial facts of the Christian faith. They were in existence about a quarter of a century after the death of Christ, and are pronounced even by the critics of the anti-miraculous school to be undoubtedly genuine and apostolic productions. While they deal with a great range of subjects, there are three things about which every thought clusters. These are the life, the death, and the resurrection of Jesus Christ. They furnish indisputable evidence respecting the belief cherished by the Christian Church shortly after the death of Christ. How are we to account for this universal belief, so far as the Christian Church is concerned, respecting these three facts? You will observe that the facts are entirely antagonistic to the two assumptions of that critical school to which reference has been made. These assumptions are that there was no such thing as prophecy or miracle. Both were contrary to the evolution of history. But the same school pronounce these four letters to be undoubtedly genuine and apostolic. Turn, then, to the letter to the Romans, and, so far as prophecy is concerned, you find in the opening verses that God had promised His Gospel afore by the prophets. Further, it is said that Jesus Christ was declared to be the Son of God with power, according to the spirit of holiness by the resurrection of the dead. There are two principles stated plainly enough—the principle of prophecy, and the supernatural element that you find in the Gospel: in other words, the element of miracles. That being so, manifestly we cannot study two such facts as these without being impressed with what may be called the crucial or central principles of Christianity. Put on one side now all matters of detail, all questions of date, genealogies, and so forth, and stand face to face with these facts. Here is the declaration in undisputed documents that Jesus lived the life that is commonly ascribed to Him, that He died and that He rose again, together with that other fact that

He was the subject of prophecy. There you have certainly a supernatural or miraculous element, and you will find that just as it is in the epistles, so it is in the gospels.

You ask me whether the Man Jesus of the first century is identical with Christ of the nineteenth century? Turn to these undisputed documents again, and there can be no two opinions as to what was the common belief. Is Jesus credited with super-human power in the gospels? The same power He is said to be possessed of in the epistles. Is Jesus said in the gospels to have been raised from the dead? Again and again the same fact is emphasised in the letters. The belief, the existence of the Christian Church, the Christly force at work in the life of man, is the result of Christ's resurrection.

So far as the miraculous element is concerned in the gospels, it is one and the same with the miraculous element which is ascribed to Christ in these four epistles. The basal facts of Christianity, the foundation principles of the Christian faith, are the same in the four letters as in the four gospels. And if the Christian Church at the end of the nineteenth century ascribes to Christ supernatural power, believes that He has survived the shock of death, is invested with the life immortal, and is exercising a ministry for the redemption of the human race, that belief is identical with the faith of the Church a quarter of a century after Christ's death. Jesus the friend and brother, Christ the teacher, master, and anointed Lord, are one and the same person in the first and in the nineteenth centuries.

The character of the Man Jesus in the epistles and in the gospels is the same. It is a strange thing that in the whole realm of ancient literature, so far as I know, there is never found a single commendation of one of the virtues that Jesus emphasises in the beatitudes. Before Christ's time there was but one opinion as to the quality of meekness that Christ exalted into a virtue, and that characterised Himself. So far as we have any evidence, meekness, instead of being looked upon as a virtue, was considered a vice; the man who exemplified it was a coward. And yet Jesus places it among the beatitudes. In the second letter to the Corinthians Paul uses it as a motive. He beseeches "by the meekness and gentleness of Christ." The fact that Jesus laid stress upon these

in His teaching, and that they were so conspicuous in His character, is the only reason that can be assigned for the prominence given to them by the Apostle. This virtue of meekness has somehow or other come to be specially associated with the person of Jesus. He has lifted it out of the realm of mere sentiment, and made it one of the transforming forces in human life. It is part of that character which He forms in those who accept Him. It is found in both epistles and gospels, and there was no such virtue at all till Christ made it.

Turn now to these same letters for illustration of another quality in the character of Jesus. The highest virtue that the Apostle can conceive is that of love. It harmonises man's relations, purifies his nature, and binds him with an eternal bond to the Christ who has generated the quality and power in his heart. He says, "Over all these, over every virtue that can be named—over all these put in love, which is the bond of perfectness." Love is to be the one bond that is to bind all the other virtues together, and to constitute the brightest element in human character. And surely no one can have forgotten that Divine poem on love in the 13th chapter of the 1st Corinthians: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, I am nothing." A man may bestow his goods to feed the poor and give his body to be burned, but apart from love it doth not profit. All other things are destined to pass; this virtue is going to be the permanent force in human life, shaping character according to Christ's plan. What has Jesus Christ to say respecting this quality? Is it not one of the things that stand foremost in His character? Do you not find Him saying, "A new commandment give I unto you, that ye love one another even as I have loved you"? It had been written, "Thou shalt love the Lord thy God with all thy heart, and mind, and soul, and strength." Christ adds a new element to the old command, so that it becomes virtually a new commandment. Just as Jesus Christ exemplified it in His own person, in that way it is to be lived by His friends. Yes, it was a new command withal. We are to live and practise it

even as He did. So, then, we get two features, that of meekness and that of love. We find them in these four undisputed documents; we find them standing to the fore in the portraiture that is given of Jesus Christ in the gospels.

Take another quality in that character, which may be described by the term "goodwill." Open these four epistles, and you will find that element running through them. It is always, so to speak, welling up in the Apostle's mind; it is one of the main features of the Gospel that he has to proclaim. He seems to embrace these churches in the compass of a great love. He seems to throw the arms of that Divine charity around them; he has in his heart the deepest and the most permanent wish for their best welfare.

Turn to the gospels. What do you find in the person of Jesus and the various descriptions that are given of Him? Without stopping to quote passages, I ask you to stand mentally in the presence of Jesus Christ. Look at Him as He addresses one of those crowds, or as He speaks to His nearest friends. You see Him upon the Lake of Galilee, or you watch Him as He stands by the shore and utters those Divine parables respecting the Kingdom of God. What is it you find in every case? One whose heart is filled with the best and divinest thoughts, hopes, and wishes for the whole of mankind. Here is One who does not know a single interest apart from the welfare of the whole race. Here is One who devotes the whole of His thought and all His power in order that the goodwill He has for them may be realised. The goodwill that runs through every letter of the Apostles is precisely the same quality that is in Christ. It is from his Master, Christ, and from nowhere else, that he has learned it. Meekness, love, goodwill—surely these are three stable things in human character that must tell for good, and no character will be worth very much if it is destitute of them. Pass on to that feature that is so frequently referred to—the sacrificial element found in the life of Jesus. In these same letters again, if there be one thing more prominent than another, it is this. In the life of the Apostle, and in His teaching everywhere and always, it stands out pre-eminently. It is made a potent factor in dealing with men. It is referred to Jesus, and Paul would be the first to acknowledge that Christ inspired

it. Look, now, at Jesus Christ as He moves among the populace of His own nation, and what is it you find? He not only laid down His life when He came to the cross, but He did so daily. There was a perpetual sacrificial element in the nature and work of Christ. No day came to Him but He gave out Himself in order that He might bless those who were about Him, and that He might inspire them with the same spirit towards one another that was in Himself. He does not stop short of any requirement, but proceeds from stage to stage in the face of all opposition, hardship, and obstacles, until at last He has to face the gibbet as the result of the work that He has undertaken. It is there upon the cross that you see Him shed His blood, carrying out the sacrificial purpose which He had manifested through the whole of His public life.

And who can fail to see and admire the splendid moral courage of Jesus? He does not know fear. Religious officials, with their insincerity, pretensions, and ecclesiastical trumpery, are lashed with the most scathing denunciations. Outcasts receive His benediction. Useless customs are set at naught, and the Divine message spoken without respect of persons. He won for Himself the titles "glutton," "wine-bibber," "friend of publicans and sinners," "blasphemer."

Add to this moral courage His sublime faith. He never lost faith respecting the possibility of man's redemption. With all man's littleness and sin, Jesus believed in his ultimate recovery. He seems to have lived in unbroken fellowship with God, while the legions of heaven were at His beck.

Further, it is one of the most astounding things that such a profound character as Jesus was, so sensitive to everything that was wrong, and with such a vivid conception of guilt, could stand before the populace, and declare that He was absolutely sinless. Yet that is the verdict which Christ gives of Himself.

Mark! A man may sink so low, he may become so obtuse to the distinction between right and wrong, and so indifferent to all moral requirements that he may make the statement; but just in proportion as one grows in righteousness, and his conscience becomes sensitive to wrong, such a statement will be for him impossible. Yet Jesus could stand before the world of His day,

and say, "Which of you convinceth Me of sin?" He declared that He was sinless.

Now, you will find this assumption of Christ's running through the letters. It is this which identifies Jesus again with the Christ of history, the Christ that is man's hope, and the Christ that is the Redeemer of the human race. *Here then is the HUMAN character of Jesus.* I want to know how that character came to be produced. I have only mentioned a few of its qualities.

How came such a product as that in the course of history? Directly you put that question you are face to face with one of the most astounding historical problems. *What made it possible? What is the rationale of it?* It has been said that *Jesus Christ was the product of His age*, that intellectually and otherwise Jesus the Man was simply the resultant of forces that were working in the times in which He lived. How does that look now when we come to test it? What were the main factors of the age in which Jesus Christ lived? *Politically*, if you take Rome to represent that element, I cannot find a single feature in the political life that would warrant the assumption that is in the statement. Economically, all the facts that were at work in the social life and in the thought of the people went directly in opposition to the production of a character of that kind.

Those of you who know anything about that first century know perfectly well that there were many vices that were so rampant and of such a heinous character that one could not mention them here, or indeed in any decent society.

Religiously, what was there in the religious life that went to produce the character of Jesus? Take the old Hebrew people, and you will find that Judaism had been degraded into a system of empty ceremonialism and petty details. There were frivolous discussions, endless traditions, on which stress was laid, and many other things in the same small way; but when you come to look on the whole matter, and to see the factors that were at that time in the religious life of the Jew, there is no single feature in it calculated to produce the character of Jesus Christ. Now, if you take Rome and Greece, you will find that in both cases they had lost all faith in the old religions that had been cherished by their fathers. It was a literary age. It was an age of sycophants. It

was an age of moral corruption. It was an age of the direst cruelty. It was an age when all regard had been lost for human life. Suicide was never so rampant, and never was human life held in so little estimation as it was at that period. Look at these things, and ask how it was possible for an age of that description to produce a character like that of Jesus Christ? Every age recognises its own, and it was a marvellous thing, if Jesus Christ was the product of His age, that His age and people did not recognise Him. The products of every age are consonant with its spirit, and where the products are in harmony with the spirit of the age the age recognises its own. Apply that principle to what a great many will perhaps appreciate, the production of novels. The German novel has quite a distinct German quality in it. The French novel accords with the taste and proclivities of the French nation. The English novel is simply a reflection of the thought and life of the English people. Moreover, I find that the novel of the eighteenth century and the novel of the nineteenth century, and, further, the novel of thirty years ago and that of to-day, are quite distinct. The ferment of thought and the rapid changes resulting from the influx of light from various realms of science and from critical investigations of history have produced a change in these productions, but they are the reflection of the life and thought of the age; and because they are that, and just in proportion as they are that, they are read with avidity.

Men who give expression to opinions that are in accordance with the taste and tendencies of their age do not generally suffer on that account. Were the martyrs put to death because they conformed to the prevalent beliefs of their age? Was not their martyrdom the result of their nonconformity?

Now it is written that Jesus Christ "came to His own, and His own received Him not." If He was the product of the age, then why did the age turn round on Him and murder Him? The priesthood, the leaders of the nation, hounded Him to death; the Roman Procurator did not feel enough regard for Him to give Him fair justice; the licentious Herod, when Christ was sent to him, heaped mockery on Him; and the common, brutal soldiery, did they feel anything in common with Him? Manifestly, no! The very people to whom Christ had preached, and for whom He

had laboured, were the same who hooted Him through the streets and saw Him crucified between the two highway robbers. Where can be the reason, then, of saying that Jesus was the product of the age? But you have to account for Him. *If He was not that, then what was He?* Manifestly there is one way of accounting for Him, the way that He accounted for Himself. He came out from God for a special Divine purpose. He came to accomplish a Divine work, and after He had died He rose again and went away to be invested with eternal power.

Jesus Christ the Man has become the conscience of humanity. It is a strange thing that He who met with such a fate should have become in the course of time the touchstone for all moral good, and that He should be a sort of external conscience for the whole of the human race. To whom is it men turn in the most serious moments? Where is the Man that looks down upon them from His height of moral supremacy? Who is He that speaks the word of hope in respect to deliverance from evil? There is only one answer, Jesus Christ.

But now, to conclude, there were scenes enacted during the last hours of Jesus that are being repeated through all the ages. The Roman Procurator in his cowardice wished to shirk the matter and put the responsibility on the officials of the Jewish nation. He asked whom the people would have released—Barabbas, a murderer, or Jesus, who was called Christ. You remember the answer was, "Not this man, but Barabbas." There was the choice they made; the die was cast so far as they were concerned. You look at all those evil passions that gathered about Jesus, the hatred, the malice, that were bent upon crushing Him, and it is but an illustration of the forces of evil that are working in human society through all the centuries of history. Everyone has to choose between Barabbas and Jesus. Barabbas always represents that which is evil, corrupt, discordant, and which makes for death. Jesus represents light, strength, life, progress, order, beauty, eternal hope, and all things that are bright and glorious. The strife that took place in that old court is going on to-day. Each of us has to decide for himself between Barabbas and Christ. Which shall it be? Jesus, who brings life, or Barabbas, who inflicts death?

CHARLES BRIGHT.

OUR SPRING ANNIVERSARIES.

IN glancing back over the engagements of a busy and crowded week, and trying to recall the leading features of our annual gatherings, one fact may be recognised as standing out with clear distinctness: all the meetings were pervaded by a bright, earnest, and hopeful spirit. While some of the utterances reached the highest level of persuasive force and stimulating helpfulness—notably those of Dr. Fairbairn in his sermon on behalf of the Missionary Society, and Dr. McLaren in his earnest and eloquent plea for Church extension in the large towns—the addresses and speeches as a whole had a dominant tone of thankfulness for what has already been accomplished, and of earnest resolve for future efforts. The reports of the various societies told, without exception, of good work done, and some of them, especially the Foreign Mission, gave conclusive evidence of Divine blessing. They left upon the mind a welcome impression that our different denominational institutions are in a condition of healthy, vigorous vitality.

A true note was struck at the introductory prayer-meeting, when the Rev. James Owen, of Swansea, presided, and gave an address, characterised by much spiritual fervour, in which he emphasised the vital truth that the secret of power in all work for Christ, both at home and abroad, is a believing and loving dependence upon the help of God. The one source of present blessing, and the pledge of ultimate victory in every Christian enterprise, is in the fact that we are fellow-workers with God. Apart from Him we can do nothing, through Him we are equal to all things. "You can measure your interest in any good cause by the frequency and intensity of your prayers for it," was a leading thought that ran through the whole address. The annual meetings of the Zenana Society and of the Building Fund, which followed the same day, were mainly occupied in the transaction of necessary business. At the latter Mr. W. Payne, of Clapton, was elected to the office of treasurer, so long and efficiently held by the late Mr. J. B. Mead, whose valuable services to the fund were fittingly

eulogised in the report. At the annual meeting of the Young People's Missionary Association, on Friday evening, the report was read for the first time by the Rev. W. J. Price, the new secretary, who mentioned that the Association was about to enlarge the scope of its work in different directions, and laid stress on the fact that it was no longer merely a Young Men's, but a Young People's Association, a new departure which has in it the promise of increased usefulness.

The larger gatherings began on the following Monday, and first in order came the Home Mission Centenary Bazaar. It is, of course, open to discussion whether this method of raising money for carrying on religious work is the best that can be adopted; but there can be no doubt that in this instance every feature to which reasonable objection can be taken was carefully eliminated. There was no raffling, no lottery in any form. The appeal for contributions of work had been most generously responded to, and the various stalls were abundantly furnished. The King's Hall at the Holborn Restaurant is one of the handsomest buildings in London, and on Monday afternoon, when the goods were set out on the stalls, and the hall was well filled with people, it presented a remarkably bright and animated scene. Mrs. Rickett, the Rev. W. R. Skerry, and not least the energetic secretary of the Bazaar Committee, the Rev. A. F. Riley, are to be heartily congratulated on the admirable manner in which all the arrangements were planned and carried out. The opening ceremony each day afforded pleasant opportunities for the interchange of kindly thoughts, of which those who took part were not slow to avail themselves. Dr. James Spurgeon's remark that nearly fifty years had passed away since he first joined the Baptist Union, and that he had never regretted it, elicited a hearty burst of applause. Dr. and Mrs. Parker, on the second day, performed their part with graceful geniality, and Dr. Robertson Nicoll, on the third day, paid a warm tribute to the memory of the late Rev. C. H. Spurgeon, and, speaking as the son of a village pastor, expressed his deep interest in the work of the Home Mission. It is not probable that this effort will be repeated; but its usefulness in affording opportunity for co-operation on the part of those who might not otherwise be able to help the Mission is undeniable. The net result of the three

days' sale was the welcome and substantial addition to the funds of the Mission of about £1,800.

The first session of the Baptist Union was held the same evening, and the printed report presented by Dr. Booth is an interesting record of a good year's work. The two notable features of the session were the election by ballot of the Rev. Samuel Vincent as Vice-President of the Union, and the passing of a resolution demanding the "emancipation of the Christian communities in the Turkish Empire from the cruel and infatuated tyranny under which for centuries they have groaned." The strong feeling of indignation against the inhumanity of the Turkish rule, which moved the assembly, found earnest and unanimous expression when the Rev. W. Walsh, of Newcastle, proposed to amend and strengthen the original resolution, prepared by the Council, by affirming that the Union "protests against the employment of British arms in association with the arms of Turkey, especially in withstanding the just right of the Cretan people to choose their own form of government."

Tuesday was devoted mainly to the interests of the Missionary Society. The annual members' meeting in the forenoon, presided over by Mr. John Town, of Leeds, was well attended, and Mr. W. R. Rickett, the treasurer, had the pleasure of making the gratifying announcement that the accounts for the year showed a clean balance-sheet. The closing words of his short statement, that we should thank God and take courage, were heartily echoed by all. The Soirée at the Cannon Street Hotel was, as it always is, a most refreshing and helpful time. The chairman, Sir Charles Elliott, late Lieut.-Governor of Bengal, speaking from the point of view of a layman of the Church of England, who had held a Government office in India, gave a most important personal testimony to the value of missionary effort in that country, and spoke in terms of warm appreciation of the labours of Baptist missionaries. "I am glad," he said, "to be able to testify to an English audience the gratitude I feel for the help given personally to myself and generally to the Government in its relations with the people of India." He bore witness, too, mentioning some instances that had come under his own notice, to the sincerity of the Christian converts, and their readiness to bear loss for the cause

of Christ. It was in all respects a most memorable speech, and the subsequent addresses of the Revs. J. P. Bruce, James Baillie, and J. H. Weeks maintained a high level of excellence. It was one of the most successful of the Tuesday Soirées the Society has ever had.

The engagements of Wednesday began with a largely attended Zenana breakfast-meeting in the Grand Saloon of the Holborn Restaurant. Mr. Albert Spicer, M.P., presided, and some most interesting particulars were stated in relation to women's work among the women and children of both India and China. Then followed what had been looked forward to as one of the great treats of the week—the missionary sermon from the lips of Dr. Fairbairn. Bloomsbury Chapel was filled with a congregation that listened with the most absorbed attention for an hour and twenty minutes to a graphic and powerful delineation of the character and life of the great Apostle of the Gentiles. The man and his work, the opposition he met with, his courage and endurance, his unflinching faithfulness were portrayed in vivifying words that burned and glowed with sympathetic fervour. Some of the pungent sentences will not soon be forgotten by those who heard them. "Out of sincerity a saint may be made, out of insincerity you can only make a devil." "Be sure of this: if you have found God, or rather, if you are found of God, then you will be forced to live with sealed lip, until you understand something of the God who has found you." These are just samples of a sermon, bright, fresh, and scholarly, that bristled with similar points, and made the great Christian Missionary live in the thoughts of the congregation. It was a noble plea for missionary enthusiasm, the "Divine passion of love for souls, the passion for man's Redeemer that knows no end and tastes no satisfaction, until man can be rescued and man be saved."

The second session of the Union was held on the evening of the same day, when, after a short service of public worship, the Rev. E. G. Gange read his presidential address. There was a very full gathering, and the address, which occupied just an hour in delivery, was manly and earnest, genial and racy, lit up with bright flashes of humour, and glowing throughout with evangelical fervour. The subject—"A Look all Round: or a Century of

Baptist Home Mission Work"—admitted a broad, discursive, and popular method of treatment, and Mr. Gange dealt with it in a fashion that not only received, but compelled appreciative attention. He was from beginning to end in close touch with his hearers; every point told and evoked responsive applause. The contrast between the past and the present was vividly drawn, and the outlook for the future was painted in bright and hopeful colours. Though we are living in a world of shadows, "we are to pray on, toil on, waiting, watching, believing, hoping, 'until the day break and the shadows flee away.'" Mr. Gange has promised to devote special attention to the need of the Home Mission and the work of our village pastors, and while his year of office will bring him plenty of hard work, his brethren wish for him that he may have more of sunshine than of shadow.

The great event of the third session, on Thursday morning, was the address of Dr. Maclaren. According to the agenda the first business was the reading of a thoughtful, carefully prepared paper by the Rev. F. J. Benskin, of Huddersfield, on "Hindrances to Spiritual Life." This was followed by a resolution on Primary National Education, affirming that no system will be satisfactory and just until "every school shall be unsectarian and under the management of duly elected representatives of the householders of the district in which it is situated." This was proposed in a vigorous and effective speech by the Rev. Charles Williams, of Accrington, seconded by the Rev. W. E. Blomfield, of Coventry, and carried unanimously. Then came the resolution commending the Church Extension movement, which Dr. Maclaren rose to propose. He received a most enthusiastic greeting, which amply confirmed the President's statement that "we all delight to see his face and listen to his voice." If, as the eloquent Doctor hinted in his opening sentence, he does not feel that the platform is his right place, he was most decidedly in a minority of one on Thursday morning, for a finer or more impressive speech has seldom or never been heard by the Assembly. He unfolded and urged home the questions of his "catechism" in ringing, clear-cut, and incisive sentences without one superfluous word, and every word told. "If I were a young minister, beginning my career over again, I confess—and I should like my younger brethren to take note of the con-

fession—that I should give great deal more attention than I have given to the task of instructing the younger members of our congregations in Nonconformist and Baptist principles.” “We have committed to our charge large truths which underlie not only religious, but civil liberty and national welfare.” These were among the sentences heartily responded to, and, indeed, the speech as a whole roused the Assembly to the highest pitch of enthusiasm. The resolution was seconded by Mr. J. A. Compston, of Leeds, supported by the Rev. J. H. Shakespeare, and carried unanimously. The closing business of the session was the passing of a resolution of “Profound sympathy with the Christian people of Greece,” which was enforced by an earnest speech from Mr. Justice Willis. In the evening there was a great missionary meeting at Exeter Hall, when the addresses of the different speakers were earnest, stirring, and hopeful; and so concluded a most memorable day.

At the Missionary Breakfast, on Friday morning, an admirable paper on “Missionary Literature” was read by the Rev. J. T. Forbes, of Newcastle, which will be found in full in the *Herald*, and in the evening Exeter Hall was again well filled at the Young People’s Missionary meeting. There is, unfortunately, no space to describe these, but it may be said that in numbers and spirit they were fully up to, if not beyond, the average of former years. There were other important meetings during the week, for which no room is left—the annual meetings of the Bible Translation Society, the Baptist Total Abstinence Association, and the Baptist Tract and Book Society. The last-mentioned Society is widening its field of operations in the work of publishing and disseminating denominational literature, and deserves a more hearty support from the churches generally than it has yet received. The anniversary meetings as a whole have supplied abundant evidence that there is no slackening of effort and no lack of earnest resolve on the part of those who lead in the work which Baptists are called to accomplish for the world, for the Church, and for Christ.

WM. H. KING.

MISCHIEVOUS GOODNESS, and other papers. By Charles A. Berry. James Clarke & Co., Fleet Street. 1s. 6d. Dr. Berry’s papers, reprinted from the *Christian World*, form a useful and attractive volume. The papers on “Our Home life,” “A New Beginning,” and “Baptism for the Dead,” are perhaps the most noticeable, but all are good.

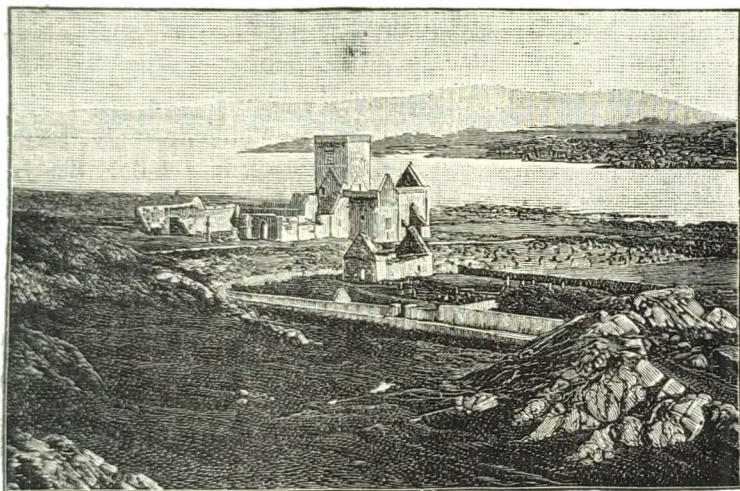
ST. COLUMBA, AND WHAT ENGLAND OWES TO HIM.

THE year of the Queen's "Diamond Jubilee" will be distinguished by two other commemorations of a different order, which cannot fail to enlist the sympathy of British Christians—the commemoration of St. Columba, the great Celtic missionary, who died on June 9th, A.D. 597, and of St. Augustine, the messenger of Pope Gregory and the missionary Archbishop of Canterbury, who landed on our shores a short time before Columba's death. As the commemorations will take place during the month of the formal celebration of the Diamond Jubilee, they may on that account attract less attention from the public than they would otherwise receive. The General Assembly of the Church of Scotland wisely determined last year that the thirteen-hundredth anniversary of the death of the great Christian hero, to whom not only Scotland but all Christendom owes so much, should be fittingly celebrated in June of the present year. Sermons and lectures on Columba's life and work will no doubt be given in most of the parish and other churches of Scotland; but there is, as is natural, to be a special celebration in Iona, the island which Columba has made illustrious and with which his name is inseparably associated. "The great day of the feast" is, if we are rightly informed, fixed for Wednesday, June 9th, and on that day many pilgrims will find their way to the sacred isle, and join in rendering homage to the memory of the warrior saint and evangelist, who won so many thousands to Christ during his life, and whose example inspired others to follow his steps long after he had been called to his rest.

Iona, even in Columba's day, was "the luminary" of more than "the Caledonian regions," and of the warlike tribes which inhabited them. He was instrumentally the founder of the Scottish Church, but his influence clearly penetrated to the North of England, while Gaul, Italy, and Spain heard of his name and fame. The missionary activity of Christendom in the seventh and eighth centuries was due in no small measure to the labours of Columba and his successors.

There has been in some quarters but a scanty acknowledgment of this fact, though it has during recent years obtained a fuller

recognition. Montalembert, in his "Monks of the West," shows himself to be fully alive to it, and writes in a strain of frank and manly candour, which is not too common, either among Romish or Protestant controversialists. In "The Church of England: A History for the People," by Dr. Spence, Dean of Gloucester (the opportune appearance of which we have noticed elsewhere), there is a masterly and eloquent sketch of the life of Columba, and a judicious estimate of his place in the evangelisation of the old heathendom, and the progress of Christian civilisation. In view of sundry High Church contentions it is gratifying to find an English



THE CATHEDRAL AT IONA.

[From the "Christian Pictorial."]

Churchman of conspicuous ability and standing writing as emphatically as Dean Spence does in the paragraphs which follow:—

Few have brought themselves to acknowledge the mighty debt which England and the Christian world owe to Ireland. Few have taken the pains to unravel the details of the story, perhaps the most marvellous page of English history. Men have forgotten the work of the Celt. As we shall see, it is a somewhat sad story; for it was the Celtic Christians who played the part of successful and devoted pioneers, while others entered into and reaped the fruit of their toils. . . .

Columba is the religious hero of the Celtic races. No name, not even that of St. Patrick, has received such veneration in subsequent ages, and

deservedly so; for not only the wild and imperfectly civilised Picts, who owned that great country we know as Scotland, eventually became Christian through his missionary labours; but the subsequent evangelisation of conquered Britain—our England—was in a great measure the work of Columba's immediate disciples. Englishmen have good reason indeed to think of his name with reverence and love. In the many-coloured story of the heroes of our Church, Columba must hold the foremost place.

Romish influences were from various causes—mainly political, too strong for the pure and simple faith of the Columban missionaries, but the triumph of Rome was a distinct and irreparable loss. To quote once more from Dean Spence:—

It seems to us sad that this wonderful Celtic Christianity should so soon have disappeared, giving place to another form of our Master's religion in which the old Celtic fervour and passionate enthusiasm was wanting. For so it was to be—and doubtless it was well. Yet while in the long roll of great Churchmen many names occur to us—names such as Boniface, Alcuin, Dunstan, Anselm, Bernard, Francis, Dominic—which in different lands have played a more or less noble part in the world's history, and shown themselves in various ways "lovers of men," none since the Celtic men of God seem to have possessed in equal degree that key to human hearts which Columba, Aidan, and their disciples used to such good purpose and such wonderful effect.

In like manner the late Bishop Lightfoot, in his "Leaders of the Northern Church," recognises the immense obligations of England to Columba, Aidan, Cuthbert, and others of the Celtic band, and shows that in their allegiance, as well as in the spirit and methods of their work, they were entirely independent of Rome.

The influence of the Roman Church was largely dependent on the extension of the Roman Empire. Hence Celtic Christianity grew up, a strictly native growth. The influence of Rome for long centuries was practically unfelt. Whether for good or for evil, the Island of the Saints developed a type of Christian civilisation and Christian character peculiar to itself. This independence Columba brought with him to his new island home off the west coast of Scotland. Iona became now the light of Christendom. For many generations it was the centre of the great evangelistic movements of the time. Not England or Scotland only, but also large parts of the continent, were Christianised by these Irish missionaries, either from their adopted home in Iona or from their mother country.

The Bishop speaks so strongly and in a strain of such glowing eulogy of Columba and his comrades that he is afraid lest he should seem to exaggerate or to heighten the colouring. He there-

fore prefers to tell the tale not in his own language, but in the words of that accomplished writer of the Roman Communion to whose brilliant and classic work reference has already been made. There are men even in the English Church who will give heed to statements found in "The Monks of the West" more readily than to the representations and arguments of their own bishops, especially if those bishops show any leaning towards liberalism or dispute the conclusions of sacerdotalism.

"From the cloisters of Lindisfarne," writes Montalembert, "and from the heart of those in which the popularity of ascetic pontiffs such as Aidan, and martyr kings such as Oswald and Oswin, took day by day a deeper root, Northumbrian Christianity spread over the southern kingdoms. What is distinctly visible is the influence of Celtic priests and missionaries everywhere replacing and seconding Roman missionaries, and reaching districts which their missionaries had never been able to enter. The stream of the Divine word thus extended itself from north to south, and in slow but certain course reached in succession all the people of the Heptarchy. . . ."

"Of the eight kingdoms of the Anglo-Saxon Confederation, that of Kent alone was exclusively won and retained by Roman monks, whose first attempts among the East Saxons and Northumbrians ended in failure. In Wessex and in East Anglia the Saxons of the West and the Angles of the East were converted by the combined action of continental missionaries and Celtic monks. As to the two Northumbrian kingdoms, and those of Essex and Mercia, which comprehended in themselves more than two-thirds of the territory occupied by the German conquerors, these four countries owed their final conversion exclusively to the peaceful invasion of the Celtic monks, who not only rivalled the zeal of the Roman monks, but who, the first obstacles once surmounted, showed much more perseverance and gained much more success."

These testimonies, based as they are on contemporary records, bear conclusive witness to the profound and far-reaching influence of the Celtic mission, and show that the first attempts at the evangelisation of England, not only in the North, but over the greater part of the South, were due to Columba and his successors, and that England owes far more to them for her permanent evangelisation than to Augustine. The circumstances which checked the progress of the Celts and brought English Christianity into subjection to Rome cannot be dealt with here, but must be reserved for a subsequent article. Concerning Columba himself, however, his parentage, his training, his character, and work, a few words will be welcome.

He was born at Gartan, County Donegal, on December 7th, 521. He was of princely descent, the great-grandson of Conall of Ulster. He belonged to the race of the Hy Neill, and was thus allied to the royal house of Lorn. He was trained in one and afterwards in another of those Irish monasteries which were renowned as centres of learning; first at Movilla, in County Down, then at the school of Gemman, and lastly at the Monastery of Clonard. He became a Christian of devout and heroic mould, a man marked out by nature's self for eminence and endowed with gifts of leadership. The good Bishop Finnian, by whom he was ordained deacon, held him in reverence because, as he said, he saw an angel walking by his side—a figurative expression for the conviction that he was being prepared for a high and holy calling.

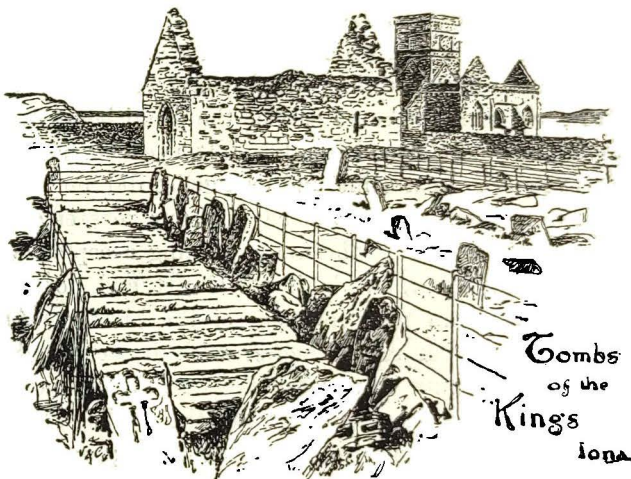
No less than thirty-seven religious houses were founded by him in different parts of Ireland, among them the renowned monasteries of Durrow, Derry, and Kells. The religious houses of Ireland were, in those remote ages, influential seats of learning, sources of intellectual light and spiritual power. Their inmates were devoted to the study of poetry, philosophy, and art. They were diligent scribes and copyists, producing manuscripts of the Scriptures which are still regarded with admiration. In the great monastic development which carried the fame of Ireland throughout Europe, and made it the resort of eager students, Columba bore no small share. Into the vexed question as to the reason for his leaving Ireland we cannot enter. It is variously stated to have been remorse on account of feuds and bloodshed in which he had been involved, and a penalty of excommunication or exile passed upon him in consequence; a desire to establish better relations between the Irish colonists in Argyll and their Pictish neighbours; while again it is said to have been a pure accession of missionary zeal, a desire to win souls for Christ. That this last was his dominating motive is indisputable, but there is ground for believing that the other reasons also influenced his decision. He was forty-two years of age when, in A.D. 563, he left the shores of Ireland, and in due course reached the small island opposite the Ross of Mull, which has ever since held an unique place in the affections of Christendom. Iona was ceded to him by one of the Dalriad kings—Connel or Brude—as in every way a suitable centre for his scholastic and

missionary labours. Here he formed a monastic settlement or "brotherhood," on the model of the religious houses of Ireland, and spent thirty-four years of his simple and heroic life, fasting, praying, and working; counselling, rebuking, and comforting men. He exercised over ignorant and perplexed souls, over seekers after wisdom and righteousness, over penitents and criminals, a power which lawless chiefs and ambitious monarchs envied, and before which they not unfrequently bowed as to a true king of men.

Columba and his "brothers" were not ascetics. Iona was no place for idlers. The brothers tilled the ground, laboured in various handicrafts, copied and illuminated manuscripts—especially of the Psalms and the Gospels—undertook long, and in those days dangerous, missionary journeys to other islands of the Hebrides and on the mainland of Scotland and the North of England. Brotherhoods were established at Dunkeld, St. Andrews, Kinross, Govan, Brechin, Montrose, and various other places. Montalembert states that ninety-three Columban monastic churches are known to have been built, and that of fifty-three of them traces, more or less distinct, yet remain.

Columba—according to his biographer Adamnan, whose "Life" is our chief authority for all that relates to Iona and its settlement—was of lofty stature and commanding bearing. He could express himself with ease and gracefulness, and had a clear, commanding voice. "He was a man of quick perception and great force of character—one of those masterful minds which mould and sway others by mere force of contact." He was "masterful," not an easy-going, good-natured soul, to whom all things are alike, one thing as good as another and nothing of much importance. He was often roused by the fires of a righteous anger, and though in no sense vindictive he did not scruple to express his indignation at everything mean and wrong. His work was distinctly based on the mission of Him who came to seek and to save the lost. His tenderness, sympathy, and self-sacrifice were shown in a thousand ways, and he was a true "soul friend" to all who in their weakness and failure and distress needed his help. At the same time he believed in a wise and righteous discipline and did not scruple to enforce it. His work would have been a failure if he had not done so. We cannot wonder that his fame spread far and wide. As he

sat on a little hill, the Tor Ab, which overlooked his monastery, he frequently witnessed sights such as could be seen in no other part of Christendom. In his meditations and converse with the brethren he often caught his first sight of the vessels that approached those sacred shores, bringing to him men of all ranks who needed help. Monks came hither for the sake of learning, statesmen to ask advice, chieftains to obtain a blessing on their enterprises, penitents to confess their crimes and obtain absolution, and kings to receive consecration. The frequent funeral processions which, generation after generation, came across the stormy seas brought hither the remains of kings and potentates, of ecclesiastics and of soldiers.



[From Dean Spence's "The Church of England" - Cassell & Co.).

that they might find sanctuary in the "blessed isle," which it was thought would be protected from the fate that awaited all other lands. Thus beneath the shelter of Columba's name did men superstitiously seek safety in the unseen world. Columba was well fitted by character and experience for the tasks which the fame of his sanctity imposed upon him. His many-sided sympathies were indeed remarkable, and though the history of Iona in the mediæval ages was dark and chequered, and Columba seems for a time to have been forgotten, yet his is the personality most directly and permanently associated with the island; and he has, by his noble life's work, ensured the fulfilment of his own prediction,

that "this little spot, so small and humble, should be greatly honoured, not only by the kings and people of the Scots, but by the rulers of barbarous and far-off lands, and saints of other churches."

Columba's theological and ecclesiastical position cannot be defined in a sentence. He was neither Romanist, Episcopalian, Presbyterian, nor Congregationalist in the modern sense of the words. The Duke of Argyll assures us that it is useless to look for the model of either primitive practice or of any modern system in the peculiarities of the Scoto-Irish Church. Traces can be found in Columba's life of the practice of auricular confession (which, however, was purely optional and open), of the invocation of saints of fasting and penance, of a belief in transubstantiation, of prayers for the dead, and other practices which cannot claim the sanction of Scripture, and which were no part of the primitive or Apostolic faith. So much we are bound to allow. It need occasion no surprise that even this great saint and evangelist did not reach the full measure of Gospel truth, but happily our reverence for his memory does not bind us to the unquestioning acceptance of his creed. Columba is great, but he is not Christ, and not even the greatest of servants can take the place of the Master. Amid all the controversies of our age—whether with Rome, Lambeth, or Geneva, our appeal must be to "the law and the testimony." It is not what saith the Pope, or what say the Fathers, the saints, and the Councils, the Articles and the Confession; but *what saith the Scriptures*. Only as we follow their counsel, under the direct guidance of the Holy Spirit, shall we be led into all the truth. Yet even thus there is an "immortal sentence" which springs to the mind of every educated Englishman, whenever Iona is mentioned: "That man is little to be envied whose patriotism could not gain force upon the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona." JAMES STUART.

MESSRS. C. J. CLAY AND SONS, Cambridge University Press Warehouse, issue a Diamond Jubilee Bible, with a medallion of the Queen on the inside cover. It is as tastefully got up as the Cambridge Bibles always are. We are also glad to receive copies of the Cambridge Bible for Students, a reference Bible without commentary, with wide margin for MS. notes. Various books of the Bible are published separately at fourpence each, the New Testament, for example, being in eight parts.

"THE MIND OF CHRIST."

PHILIPPIANS ii. 5.

PAUL here exhorts the Philippians to unity and godly fellowship of the Spirit; he urges them to manifest in their various relations the harmony of loving friendship. No appeal admits of wider application. Let us take into all our engagements—into our religious works, into our daily callings, the great, supreme thought, which was in the heart of Jesus Christ. Let there be the same mind, the same spirit with us in our work, as there was with Christ in His. It sometimes seems as if the supreme anxiety of the Church to-day were to extend its fields of usefulness, increase the number of labourers, and create more agencies for the diffusion of the Gospel. But if the mind of Christ is not in all this, what is it worth? God does not look upon the manifold labours of His children as a large employer looks upon the hired servants who crowd his factories, and whom he constrains to work on the sweating system. To Him, in His omniscience, our thoughts and desires are as clear as crystal. He sees the state of the mind. The employer little cares what mind is in his workman, as long as he turns out his work satisfactorily. He may be unwilling or otherwise, the employer does not look at that. With loving eye our Master considers the intents of the heart; and *motives* for working, as well as results of work, are looked at by Him. "The Mind of Christ!" what an unspeakable treasure; how vile becomes the carnal mind, which is enmity against God, when compared to it! "The mind of Christ," which is life, peace, long-suffering, generous service, and conscious rectitude—a mind all attractive in its power and fruits as seen in the actions of life—a mind free from withering worry and cankering care, ever dwelling upon the truths of eternal life, and feeding upon the nourishment of eternal love! A mind that, being reviled, reviles not again; faithful in danger, firm in temptation, and submissive in trial. Christ's mind is Godlike. The mind of Christ dwelling in a frail and humble child of the heavenly life produces a godlikeness which beams in his every look, and moves in his every thought.

To have the mind of a Cæsar, or a Cromwell, or a Pope may not prove satisfactory, convincing, or adequate. But to know the mind of Christ in regard to any truth or duty will afford confidence, security, and hope.

Whatever theologians may think, and philosophers babble, and however the Church may be divided upon doctrines, if we have the mind of Christ all will be well with us, and His own hand shall gently help us to delineate every feature of His spotless and perfect character upon our hearts and consciences. With the mind of Christ we shall secure a heart of faith. Faith was the secret of His strength and the brightness of His glory. His faith was in God, and no matter what experiences may come or what storms beat upon us, or what hopes may be dissipated, the one comforting thought that God embraces us, enfolds us in His arms,—the thought that if God be for us who can be against us, gives infinite peace. Faith in *God* secures rest of heart. Restlessness comes when fear grows strong; distrust worries. Christ's mind was one of great faith in His fellow-men. Faith in our brothers is one of the precious fruits of the Spirit. Their weaknesses will draw out our sympathies. Faith in them will lead us to clothe the naked, feed the hungry, teach the blind, soothe the madness of their delirium, to diffuse knowledge, and preach the Gospel to the poor. Man fully trusted will be the source of greater love, sweeter charities, and holier living.

Let us believe that under the power of Christ's mind we shall be able to shape the roughest blocks of humanity into saints, who will one day stand faultless in the presence of the Glory of God. Faith in our neighbours will enlarge our hearts, win their love, and secure their possession of the mind of Christ. The mind of Christ germinates and strengthens faith in ourselves. Amidst apparent defeat and universal humiliation our Saviour uttered the words, saturated with faith in His own power, "It is finished." We who are devoted to His service and are inspired by His love have a good cause and are on the winning side. Self-confidence consecrated by the mind of Christ is essential to successful and everlasting work; but self-confidence, lacking Christ-like dependence and humility, proves ruinous to spiritual effort. Oh! for the mind of Christ, undivided and made sweet for the Master's use—a mind

drenched with the graces of the Spirit, full and running over with the oil of gladness!

Let us resolve, here and now, to have no other mind save the mind of Jesus Christ; not only to wish it, but constantly to live for it and confidently die with it. Let it be truly said of us—we who possess a God-given soul, who are created in the image of Jehovah, have conformed to the image of His Son—that our mind is Christ's and Christ's is ours.

GEO. FRANKLING OWEN.

SUNDAY MORNINGS WITH THE CHILDREN.

VI.—THE DIAMOND JUBILEE (TWO ADDRESSES).

1.—THE QUEEN'S EARLY TRAINING FOR THE THRONE.

TEN years ago the Jubilee of our great and good Queen was celebrated, not only in England but in almost every part of the world. Her Majesty had then completed the fiftieth year of a remarkable and illustrious reign, and had occupied the throne of Great Britain and Ireland for a longer period than any other Queen. This year we are celebrating her DIAMOND JUBILEE, an event which stands entirely by itself in the history of our country. No other English sovereign, whether king or queen, has reigned so long or so happily! "The spacious times of great Elizabeth" will hold no higher place in our national stories than the Victorian Era, which will certainly be classed among the most prosperous and memorable in our history. The stately ceremonial of this month is evoking a profounder enthusiasm and loyalty, and will probably surpass in its magnificence and splendour of its observances, any similar celebration of which we have heard or read. The procession in London is being arranged on a vast and even a gigantic scale, and the eagerness to witness it is altogether unparalleled. Thousands upon thousands of people will throng and line the streets, and watch the procession from the windows and balconies and roofs of houses—many of them, it is said, having to be in their places for which they have paid enormous sums of money, the night before! Some of those who read this address will see the procession, but the great majority will not, though they will no doubt think and wonder and read about it. Every boy and girl among us will join in the prayer "God save the Queen," and in gratitude for the blessings we have received during the Queen's reign, in the fervent loyalty and devoted patriotism which honours the Queen, we all share.

Most of you are acquainted with the principal facts of the Queen's reign. If not you can easily learn them from your school books, or books written in

connection with the Jubilee. I wish this morning to give you some idea of the character of the Queen and to show you how in various ways she has proved herself to be wise and good, largely as the result of her early home-training. None of you will ever be called to occupy a throne. You may not even rise to greatness, wealth, or splendour; but there are qualities you may share with the Queen, which are of higher worth and more enduring power than the most brilliant crown or the most renowned sceptre. The Queen herself is in more respects than one the greatest glory of her reign.

The Princess Alexandrina Victoria was born on May 24th, 1819. Her father was the Duke of Kent, a brother of William IV. and the youngest son of George III. The Queen's mother—the Duchess of Kent—was a sister of Prince Leopold of Coburg, who afterwards became King of the Belgians. Whatever our rank in life there can be no greater blessing to any of us than good and pious parents, and this blessing the Queen possessed. Her father, who died when she was little more than six months old, was a large-minded, charitable, and godly man—a patron of all good works. The widowed Duchess of Kent, by her brave and womanly conduct, won universal esteem and affection. She regarded the charge of her young child, of whom her husband made her the sole guardian, as a sacred trust, and strove to train the Princess for God. "I am anxious," she said, "to bring you up as a good woman and then you will be a good Queen also." On another occasion she said, "I have never ceased to press on my daughter her duties, so as to gain by her conduct the respect and affection of her people." The young Princess had a governess, Miss Lehzen, who instructed her in various branches of knowledge, and another tutor, Mr. Davys, who subsequently became Bishop of Peterborough, who had charge of her several studies and of her religious education. But the Duchess herself used to read the Bible to the young Princess every day and taught her to say her prayers at her own knees. She was brought up in a natural simple manner and trained to courtesy, obedience, and kindness. An instance of this training is as follows: The young ladies of a school in Kensington Gardens met the Duchess of Kent and her daughter. They all curtsied, but the Princess did not return the salute. Shortly after a footman asked the governess to stop her scholars that the Princess might come and repair the omission. It was not until she was more than thirteen that she was told of her probable succession to the Crown. When she heard of it her reply was, "I am nearer the throne than I thought . . . the honours of splendour are great, but the responsibility is greater." Then after a pause she took her governess by the hand and said, "I will be good." And that resolve she has by God's help faithfully kept.

The Princess was taught to practise self-control and self-restraint. She once went out on a shopping expedition with her governess, and in a jeweller's shop was kept waiting some time because the attendant was serving a young lady who wanted a gold chain. The one selected was too costly. The young lady could not afford it and had to be content with an

inferior one. After she had left the shop, the Princess asked the attendant if he knew her. "Yes," was the reply, "she is one of our customers." "Then send her the chain she wished for and I will pay for it. Tell her the Princess Alexandrina wished her to accept it for her self-control in resisting the temptation to buy what she could not afford."

The young Princess succeeded to the throne on June 20th, 1837, when she was but eighteen years of age. The fact of her succession was announced to her by Dr. Howley, Archbishop of Canterbury, and the Home Secretary. After she heard the announcement she stood for a time silent and awestruck and then said "I ask your prayers on my behalf." She is said to have been by no means elated with the prospect, though she acted with marked dignity and self-possession. At the Privy Council she spoke of "the awful responsibility which would utterly oppress me were I not sustained by the hope that Divine Providence which has called me to this work will give me strength for the performance of it." It was equally characteristic of her that after the Council was over she should express a wish to be left alone for two hours that she might think over the vast responsibilities of her position. It was even as Carlyle said a little later, "Poor little Queen! she is at an age at which a girl can hardly be trusted to choose a bonnet for herself, yet a task is laid on her from which an archangel might shrink." The day after the Council the Proclamation was made with due ceremony, and it is not surprising to hear that the young Queen broke down and fell on her mother's neck and wept. Mrs. Browning's touching poem refers to this incident:—

"O maiden, heir of kings,
A King has left his place;
The majesty of death has swept
All others from her face;
And thou upon thy mother's breast
No longer lean adown;
But take the glory for the rest,
And rule the land that loves thee best.
The maiden wept;
She wept to wear a crown.

"God bless thee, weeping Queen,
With blessings more divine;
And fill with better love than earth
That tender heart of thine,
That when the thrones of earth shall be
As low as graves brought down,
A pierced hand may give to thee
The crown which angels shout to see:
Thou wilt not weep
To wear the heavenly crown."

No: and may we not believe that even when the young Queen received the most brilliant of earthly crowns she had thoughts also of the heavenly crown? With her hand on the Bible she pledged herself to all Queenly duties, and in this great crisis of her life heard a voice which has never ceased to speak to her: "Be thou faithful unto death, and I will give thee the crown of life."

2.—THE QUEEN'S HOME LIFE.

The Queen's marriage with Prince Albert forms a charming idyllic story, a noble illustration of the womanliness of the Queen's heart and not less of her deep religiousness. Before the marriage ceremony the Archbishop of Canterbury asked whether the words "to obey" were to be omitted, and the reply was, "I wish to be married as a woman, not as queen," and a contemporary account tells us that Her Majesty's expression of the words "to love, to cherish, and to obey," and the confiding look with which they were accompanied were inimitably chaste and beautiful.

As a good woman the Queen was determined to marry a good man. In this, as in all her ways, she was anxious to acknowledge God, and to act according to His will, and we cannot for a moment doubt that He did indeed direct her steps, as He will also direct yours and mine.

No home life could have been happier than the Queen's. The love which bound her to the Prince was sanctified by their common love to God. The Spirit of Christ ruled in their hearts. Before they partook of the Lord's Supper they were accustomed to spend much time alone, and the Prince read to the Queen works of devotion. In the plain Scotch Church at Crathie Her Majesty is a devout worshipper and a reverent and intelligent listener to the sermons of her chaplains. The reference in her *Highland Journal* to one of the earliest services she attended there is well known: "Mr. Macleod showed in the sermon how we all tried to please *self* and live for *that*, and in so doing found no rest. Christ had come not only to die for us but to show how we were to live. The second prayer was very touching; his allusions to us were simple, saying after his mention of us 'Bless their children.' It gave me a lump in my throat." And many are the testimonies which Dr. Norman Macleod bore to the sincere and simple piety of the Queen. There is no time to tell here how bravely Her Majesty has borne the heavy bereavements which time after time have fallen upon her. The death of her beloved mother, followed in a few years by the great sorrow of her life, the death of Prince Albert; then by that of Princess Alice, "the flower of the family"; the death of the good and deeply loved Prince Leopold; the loss of the heroic Frederick, Emperor of Germany, followed by the death of the Duke of Clarence and the bereavement of the Princess Beatrice in the unlooked-for death of Prince Henry of Battenberg. Truly the Queen has suffered and nobly has she borne her sufferings, "there is nothing morbid in her grief." Her strong-minded chastened resignation to the Divine Will is itself an invaluable example to the nation.

In all this Her Majesty has realised the hopes of her parents. How fully she profited from the influences of her early home is seen in the fact that she strove to train her children as she had herself been trained. "The greatest maxim of all is—that the children should be brought up as simply and in as domestic a way as possible, that not interfering with their lessons they should be as much as possible with their parents and learn to place their confidence in them in all things. Religious training is best given to a child at its mother's knee." "It is hard," she once exclaimed, when speaking of the pressure of her State cares, "that I cannot always hear my children say their prayers." A story is told to the effect that when a great Churchman complimented the Princes and Princesses on the skill of their tutors, they replied, "Oh, but it is mamma who teaches us our Catechism." The Queen has always insisted upon obedience, truthfulness, and kindness to others, and in the touching letter she wrote to the nation after the death of Prince Henry, after referring to "the blighted happiness of the daughter who has never left me, and has comforted and helped me," she says, "My beloved child is an example to all in her courage, resignation, and submission to the will of God." It is thus, "like mother, like child," precisely as at an earlier date the Princess Alice wrote, "I feel the necessity for prayer; I love to sing hymns with my children, and we have our favourite hymns," while in another letter she wrote, "My own sweet mamma, you know I would give my life for you could I alter what you have to bear. *Trust in God.* Ever and constantly in my life I feel that to be my stay and strength." And you, dear children, cannot have a better motto for yourselves than that. Our beloved Queen has all her life through trusted in God. She is a good Queen because she is a good woman, and a good woman because she is a good Christian. Her self-control as opposed to self-indulgence, her high sense of duty, her unwearied diligence, her tender and generous sympathy, her reverence for all things high and holy, her devoutness, her piety, are an example of priceless worth; and the youngest and obscurest of you may by God's grace possess the qualities which have made the Queen's greatness greater, and rendered her reign honourable and beneficent—the most illustrious in the long, long years of our island story. The aspiration expressed by Tennyson when he received the Laureate's crown has been fulfilled, and history will record all that he foreshadowed:

". . . May you rule us long,

"And leave us rulers of your blood as noble till the latest day!

May children of our children say she wrought her people lasting good.

"Her court was pure, her life serene; God gave her peace; her land reposed;
A thousand claims to reverence closed in her as Mother, Wife, and Queen.

"And statesmen at her council met, who knew the seasons when to take
Occasion by the hand and make the bounds of Freedom wider yet,

"By shaping some august decree, which kept her throne unshaken still
Broad-based upon her people's will, and compass'd by the inviolate sea."

A. C. M.

NOTES AND COMMENTS.

THE VICE-PRESIDENT OF THE BAPTIST UNION.—We congratulate our friend, the Rev. Samuel Vincent, of Plymouth, on his election to the Vice-Presidency of the Baptist Union, which, of course, carries with it succession to the presidency. Mr. Vincent is a man whom we all esteem and love for the breadth of his culture, the devoutness of his spirit, and his continuous Christian energy. Born at Frome in 1839, he was in his early years influenced by the ministry of the late Dr. Samuel Manning, and had also the privilege of attending the Bible-class of Mr. John Sheppard, author of “Thoughts on Private Devotion.” In 1854 Mr. Vincent removed with his parents to Milwaukee, in America, spent two years at Michigan University, returned to England in 1861, and shortly after his return entered Bristol College. He has held successful pastorates at Great Yarmouth, Southport, and, since 1883, at Plymouth. His ministry is highly appreciated, and he has won for himself the affection not only of Nonconformists and Baptists, but of the townspeople at large. May his year of office be as pleasant to himself as it will undoubtedly be profitable to his brethren.

THE TESTIMONIAL TO DR. J. A. SPURGEON.—We are glad that the old students of the Pastor’s College have presented an illuminated address and other gifts to Dr. James Archer Spurgeon during the time of the College Conference. The address states:—“As Pastor’s College men, the memory of our happy student days is so largely associated with yourself, as the fellow-worker and earnest helper of your loved and honoured brother, C. H. Spurgeon, that we cannot fail to couple both your names in every remembrance of our training for the ministry. We know how frequently our late beloved president acknowledged his indebtedness to you for the wise counsel and faithful service rendered as vice-president and tutor, and we feel that in honouring you we are honouring him, and we believe that in so doing our expression of appreciation will be warmly welcomed by yourself.” The presentation was made by the Rev. W. Cuff, who, after a grateful and affectionate reference to the late Charles Haddon Spurgeon, said: “We cannot thus remember your dear brother and forget *you*. We all know too well how closely and lovingly you were associated with him in all his great life and manifold works. Never did one brother serve another with more unstinted, unselfish devotion than you served him. We watched you through all the years, and all the changes and trials which they brought, and we often thanked God for your splendid devotion to the details and many of the difficulties of your brother’s marvellous life. Much of this was done out of sight, and quite unknown to the world. But it *was* done and done well.” The Rev. J. Hillman acted as secretary to the Testimonial Committee. Mr. T. H. Olney presided, and speeches were delivered by the

Rev. E. G. Gange, President of the Baptist Union, the Rev. J. Bradford, and others. Mr. Bradford expressed the hope that Dr. Spurgeon would before long be President of the Union. In this hope many others share. The time has surely come for the recognition of the service Dr. Spurgeon has rendered to our churches.

DR. BERRY'S ADDRESS TO THE CONGREGATIONAL UNION.—Whatever we may think of some of the positions taken by Dr. Berry in his Presidential Address, there can be no doubt either as to its eloquence or its practical force. It was on "Congregational Churchmanship," and was devoted to the exposition of a Free Church doctrine of the Church. In more ways than one it reminded us strongly of the teaching of the late Dr. Dale, at whose feet Dr. Berry has evidently sat. Dr. Dale once described himself, when speaking at a Baptist Union meeting in Birmingham, as a Nonconformist High Churchman, and herein Dr. Berry agrees with him. Much can be said with respect to the Divine origin and authority of Church fellowship and of its functions in the development of spiritual life—more, indeed, than the majority of Nonconformists apprehend. It is possible to make too little of the Church, but the position taken in this address is not without serious peril. The authority assigned to the Church usurps in various ways the functions of individual faith and service. The Church, after all, is but a means to an end. With Dr. Berry's remarks in regard to what Mr. Lawrence, of Halifax, has happily called "the one fold heresy" we are in hearty sympathy. The comments of the *Church Times* are, as usual, highly amusing. Our contemporary considers that Congregationalists have abandoned the root principle on which they originally separated from the Church, and is evidently amazed at the ignorance or audacity which leads them to speak of themselves as "a branch of the Catholic Church." "However impossible the claim, it is at least a confession of the inadequacy of the bald idea of Independency. That, perhaps, is as much as can be expected of a President of the Congregational Union at present. Therefore we need not be surprised to find Dr. Berry repeating the stale argument that our present divided state is due to a 'proud exclusiveness which destroys fraternity,' not 'to the existence of various Churches.' The justification of the co-existence of these different societies has yet to be found, and it ought to be obvious that the more the sects abandon the reasons for their original schism, the more difficult it is to justify their continuance in schism. There is no proud exclusiveness in the Church, whose arms are open wide to receive everyone. And it is not proud exclusiveness to refuse to recognise the right of any individual or society to create a New Church, so long as the Church of Christ and His Apostles exists in the world." The assumption underlying this is delicious. The Papal rebuke of Anglicans is evidently forgotten. The non-recognition of Anglican orders and their exclusion from the Apostolic succession has led them to "protest too much," and the claim is the more insolently made because of an uneasy consciousness "that they have not the real thing." It

is the stale old story which the Pharisees, of ecclesiasticism are never tired of repeating, "WE—WE are the People." The only union our contemporary can conceive is on the principle of "Will you walk into my parlour, said the spider to the fly," with what result the poor fly soon found out!

DR. JOHN WATSON AT THE ENGLISH PRESBYTERIAN SYNOD.—This brilliant writer and preacher was the observed of all observers at the Synod. The charge of heresy which hung over him gave additional interest and piquancy to his appearances. His sermon on the Divine Sovereignty, though not rigidly Calvinistic, was soundly evangelical, while his speech on the College Report, so wise, sympathetic, and discriminating, made a profound impression on the house, and its separate publication was enthusiastically called for. The petition against his views was set aside on the ground of its irregularities; and, for our own part, we think the Synod could no other do. If the charges could be proved, so great is their gravity, Dr. Watson must be utterly insincere and untrustworthy. Our good friend, Dr. Kennedy Moore, was no doubt "perfectly within his rights" in objecting to Dr. Watson's teaching, and if he believed it to be erroneous, he was bound to oppose it. But he and his co-signatories did not proceed in the right way. There ought to have been personal remonstrance, an attempt to come to an understanding in private before any action was taken publicly. The charges should also have been more specific, and reliance should have been placed not on the opinions of outsiders, but on the impressions created on the minds of the petitioners themselves. We say this the more freely, because we ventured to point out what we regarded as serious errors and defects in Dr. Watson's "The Mind of the Master," when that fascinating book first appeared. That Dr. Watson is substantially orthodox we are perfectly sure. That Dr. Moore is a kind-hearted, thoughtful, and honourable man we are equally sure. And we have the strongest conviction that if the two men had met in friendly conference, notwithstanding the difference in the structure of their minds and their general temperament, they would have parted in practical agreement on the great verities of the Christian faith.

THE PRAYER FOR UNITY—A SIGNIFICANT CONTRAST.—There has been issued, by order of Council, a form of prayer, "the only authorised form appointed to be used in churches in England and Wales," on the Sunday before the Jubilee celebration. One part of the prayer is termed a prayer for unity, and is as follows:—

"O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that, as there is but one Body, and one Spirit, and one Hope of our Calling, one

Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one Holy Bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord. Amen."

Now this is a good and necessary prayer, which ought to be laid to heart by all professed Christians. But is it not deplorable that so many members of the Established Church have only one conception of unity, and that they treat with scorn and contempt all that are without their own charmed circle? In the *Church Times* for May 7th there is a note on Dr. Horton's letter to the *Times* suggesting that Dissenters should have some part in the Diamond Jubilee ceremony at St. Paul's, and this is its significant comment:—"It happens, however, that St. Paul's is the Cathedral Church of London, and is amply provided with clergy for due performance even of such solemnities as the benediction of the Sovereign. When that august lady was invested with the Crown it was not thought necessary to call in the aid of Separatists for the ceremony of anointing, neither do we see any occasion for asking the president of the National Dissenting Council to greet Her Majesty on her progress through the City." Of course not. No one expects the *Church Times* to see anything which it does not wish to see, and its persistent abuse of "Separatists," whose only sin is that they dare in loyalty to Christ and conscience to differ from the august authority of the Church, as by law established, is a sad testimony to its desire for unity, and turns the whole thing into a travesty.

BIGOTRY REBUKED.—Notwithstanding the indignation of the *Church Times* at the idea of Nonconformists being officially recognised at the Jubilee service, thirty tickets have been allocated for distribution among the representatives of their various churches. It is said that the Dean of St. Paul's, Dr. Gregory, was bitterly opposed to any such recognition of those "bad, bold men" who dare to dissent, and that he made every effort to prevent it. The matter was, however, brought under the notice of the Prince of Wales, who, as we should have expected, at once "put his foot down," and acted as both sound sense and kindly feeling would from the first have dictated. It is lamentable to think of the bigotry which still prevails. How absurd and hypocritical, in view of it, "the prayer for unity" sounds.

THE BISHOP OF LONDON AND "OUR UNHAPPY DIVISIONS."—At the London Diocesan Conference, which met for the first time under the presidency of the new bishop, Dr. Creighton, was by no means disposed to speak in a melancholy way of what are sometimes called "our unhappy divisions." He told his clergy frankly that "he rejoiced in the breadth and width of the Church of England, and recognised the numerous advantages which every different school of thought contributed towards the general spread of those eternal principles of truth in which they were interested. It was quite clear that in such a country as this, with its diverse social,

political, and economic conceptions, no one set of opinions, no one form of Divine service, no one particular school would universally prevail. It was impossible to suppose that the English people would be dragooned into absolute uniformity by anything whatever. There would be differences of opinions; and he considered his duty, as bishop of the diocese, was to show his sympathy with all schools of thought and forms of service that were loyal to the spirit of the Church of England. He trusted that differences of opinion would not prevent their working together for the great purposes of evangelising mankind and making known the Truth to all the different classes of society. Having that object before them, he did not see why they should not work harmoniously and zealously for all good purposes." All this is very sound sense, and, apart from such a spirit, the different sections of the Church of England could not be held together for a day, unless indeed it were by the strong arm of the law. Our only marvel is, that when bishops and clergy extend their view beyond the limits of their own Church, this sound sense seems to desert them. They identify the Church of England with the Church of Christ, and have not a fair or kindly word to say for Nonconformity. Notwithstanding the conditions of such a country as this, they ignore our right to differ from them, seem to think that we can be "dragooned into uniformity," and never suggest that they could work harmoniously and zealously with us, even for purposes for which we are in reality at one with them. The loss is theirs more than ours, and the greatest injury is done to the cause which should be dearer to all of us than that of our own or of any Church.

THE LATEST EDUCATION BILL.—The Necessitous Board School Bill, which, as we said last month, is a Bill to keep the schools necessitous, has passed the House of Commons. It is indeed a poor thing at best, and is rightly called the *Poor Schools Bill*. No one has shown any enthusiasm for it. It is so grossly unfair, and what help it gives is so restricted in area, that even the supporters of the Government have expressed their dissatisfaction with it. The idea that it is in any sense a settlement of the question is absurd. It has raised new and more aggravating difficulties. It creates a deeper feeling of injustice, and must be followed in due time by a measure of a very different type. The Clericalists are busy at work in the formation of their new associations, and have made it more than ever manifest that it is the Church and not education they are seeking to serve.

OBITUARY.—The death roll during the last month has been a peculiarly heavy one. The Church of England has lost *Dr. Goulburn* and the *Rev. E. W. Wilson*, Warden of Keble. *Dr. Goulburn*, who will be best remembered as Dean of Norwich, had a distinguished career at Oxford, and in 1850 became Head Master of Rugby in succession to *Dr. (afterwards Archbishop) Tait*. His father is said to have uttered a prediction to the effect: "Edward is going to Rugby: if he succeeds he will be a Bishop: if he fails he will be a Dean." He remained at Rugby for eight years, and held two incum-

bencies in London. He was appointed Dean of Norwich in 1866, retiring from that position in 1889. He wrote several books on practical theology, the best known of them being his "Thoughts on Personal Religion." He also wrote the life of his friend the late Dean Burgon, with whom he was on most points in sympathy. He was a moderate High Churchman, of the old-fashioned type.—The Warden of Keble was less widely known, but the position he occupied at Oxford affords ample testimony to his culture and piety. He was entrusted, in conjunction with the Rev. J. O. Johnston, to prepare for the press the rough notes on the life of Dr. Pusey left by Canon Liddon, a duty which he discharged with admirable taste and judgment. "He was fond of telling how many of the reviewers singled out passages for quotation as specially characteristic of the mind and style of Dr. Liddon, which were wholly written by himself or his colleague."—*The Rev. John Pulsford, D.D.*, who died on May 18th in his eighty-first year, was a man of strongly-marked originality, of decided intellectual force, highly imaginative and mystical. His father was a Baptist minister and evangelist in Devonshire. Mr. Pulsford was a student in Stepney College, and his first church was at Southampton, where he was the predecessor of our friend Dr. Maclaren. From Southampton he removed to Hull, and while there changed his views on baptism and became a Congregationalist. Leaving Hull, he was for a short time in London, and then, in 1867, removed to Albany Street, Edinburgh, as successor of his brother, Dr. William Pulsford, where he remained for nearly twenty years. Since his retirement from the pastorate, in 1886, he has lived at Hampstead, preaching occasionally and sending forth those quaint, penetrating, and profoundly spiritual books which have found their way into the hands of devout and thoughtful people in every church. His best known works are "The Quiet Hour" and "Christ and His Seed." *The Rev. George Wilson, M.A.*, the Literary Superintendent of the British and Foreign Bible Society, suddenly passed away on Wednesday, April 28th, when at luncheon with the members of the Editorial Sub-Committee. He was a man of devout spirit, ripe culture, and unusual literary gifts. At one time he was minister of the Presbyterian Church at Canonbury.

BIBLE-CLASS PRIMERS.—THE MIRACLES OF OUR LORD. By the Rev. Professor Laidlaw, D.D. Edinburgh: T. & T. Clark, 38, George Street. 6d. To write a long and elaborate treatise on the miracles of our Lord, such as at once takes a high place in theological literature, is no small achievement. To compress the substance of such a work into the compass of a primer is an even greater feat. Dr. Laidlaw has accomplished both.—We are glad also to welcome **CHRISTIAN CONDUCT**, a Further Study in New Testament Morality, by Rev. T. B. Kilpatrick, B.D., a sequel to Mr. Kilpatrick's "Christian Character." He here deals with character in relation to the Family, the Work of Life, Social Relations, the State, and the Church.

REVIEWS.

THE STORY OF BAPTIST HOME MISSIONS. By Charles Brown. Published for the Baptist Union of Great Britain and Ireland by Veale, Chifferiel, & Co., 31-37, Cursitor Street, E.C. 1s. net.

THIS is a well-told story that needs to be far better and more widely known than it is at present. Mr. Brown, who has had invaluable assistance from the Rev. W. H. King, has kept himself within limits all too narrow, but by doing so he has made it possible for those who have not much leisure to become acquainted with the Society's work. As we gave a sketch of our Home Mission from the pen of the Rev. W. H. King in our last number, we need not enter into any details here; but most heartily commend this work to the attention of our readers, and express a hope that during this Centenary year our ministers will make their people acquainted with the facts Mr. Brown has narrated. It will reflect on us undying shame if the Centenary of our Home Mission awakens less enthusiasm than that which was rightly aroused by the Centenary of our Foreign Mission. The Diamond Jubilee year ought to witness great progress in this direction.

WHEN YE COME TOGETHER. By the Rev. Evan Thomas, Ealing. London: Simpkin, Marshall, & Co. 3s. 6d.

WE are glad that Mr. Thomas has acted on the advice which we and other reviewers gave him in connection with his first book, "Jesus, the Home Friend," and has now published a second volume of his sermons. These have nearly all been delivered to his congregation at Ealing within the last twelve months, and amply account for the success of his ministry there. They are as simple and devout, as graceful and as rich in illustrative power as are those of his previous volume. They have also the great advantage of brevity without obscurity, and, though they decidedly lose something which the living voice would give to them as delivered, they certainly furnish good and invigorating reading.

THE BIBLE: ITS MEANING AND SUPREMACY. By F. W. Farrar, D.D., Dean of Canterbury. Longmans, Green & Co. 15s.

DEAN FARRAR'S industry is untiring. He is a prolific as well as a brilliant writer. The range of his information and the extent to which he adorns every subject he touches must be the despair of many younger writers. Make whatever deduction we will for "purple patches" and the like, there is no denying the Dean's literary and artistic skill. His latest book is another instance of his ceaseless industry. It appeals to the general public on matters which are mostly supposed to be beyond their ken. Opinions will differ widely as to the merits, the utility, and the timeliness of the volume. It is a product of the higher criticism and a plea for its validity. The positive and constructive parts of the work seem to us of great value. The supremacy of the Bible is emphatically insisted on and adequately illustrated. Its unique position is

brought home to the reader in a thousand ways. Such words as these are of the essence of the Dean's theory: "The voice of God speaks to us out of holy writ far more intensely than out of any form of human speech, and if only we have the courage to be sincere it will speak directly and unmistakably to our inmost hearts and consciences. We shall hear it each according to our capacity and power to receive it, and we shall hear it all the more surely in exact proportion to the measure in which we have arrived at truth in the inward parts." Again, there are here many specific and helpful refutations of sceptical objections to the Bible on the ground of its immature science and imperfect morality, as, *e.g.*, those which are based on the vices of David: "David is our model; not in his wickedness, but in his self-debasement; not in his unworthy fall and failure, but in his devotion, his magnanimity, his conquest over his worst passions, his sense of God's presence, his many impulses of chivalric nobleness. We have in his story an unvarnished narrative, and its straightforwardness makes it all the more instructive. To pretend that he is represented as 'the man after God's own heart,' in the sense that his evil deeds were approved, is wilfully to distort the meaning of a fragmentary clause."

The chapters which will attract most notice are those which seek to explode what the Dean regards as erroneous and mischievous conceptions of Scripture. He points out the great significance of the fact that the Bible is not one homogeneous book, but a gradually collected canon, that it represents the remains of a much wider literature, and combines immense variety with essential unity. The fact that the revelation was progressive, that there were times of preparation for the completeness which is found in Christ, teaches us that the Bible is not homogeneous in its morality any more than it is as to its structure, and that the imprecatory Psalms—*e.g.*, the wars of extermination and the institution of slavery—are not models for us, who live in the fulness of the times. Dr. Farrar rejects the verbal dictation theory of inspiration as untrue and unspiritual, and protests against the allegorical and other false methods of interpretation. He speaks many wise and necessary words as to the danger of "wresting texts," and turning them to an end for which they were plainly never designed: "By the superstitious misapplication of the mere phrases of Scripture the Bible has been quoted against Copernicus and Kepler and Galileo and Columbus; on the perversion of 'Honour the king' was built the ruinous opposition to national freedom and the slavish theory of passive obedience; on the *super hanc petram* the colossal usurpations of Papal tyranny; on 'Cursed be Canaan' the shameful infamies of the slave trade; on 'Constrain them to come in' the hideous crimes of the Inquisition; on 'Thou shalt not suffer a witch to live' the deplorable butcheries of Sprenger; on 'Being crafty I caught them with guile' the disgraceful advice to entrap and ruin heretics by ecclesiastical treachery.

" . . . Why is this? It is because men go to it as though it were one and homogeneous. It is because men go to it, not for what they can

find in it as a whole, but for what they can wrench out of its isolated utterances; and worse than this, because they go to it not for what they really find there as its final teaching, but for what they want to find there in support of their own interests and opinions."

Dean Farrar is a strong defender of the higher criticism, and is passionately severe on its censors. In the following paragraph, which contains an indisputably needed caution, he fails to do justice to the purity of motive, the sincerity of conviction, and earnestness of faith by which those who cannot accept the methods and conclusions of the higher criticism are actuated:—

"Those who refuse to admit the facts about the books of Scripture, which many learned and devout students have now accepted, should beware lest haply they be fighting against God. This error has been committed all through the long centuries by those who, like Uzzah, thought that their aid was indispensable to prevent the Ark of God from falling. Men constantly fight on behalf of their own mistakes, limitations, prejudices, and traditions because they forget that the ever-broadening light of human knowledge, which saves mankind from torpor, is light from heaven, and is a part of the Divine economy of revelation. Their opposition is always unavailing. They constitute themselves the defenders of exploded errors, and waste their time in daubing tottering with untempered mortar. The majority of the controversialists who are so ready to hurl the names of 'infidel' and 'heretic' against men of a wider knowledge and a deeper love of truth than their own are in many cases neither sufficiently learned, nor sufficiently able, nor sufficiently endowed with unbiassed openness of mind and passionate love for truth to entitle them to any authority."

We need, amid the controversies of our age, to keep an open mind, to cultivate the love of truth, to *prove* all things, and hold fast that which is good. On this ground, it is impossible to denounce, as some do, the higher critics as examples of all that is illegal, irrational, and profane. But, on the other hand, we have seen nothing which constrains us to admit the late origin of the Pentateuch, the Maccabean or post-Maccabean origin of the majority of the Psalms, and the hopelessly complex structure and contents of the book of Isaiah. We allow that a man may regard the book of Jonah as parabolic without the loss of piety, but the belief in its historicity is not irrational, nor does the parabolic theory get rid of the greatest difficulties suggested by the book. There are numerous points in these pages from which we widely dissent; but we cordially recognise their honesty of purpose, the desire they evince throughout to remove needless difficulties from the way of faith, and their magnificent tribute to the uniqueness and glory of the sacred Scriptures.

SOME LESSONS OF THE REVISED VERSION OF THE NEW TESTAMENT. By the Right Rev. Brooke Foss Westcott, D.D., D.C.L., Lord Bishop of Durham. Hodder & Stoughton. 5s.

THE republication (with additions) of Bishop Westcott's articles, which appeared in the *Expositor* some ten years ago, is a sign that the interest in the revised version of the New Testament is by no means diminishing. It is now sixteen years since that version appeared, and in Bishop Westcott's view it is more widely used by preachers now than the authorised version was after the same period of trial. Those who study the successive chapters of this volume will, we think, be led to see that the revised version deserves a still higher place in public esteem, and that it does more than any other instrument towards placing its readers in the position of those who can read for themselves the original Greek text. Dr. Westcott deals with the changes that are due both to translation and to various readings, dwelling especially on the greater accuracy of the revised version in grammatical details, in the greater uniformity of its renderings, in its careful discrimination of synonyms, and in its frequently graphic colouring. The changes introduced are of profound importance both doctrinally and practically. The reading of these essays must convince every unbiassed mind that we have in the Revised Version a most valuable aid to the understanding of the mind of Christ.

THE PREACHER'S COMPLETE HOMILETICAL COMMENTARY ON THE NEW TESTAMENT. "Acts of the Apostles," by Rev. Thomas Whitelaw, M.A., D.D., Author of Expositions and Homiletics in "Pupil Commentary" on Genesis, An Exegetical and Homiletical Commentary on the Gospel of St. John, &c., &c. The "Epistle of St. Paul to the Romans," by Rev. W. Burrows, M.A. "First and Second Corinthians," by Rev. Henry J. Foster. "The Epistles of St. Paul the Apostle to the Galatians, Ephesians, Philippians, Colossians, and First and Second Thessalonians," by Rev. George Barlow, Author of Homiletic Commentaries on First and Second Kings, Psalms, Lamentations, and Ezekiel. London and Toronto: Funk & Wagnall's Company. £6 the set, or 12s. per vol.

WE have already noticed the volumes of this Homiletic commentary so far as it has already appeared—viz., on the four Gospels. Dr. Whitelaw, of Kilmarnock—a Congregational minister of high repute—who has undertaken the section on the Acts, has in several previous publications proved himself to be an expert in work of this kind. The general level of his critical and exegetical notes is undoubtedly high, and he gives us the impression of ease and strength. The hints and suggestions are of the kind which those preachers who value such helps will appreciate. Indeed, the whole of these volumes strike us as reaching a high standard of excellence. The writers have evidently thoroughly studied the various books on which they enlarge, and have mastered the best critical and homiletic literature. Mr. Burrows is decidedly interesting in his notes on the Romans, and at times eloquent. Mr. Foster's contributions on the Corinthians are good and solid. But, indeed, this is true of all the writers.

Preachers who have but limited time for study, and whose library is but scantily furnished, will find here most that can be regarded as essential. With such aids, no preaching ought to be unintelligible or profitless. The danger is that men may come to rely on helps of this class too closely, and make such volumes a substitute for their own independent thought and research. This is a risk that must be carefully guarded against. Of course, we cannot pledge ourselves to endorse every opinion and every doctrinal position of the volumes. We are surprised to find that Dr. Whitelaw relies upon Acts ii. 39 as a proof of infant baptism. If children are within the pale of Church membership, why does Dr. Whitelaw not admit them to the Lord's Supper? Again, his remarks on household baptism in chapter xvi. 15 are exceedingly weak, and in view of the expositions of Neander, Meyer, Olshausen, and a host of other pædobaptist writers ought not to have been written.

THE CHURCH OF ENGLAND. A History for the People. By the Very Rev. H. D. M. Spence, D.D., Dean of Gloucester. Vol. I. "The British and Anglo-Saxon Church." Cassell & Co., Limited. 6s.

MESSRS. CASSELL & Co. have long held an honourable position among the popularisers of knowledge not in one department only, but in all. Dean Spence's History of "The Church of England" will be a valuable addition to the libraries of our ministers and theological students, and will be no less heartily appreciated by general readers. The story is already familiar in many of its most interesting parts, but there is no really adequate presentation of it as a whole. It is a story of transcendent interest, thrilling, fascinating, and instructive, and possessing a deep and varied charm, which to our thinking rivals that of the most brilliant novel. In the year which celebrates the 1300th anniversary of the death of St. Columba, and the almost simultaneous coming of Augustine and the Roman missionaries to our shores, the appearance of the first volume of the History, dealing with the British and Anglo-Saxon Church, is very timely. What stirring associations gather around the names of Alban, Columba, Aidan, Cuthbert, and Hilda, of Augustine, Bede, Benedict Biscop, Oswald, Wilfred, King Alfred, St. Dunstan, and a host of others who lived and wrought in that far-off but by no means shadowy past. These men were the true makers of England, and Dean Spence tells the story of their lives with a clearness and beauty of style and an enthusiasm of sympathy which carry us along with unflinching pleasure. He writes, of course, as an English Churchman, but in no narrow or ungenerous spirit. As he says towards the close of his introduction, "the existence of a large body of earnest men outside the pale of the Church of England, but inside the broader pale of the Church of Christ, must never be ignored by the fair historian. The presence of the true and spiritual Nonconformist among us is a source of strength, not of weakness, to the Church whose eventful history is to be told in these pages." With regard to the two hostile parties in the Church itself, he says: "The present golden age of spiritual fervour and intellectual activity is the

outcome of the restless work alike of High Churchmen and Low Churchmen, whose healthy rivalry is not the least among the sources of the life and power of the immemorial Church of England, and both of whom alike share her heritage of the past." The work is got up by Messrs. Cassell with all the beauty of type and profusion of illustration which they have accustomed us to expect in their publications. The illustrations, in fact, form not the least valuable feature of the *History*. We have the satisfaction of producing one in our article on St. Columba (p. 275), representing the Tombs of the Kings in Iona.

SUMMER TOURS IN SCOTLAND. Glasgow to the Highlands by David MacBrayne's Royal Mail Steamers. Glasgow: David MacBrayne.

WE have received for notice a copy of this admirable guide-book, full of terse and telling descriptions of some of the finest scenery in Great Britain, or, for that matter, in the world. The steamers *Columba* and *Iona*, *Chevalier* and *Grenadier*, the *Claymore* and *Clansman*, with the other members of the fleet, have a world-wide fame, and have done more than any other agency to open up the Highlands, certainly the islands of the West. Those who wish for a pleasant holiday should send for this book and follow its instructions. It is a noteworthy fact that our foremost men in every department of life have an enthusiasm for the West Highlands. In the recently published "Life and Letters of Benjamin Jowett" we are told that in 1848 he began a series of Vacation readings with his Balliol pupils. In 1848 he was at Oban, and in 1849 in the English Lake district with Morier—afterwards Sir Robert Morier, of diplomatic fame. But, losing faith in the refreshing qualities of the Lake Country in comparison with Scotland, he returned to Oban in 1850 with Arthur (now Lord) Peel, T. Freemantle (Lord Cottesloe), and two others. "Jowett delighted in Oban—the scenery, the bathing, the walks and climbs, and also in the congenial society which he found in the neighbourhood. He had been originally drawn thither by his friendship with Alexander Ewing, Bishop of Argyll, whom he visited at Duntroon in successive years." Rarely did a year pass without Jowett's being in Scotland—either at Grantown, Tummel Bridge, or the West Highlands. In 1890 he wrote to Lady Stanley, of Alderley: "I am glad that you still like going about the world and seeing beautiful and interesting things. I hope you had a fine day for seeing the Linnhe Loch, which to my remembrance is one of the finest scenes I ever saw. I am not sure whether Scotland, especially the west coast, is not the finest country in the world, and the people, notwithstanding their awkwardness, the greatest race. An ancient philosopher says, 'The wisest men are born in the driest climate'—this cannot, however, be said of the Scotch." Loch Linnhe is, of course, the arm of the sea which stretches from Oban to Fort William, and on which we sail to Ballachulish for the Pass of Glencoe. It well deserves Dr. Jowett's tribute. This year the pilgrimages to Iona by Romanists and Protestants, Episcopalians and Presbyterians are likely to be specially numerous.

MESSRS. MACMILLAN'S BOOKS.

THE CHRISTIAN ECCLESIA: a Course of Lectures on the Early History and Early Conceptions of the Ecclesia; and Four Sermons. By Fenton John Anthony Hort, D.D., Lady Margaret's Reader in Divinity in the University of Cambridge. 6s. Dr. Hort, whose name will always be associated with that of his friend, Dr. Westcott, in connection with their valuable edition of the Greek Testament, has become known as a theologian, to the general public at least, mainly through the works which have been published since his death. These are of such exceptional value that the regretful sense of loss created by his death has been greatly deepened. The lectures on the "Ecclesia" are marked by all that fearlessness of research, that exact scholarship, and transparent candour associated with his name. He explains in the opening lecture why he has chosen the term "Ecclesia"—viz., to avoid ambiguity. "The English term *church*, now the most familiar representative of *ecclesia* to most of us, carries with it associations derived from the institutions and doctrines of later times, and thus cannot at present, without a constant mental effort, be made to convey the full and exact force which originally belonged to *ecclesia*." In a very concise manner he deals with the use of this word in the Old Testament, and then at greater length with its use in the New. His theories are by no means of the High Anglican or sacerdotal type. He regards the Apostles as essentially personal witnesses of our Lord and His resurrection, rather than as officers of the Church. Their authority came by the ordinary course of Providence, and not by any formal Divine command. The word *episcopos* (bishop) Dr. Hort regards as descriptive of the functions of an elder, and not a title of dignity, though he admits that the monarchical principle, which is of the essence of Episcopacy, gained a limited recognition in the Apostolic age. This will indicate the direction in which Dr. Hort's reasoning leads him, and the welcome conclusions he reaches. The four sermons appended to the lectures are peculiarly welcome, especially that which was preached at Dr. Westcott's installation as Bishop. Few writers give us sentence after sentence so literally packed with thought.—THE ACTS OF THE APOSTLES. In Greek and English. By Rev. Frederic Rendall, M.A. 9s. Mr. Rendall is favourably known by his works on the Epistle to the Hebrews. He is an accomplished scholar, both Greek and English. His notes on the text are admirably adapted for theological students and the members of senior Bible-classes. Brief and compressed, they are at the same time lucid and comprehensive—full of pith and point, and give proof of very minute, prolonged, and close study. The introduction ably discusses all the questions which naturally fall under that heading, and, while reasonably critical, upholds the Lucian authorship of the book, and treats it as a contemporary record of the events described. The Greek text followed is that of Westcott and Hort; the translation into English is thoroughly independent, and often differs advantageously even from the Revised Version.—The latest "Illustrated Standard Novels" (3s. 6d.) are POOR JACK, by

Captain Marryat, illustrated by Fred Pegram, with an Introduction by David Hannay, one of the best boys' books in our language; and *THE MISFORTUNES OF ELPHIN AND RHODODAPHNE*, by Thomas Love Peacock, illustrated by F. H. Townsend, with an Introduction by George Saintsbury. We need do little more than repeat our commendation of the skilful and artistic manner in which these volumes are produced. Text and illustrations are all that can be desired. Such editions cannot fail to secure abiding popularity.

THE RELIGIOUS TRACT SOCIETY'S BOOKS.

THE Society is, as might be expected, alive to the interests of the hour, and has prepared a number of first-class books in reference to the Diamond Jubilee. Among them we notice *THESE SIXTY YEARS—1837 TO 1897. A Sketch of British Progress under Queen Victoria*. By F. M. Holmes, W. J. Gordon, and D. J. Legg. With Fifty-eight Portraits and Illustrations. 2s. 6d. This book seeks to set forth that marvellous progress of the nation in all departments of national life, during her reign, that has made "these sixty years" the most wonderful period in British history.—*OUR GRACIOUS QUEEN: Pictures and Stories from the Queen's Life*. By Mrs. Walton. Profusely Illustrated. 1s., in scarlet cloth.—*THE LIFE AND REIGN OF QUEEN VICTORIA*. By Emma Leslie. With Illustrations. 1d. A re-issue brought down to date, of the Life of the Queen, which was so successful in the Jubilee year. It gives a complete sketch of the personal life of Her Majesty and the Royal Family, and is rich in anecdote and interesting detail.—*VICTORIA R.I.* By James Macaulay, M.A., M.D. "Excellent Women Series." No. 21. With Portrait. 1d. A sketch of the personal character of the Queen, presenting her not only as a pattern of a Constitutional Sovereign, but also as an excellent woman.—*OLD TESTAMENT CRITICISM, and the Rights of the Unlearned: Being a Plea for the Rights and Powers of Non-experts in the Study of Holy Scripture*. By the Rev. John Kennedy, M.A., D.D. "Present Day Primers." 1s. A masterly and timely book, defending the traditional positions, and showing how invalid are many of the conclusions of the higher critics.—*NOT PEACE, BUT A SWORD*. By G. Robert Wynne, D.D. Archdeacon Wynne has written a striking tale of the power of the Gospel in Ireland, and of the great difficulties thrown in the way of any who seek to leave the Roman Catholic Church under the influence of New Testament teaching. We admire its evangelical and soundly Protestant ring.—*COUSIN MONA*, by Rosa Nouchette Carey, is well worthy of its place on the "Girl's Own Bookshelf" (2s. 6d.).—We have also received with special gratification the first half-yearly volume of *Sunday Hours; 624 Pages of Reading and Pictures* (4s.)—a venture in whose success we heartily rejoice. It contains stories by Miss Alcock, Evelyn Everett-Green, the author of "Probable Sons," &c.; and interesting papers by the Countess of Meath, Dr. Hugh Macmillan, Charles Whympere, Dr. Gordon Stables, R.N., Lily

Watson, Dr. Theodore L. Cuyler, Douglas Sladen, the Head Master of Harrow, Mrs. Holman C. Bentley, Dr. S. G. Green, and many others; three coloured plates, and a profusion of other illustrations.—**HOOBS AND EYES**; or, *Little Helps to Little Folks*. By the Rev. Frederick Langbridge, M.A. 2s. 6d. Mr. Langbridge who has long had a reputation as a poet and a most successful writer for children, discusses in a pleasant way subjects of importance to boys and girls.—**ODD**. By the Author of "Eric's Good News," "Probable Sons." 2s. Another of the charming child stories by this now popular writer. The title describes the characteristic, and prepares the reader for the experiences, of the girl who is the heroine of the tale.—**PROBABLE SONS**. A Service of Song. The Narrative from the well-known Story. The Musical Illustrations adapted by J. P. Attwater, F.R.C.O. 6d.—**TEDDY'S BUTTON**. A Military Service of Song. The Narrative from the well-known Story by the Author of "Probable Sons." The musical illustrations adapted by the Rev. L. Meadows White, M.A. 6d.

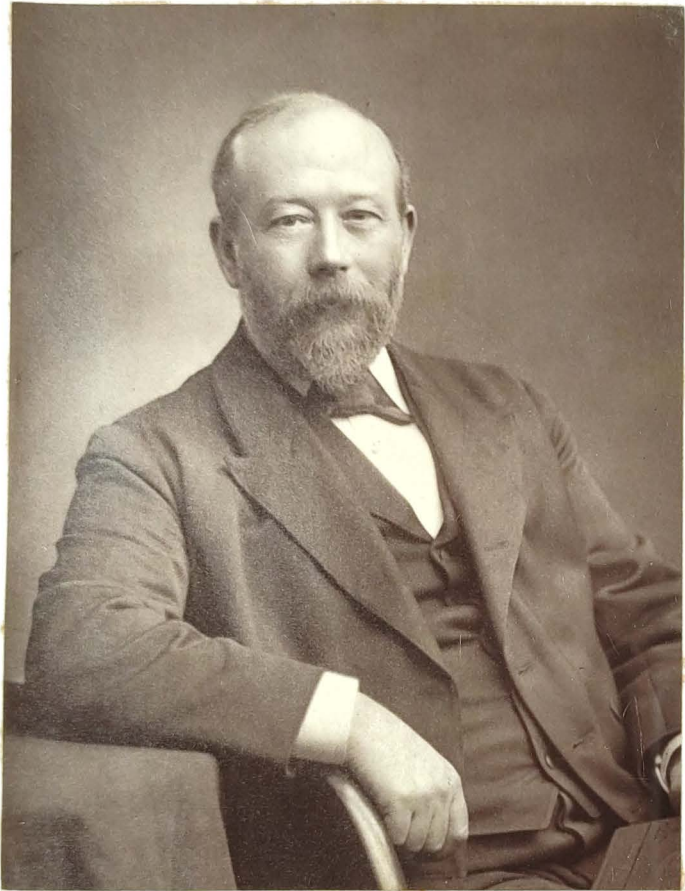
THE STORY OF A BUSY LIFE. Recollections of Mrs. George A. Paull.

Edited by J. R. Miller, D.D. Hodder & Stoughton. 3s. 6d.

MRS. PAULL, of whom we have here a series of beautiful and suggestive records, was the wife of a Presbyterian minister in New Jersey, and was also well known as a writer for children by her maiden name of Minnie E. Kenney. Her books enjoyed a remarkable popularity. They were all of a distinctly religious type, and Mr. Gladstone pronounced the "Prince Dimple Series" to be the best he had ever seen for children. Mrs. Paull had a lively interest in the welfare of the young, and was in many ways a model pastor's wife. She died somewhat suddenly in London two years ago, during a holiday tour in Europe. Nothing need be said in commendation of Dr. Miller's qualifications as biographer or editor. He has given us in these pages another beautiful work.

WHICH BIBLE TO READ—REVISED OR "AUTHORISED"? A Statement of Facts and an Appeal to the Modern Christian. By Frank Ballard. H. R. Allenson, Paternoster Row. 1s.—THIS is a very strong plea for the use of the revised version, both in our churches and for private study. Mr. Ballard makes out his plea very effectively, and we are greatly indebted to him for so manly and straightforward an appeal.

THE SHADOW CHRIST: An introduction to Christ Himself. By Gerald Stanley Lee. T. Fisher Unwin. 2s. 6d. Under this somewhat peculiar title, Mr. Lee touches upon those needs of our nature which led to the anticipation of the Advent of Christ, both in the pagan world and under the Hebrew economy: needs which as an essential part of our nature foreshadowed their fulfilment. The book is constructed on thoroughly original lines, offers many valuable interpretations of Old Testament history and prophecy, and abounds in close, terse thinking. It is as full of seed-thoughts as any work we have recently received.



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W. Townsend

THE
BAPTIST MAGAZINE

JULY, 1897.

REV. WILLIAM TOWNSEND.

WILLIAM TOWNSEND was born in Newhaven some forty-six years ago. Newhaven, formerly an obscure fishing village situate at the mouth of the Sussex Ouse, is now rapidly rising in importance, lying, as it does, in the line of communication between London and Paris *viâ* Dieppe.

The population in 1851 numbered about twelve hundred, the majority of them connected more or less with the sea. There was then a small trade with Dieppe, more with adjacent ports, while several boats traded with the North of England and Wales, whence they fetched coal. The town, in addition to "the Church," had other religious possibilities, for the Countess of Huntingdon's Connexion was there, as also were the cheery Wesleyans. To the school connected with the Huntingdonians the child went, attending Sunday-school until he approached the years of manhood. The superintendent became his friend, and, more than anyone else, called out the high qualities with which he had been originally endowed. Under the influence of this good man, young Townsend was taken into the chapel choir—frequently a vestibule into the Church, but sometimes, alas! the very reverse. During these quiet years William's father passed away. He had been associated with the sea, and Mr. Townsend vividly recalls being taken down to the pier to see the steamer, on board of which his father was an officer, return from the Crimea. This vessel had been chartered by Lord Ward to convey him to Southern Russia in order that he might be able to take a safe peep at the war.

Young Townsend had reached the age of seventeen when a student from the Pastors' College came to preach in Newhaven. This student was a native of the town, and, of course, a large

company of his acquaintances gathered in the Drill Shed to hear him preach. His theme was the necessity of the New Birth. Young Townsend was aroused and convinced of his need of the great change wrought in the soul by the Holy Spirit.

“I remember,” he says, “how desolate I felt, and how utterly impossible it seemed to tell my secret trouble to anybody. I prayed with all my heart that God would send again the preacher whom He had used to awaken me, and the prayer was answered. In a few weeks a school chapel was erected, and on the opening day, which was the 24th of June, 1868, I found peace by faith in Christ.”

Then he became aware of the truth of Trench’s words that “there can be nothing servile in the entire resignation of ourselves to be taught of Him, for He is the absolute truth—nothing unworthy in the yielding of our whole being to be wholly moulded by Him”; and he acted upon his convictions.

Twelve months of prayerful study led to his becoming a Baptist. He joined the nearest church, which was located at Lewes. His faith became energetic, as it invariably does after confession, and in addition to Sunday-school work, William began to preach in the streets of Newhaven, and after a time he went on to the adjacent villages. His chosen companion was a Mr. Almy, an officer on a passenger steamer, and a member of the Naval Reserve. Mr. Almy pitied the coast-guard—distant from the means of grace, and living for the most part without thought of God. Permission having been obtained, Sunday Services were held in the Watch House. For eighteen months the two friends officiated in turn. The pulpit of this quaint chapel, the officer’s desk, was adorned by the Union Jack, beneath the folds of which the preacher stood. For two Sundays all the inhabitants at the station came, but a third Sabbath proving fine and warm, they adjourned to the beach for chat. The two Evangelists went down to the seaside, and, by personal invitation, succeeded in inducing the whole company to accompany them to the service. The congregation thus secured never again evinced a disposition to wander, and God added the token of His approval by making the young men soul-winners.

The youthful pastor of the infant church at Newhaven took the deepest interest in this new enterprise, but consumption terminated his earthly service in the year 1871.

“His ministry only lasted about three years,” says his friend, “but during that time, with constantly declining health, he had done a work that many would be proud of if they could view it at the close of a long life. He was a great enthusiast for souls, and eminently successful in winning men for God. He was the means of initiating the movement which resulted in the formation of Baptist churches in Portslade, Shoreham, and Eastbourne—in each of which the work has prospered and permanent chapels have been erected.”

In the following year, 1872, Mr. Townsend entered the Pastors' College. Twelve months after his admission he took charge of the infant church at Portslade. A school-chapel was erected and paid for during his stay in college.

Handing this work over to another student in April, 1874, Mr. Townsend accepted a call from the church at Totteridge Road, Enfield Highway. This call was twice repeated before it was accepted. The church was planted in a new district, but the Government Small Arms Factory was but a mile away. Many of the workpeople there employed were attracted by the new pastor. They filled the chapel, and the debt of £800 was swept away. For ten years the work moved on with quiet but sure progress. One special feature of that work was the establishment of successful science classes. Fifty or sixty men were induced to meet for the study of electricity, light, sound, and heat, and with almost as much advantage to the chapel as to themselves. These classes were in connection with South Kensington, and have been continued to the present time.

Two or three years after his settlement Mr. Townsend was permitted, by the kindness of the lamented Principal Reynolds, to attend the classes at Cheshunt College. For twelve months he went to that classic abode, but a breakdown of health compelled him to confine his studies to those demanded by his own pulpit. The late C. H. Spurgeon, hearing of the solid work at Enfield, mentioned Mr. Townsend's name to the church at Canterbury. The result was an all but unanimous invitation, which Mr. Townsend accepted, and in October, 1882, entered upon his new sphere, where for thirteen years he served God with much success and happiness. The Baptists there—Nonconformists by conviction, were staunch and loyal to their convictions. Strangers were attracted and added to the church, but owing to the migration of so many

young people to the Metropolis, the church-roll does not adequately represent the full amount of success achieved. A better proof is supplied by the contributions to the Foreign Missionary Society, which from £40 a year went up to £125. The Home Mission Funds showed a similar increase, from £10 to £80—a proof not only of the increase of numbers, but of their generous disposition, and this while the church was engaged in enlarging its own premises and the erection of a village chapel.

After the first winter Mr. Townsend held successful open-air services in the Butter Market for several years. Then, as the Town Council had resolved upon several improvements, the market was no longer available, and some difficulty was at first experienced in finding another suitable spot. Accident, which is another name for the Divine purpose, solved the problem. Meeting the Mayor one day, Mr. Townsend said in mirth: "As you have driven me from my meeting-place, you ought to let me have the Cattle Market." "I don't see why you shouldn't have it," replied the Mayor. "You may have it every Sunday night during the summer."

But before long Mr. Townsend was called upon to defend the rights of the city against its own rulers. A former resident, who had made a fortune in Melbourne, had offered through his agent to found a public library and a workmen's institute in his native city. The Mayor and seven kindred spirits in informal conclave considered this offer, and suggested that the money should be expended in the erection of a town hall. As an inducement they offered to place in the building a full-length portrait of the donor. But the charming promise did not tempt the Melbourne gentleman. His agent withdrew the offer at once. Mr. Townsend summoned a meeting of friends to discuss the situation. They resolved to avail themselves of the ancient right of the citizens of Canterbury, and requested the Mayor to summon a Common Hall. The Mayor had to comply, and himself presided over a crowded assembly. His action was denounced in strong terms, and a resolution was passed dissociating the citizens from the action of the clique whose suggestions it repelled. The friendly societies of Canterbury joined, and a petition was sent to Melbourne, thanking Dr. Beaney for his generous offer.

He did not immediately reply, but after his death it was found

that he had bequeathed £10,000 for the purpose of founding a workmen's institute, which is now being erected.

For seven years Mr. Townsend served the city on the School Board, and for five years was a governor of the Simon Langton Schools.

Nor did these labours content him, for Mr. Townsend's powers were devoted to the extension of Baptist principles in the villages of Kent and Sussex. Sir Morton Peto took the initiative, and at his suggestion deputations went through these counties. It was found that not only were there many districts devoid of Non-conformist services, but that some were wholly without a Gospel ministry. A fund was at once raised, and an active aggression determined upon. Mr. Townsend was appointed assistant mission secretary, and at the retirement of his aged colleague he took sole charge of the work which from the first had devolved upon him.

The churches responded at once to the appeal made to them, and having found a leader, commenced a vigorous advance movement. A mission pastor was placed at New Romsey, where an empty chapel awaited the church yet to come. Yalding, a large village, and the centre of larger villages containing together a population of 8,000, was occupied, a chapel and schoolroom erected, and an advancing work initiated.

An iron room was hired at Hawkhurst, and students from Regent's Park College preached there until the congregation condensed into a church. Mr. Henman, one of these students, settled as pastor, and now a pretty chapel with suitable school, and class rooms was provided. Where it was not found possible to appoint mission pastors colporteurs were engaged, and in some districts laboured with almost romantic success.

A very large portion of the burden of this invasion fell upon Mr. Townsend; but being, as the Africans say, "a man of a sweet heart," he took delight in it. He visited the churches severally, finding it true, as George Fox discovered long before, that "love, patience, and wisdom will bear out all which is not of God."

In the spring of 1896 Mr. Townsend was invited to the pastorate of East Hill, Wandsworth. Here Mr. Ewing had laboured with striking success, and with surprising unanimity the church at once invited Mr. Townsend to come to London. Many circumstances connected with this call, gratifying enough

in themselves, appeared such evident tokens of the Divine will that Mr. Townsend decided to accept it.

His ministerial brethren were loth to part with him, and showed their esteem by the gift of a cheque for £30, and by many other presents. The church at St. George's Place naturally felt the separation yet more keenly. They expressed their esteem for their pastor by the gift of an illuminated album, a handsome clock, and a cheque for £76. Mrs. Townsend also received a gold watch from the ladies of the congregation. At the farewell services, which were held in Canterbury, many friends came to testify their appreciation of Mr. Townsend, among them the Rev. F. Field, head master of King's School. The Bishop of Dover wrote thus:—

“DEAR MR. TOWNSEND.—The newspapers tell me that your farewell hour has come, and I cannot help writing to say in the literal sense ‘Good bye’; and to wish every blessing on your work wherever you may be called in the Providence of God.

“It is one of the drawbacks of my position that I am constantly on the move and see but little of my Canterbury neighbours. I know that you have all through your time here taken the deepest interest in all movements for good, and I long with all my heart for the time when we who love Christ shall be able without sacrifice of convictions to worship Him together even here upon earth.”

Even more gratifying was the letter of a local minister:—

“How can I express my gratitude for all your brotherly help? Your kindness and sincerity have made it eternal, and one does not make an eternal friendship every day; that is one of the nuggets acquired in a lifetime. I cannot find words in my scanty vocabulary to express what I feel in losing such a friend and brother; who can express such feelings? Their very inexpressible nature makes them akin to the Divine emotions within us, and in the attempt to express them we spoil them. I shall ever be grateful to God for bringing me to Canterbury if only to have made such a friendship.”

The reception Mr. Townsend received at Wandsworth was most cordial. The happiest auguries were evident at the Recognition Service, which was presided over by the venerable Dr. Spurgeon. The increasing success, which has not evinced any sign of ebb, and the hearty love and fellowship existing between pastor and members, promise greater and more lasting blessing both upon the church and the localities, such as Earlsfield, into which they have already entered.

JAMES J. ELLIS.

THE EDUCATION OF THE YOUNG IN OUR DISTINCTIVE PRINCIPLES.*

I.—THE IMPORTANCE OF THOSE PRINCIPLES.

AS witnesses for Christ, we are bound to see that the young people in our congregations and homes are instructed in all essential and useful knowledge, and made acquainted with such facts and truths and principles as shall prepare them for the battle of life and make possible their victory. We must do our best for the full and harmonious development of their nature, that they may become men and women of clear insight, sound judgment, tender conscience, and strong will; diligent, honest, and persevering, capable of doing good and useful work. We should seek to make them genial, courteous, and honourable in all social relations, playing their part nobly and successfully as citizens of this world and acting evermore as those whose "commonwealth is in heaven." They should be familiarised with the best that has been thought and said and done in every department of human life and energy, and thus have ensured to them not a superficial and showy culture, but a culture which is solid and abiding, the very instruction we impart to them being itself a mere instrument of education for the "drawing out" of their powers.

The fulfilment of this task rests primarily upon parents, who, either by personal effort or by the aid of such educational agencies as are open to them, must discharge an obligation which it is at once sinful and perilous to ignore. But both the powers and opportunities of parents are limited. Many have neither the ability nor the time to attend even to one branch of this duty—that which relates to moral and spiritual culture. They cannot do what they would. In other cases there is an utter unwillingness to undertake the task, and an indifference as to whether it be fulfilled or not. Parental neglect is as common as it is culpable, and the very existence of such neglect is a call for generous self-denying service

*The Circular Letter of the Herts Union of Baptist Churches," by the Rev. James Stuart.

on the part of Christian people everywhere, that this lamentable lack may be supplied.

The State fully recognises its responsibility in regard to secular instruction. The establishment of a really national system of education is still remote, and we may have many a severe struggle before we obtain it. But the principle of such a system has been accepted more or less fully by all political parties, and its uncompromising application is but a question of time. Good service, which we have no wish to overlook, has been rendered by the denominational (miscalled Voluntary) schools—and still better by the Board schools; so much better that it would in our view be a boon if Board schools were universal and every element of denominational and religious strife were eliminated from institutions which must be State-supported.

One thing is clear. The State is not qualified to act the part of a religious or theological teacher. Amid the conflicting claims of Romanist and Protestant, Episcopalian and Nonconformist, Arminian and Calvinist, it is incompetent to say *what is truth*. And even if it could decide the question to its own satisfaction or the satisfaction of a majority, it has no right to enforce its decision on the minority, who for their religious beliefs are responsible to God alone. The State oversteps its functions when it attempts to control belief, or gives its sanction to one form of it in preference to another. A State-sanctioned creed is surrounded with adventitious attractions, and offers a premium for its own acceptance. It is taught at the expense of freedom and justice. Secular instruction and secular instruction alone falls within the province of the State, and any attempt to overstep that limit should be firmly resisted.

We do not, of course, imagine that secular education is complete in itself. Neither have we any jealousy of it as if it were in its essence hurtful. All pure and rational knowledge is good, and it is foolish to frown upon its progress, even though it does not and cannot Christianise. But there are wrapped up in our nature moral and spiritual powers which can be developed only by moral and spiritual—as distinct from intellectual means. No education can possibly be complete apart from the knowledge of God in Jesus Christ our Lord. No character can be properly trained and per-

fectured without the aid of that Divine and supernatural revelation which we call in a single word the Gospel.

What, then, is the right conclusion to draw from these facts—viz., the absolute necessity of religious instruction and the unfitness of the State to impart it? Surely this, that a greater and more imperious obligation rests upon Christian men and women, to see that such instruction is by some means effectively imparted. It is our place to supply it. Ours is the duty and ours the fitness which enables us to fulfil the duty; ours will be the gain of fidelity, and ours also the disgrace and responsibility of failure.

Our main efforts ought to be, and necessarily must be directed to instruction, not in distinctive, but in non-distinctive principles, such as we hold in common with all Christians. There are beliefs as to the existence, the character, and the government of God, as to the inspiration and authority of Holy Scripture, as to the personality and work of Christ, the illuminating and sanctifying influences of the Holy Spirit, the authority of the moral law, the certainty of future judgment, the punishment of the wicked and the reward of the righteous, as to what is popularly called the way of salvation (repentance towards God and faith towards our Lord Jesus Christ), which are the monopoly of no single church or sect, but are held by all. And these universal beliefs we are bound to enforce with all the intelligence and fervour we can command. They are *foundation truths*, without which no solid superstructure can be reared, and to neglect them or to give them a subordinate place in our teaching would be suicidal. It is by means of these Catholic Christian truths—these non-distinctive principles, that we enter into and possess the promised land. They form our title deeds to that land and constitute our right to hold it. Negligence of their requirements is fatal. No wise division of the land, no skilful and diligent culture of its broad and fertile acres, its fields and gardens; no supervision of its roads, no fortifying of its castles and battlements, no care of its sanitary conditions, no repair and beautifying of its houses and palaces will be of avail if by disregard of essential conditions of proprietorship we are imperilling our right of possession, inviting hostile invasion, or running the risk of expulsion. By all means give to the first things the first place. Abide by the Divine order and establish

well "the principles of the doctrine of Christ," without which it is useless to think of "going on unto perfection." As a rule this proportion of faith is as we believe duly observed among us and more stress is laid on the Gospel itself than on any private or sectarian interpretation of it. Christianity is greater than the Church; greater than any of the churches or than all the churches combined. To be a Christian, redeemed by the blood of Christ, and sanctified by the grace of the Spirit, is a grander thing than to be a Romanist, an Anglican, a Congregationalist or a Baptist, and only those who misunderstand or misrepresent our position can charge us with being more anxious to make Congregationalists or Baptists than we are to make Christians.

But it does not follow that because distinctive principles are not of primary importance, they are of no importance at all. The neglect of them may be attended with grave and mischievous results. The soldiers of a regiment who have taken an oath of loyalty have to fulfil it in their every day drill and discipline, in minute attention, not only to their marching orders, but to every word of their commander and every regulation of the camp and field. The land will suffer if the authority of its true lord and king be not universally enforced, and if, even on minor points of government, another authority than his be allowed. And our contention is that our distinctive principles ensure the better enforcement of the authority of our King. Loyalty to Christ compels us to be Protestants as distinct from Romanists, because the Romish Church is based on tradition rather than Scripture, is sacerdotal and sacramentarian rather than evangelical, attributing both to priests and sacraments an illusive power, and giving to the Pope a primacy which is unscriptural. We are Nonconformists and not English Churchmen because we see no grounds for believing in the Divine right of Episcopacy, in the three orders of ministry, and the Apostolic succession—theories which readily lend themselves to sacerdotalism, as alas! is too patent from the Romanising process which is everywhere going on in the English Church to-day, while we further object on principle to the organic union of Church and State. The Church is a voluntary association of believers in Christ, independent of State control and relying for its progress on its own sublime moral and spiritual forces—on the integrity, self-sacrifice,

and generosity of its members. And these are ensured by the indwelling presence and efficacious power of its Lord. Loyalty to Christ constrains us to be Baptists rather than Presbyterians, Wesleyans, or Congregationalists, because as we read the New Testament, baptism is immersion only, and is to be administered not to unconscious infants or unbelievers, but to such only as "gladly receive the Word" and avow thereby their repentance and faith. The very meaning of the word baptize, the instances by which in the New Testament that meaning is exemplified, the profound symbolic force of the rite, the history of the Apostolic age, the undoubtedly late origin of infant baptism, and the fatal errors which it has fostered, all conspire to make us Baptists because we are Christians. Our distinctive beliefs are not private opinions, whimsical conceits, or obstinate heresies, but systematised statements of the teaching of Scripture, applications of the Word of God, deductions which an intelligent and conscientious reading of the Bible constrains us to draw. They rest on an invulnerable foundation, and are expressions of the supreme and eternal will.

In one view the diversities of belief and practice which prevail among Christian people are a source of bewilderment and perplexity, but they render us at least one service which could not be so effectively rendered in any other way. They make it the more imperative that every man should ascertain for himself the exact truth, and that having ascertained he should strive by all lawful means to propagate and enforce it. Although many evils result from a divided Christendom, those evils are by no means unmitigated. When the present Bishop of London met his clergy for the first time at a recent Diocesan Conference, he gave utterance to truths which are deeper and more far reaching in their influence, and admit of wider applications, than his lordship contemplated. He was, he said, by no means disposed to be melancholy over what are called "our unhappy divisions." "It was quite clear that in such a country as this with its diverse social, political, and economic conceptions, no one set of opinions, no one form of Divine service, no one particular school would ultimately prevail. It was impossible to suppose that the English people would be dragooned into uniformity by anything whatsoever." So far so

good. But we also contend that each particular school is bound to prove that that which perpetuates its distinctiveness and separates it from others is reasonable and necessary. We must justify at the bar of reason and Scripture that which we are not prepared to give up, and for the sake of which we stand aloof. Everything, as will be seen, turns on the validity of our distinctive principles. When once that validity is admitted, we are bound to inculcate and to take every means of spreading them. The unity of the spirit will in this way be promoted, not hindered, and men as influenced by us will be moved towards and not diverted from the one standard to which we must all conform.

Protestantism embodies a conception of the Gospel which it would be disastrous to obscure. Nonconformity is a necessary witness to the spirituality of Christ's Kingdom, and to the personality of religion. Believer's baptism lays emphasis on the principle that Christian privileges are for Christians only, that ritual without intelligent and conscientious obedience is of no avail. It insists on repentance and faith as conditions of salvation, and symbolises our union with Christ, not only as a teacher, an exemplar, and a spiritual ideal, but as a Saviour who died for our sins. We are buried with Him by baptism into death. We share the power of His resurrection. We rise with Him to newness of life. The great evangelical truths as to the need of regeneration and renewal, as to the privilege of fellowship with Christ, and participation of His glory are at once portrayed and guarded by New Testament baptism, while the sprinkling of infants bears but a partial and faltering witness in relation to them. The most distinguished preacher of our denomination and of the age recently declared: "If I were a young minister, beginning my career over again, I confess—and I should like my younger brethren to take note of the confession—that I should give a great deal more attention than I have given to the task of instructing the younger members of our congregations in Nonconformist and Baptist principles. . . . We have committed to our charge large truths which underlie not only religious but civil liberty and national welfare." To these words of our venerated and beloved Dr. Maclaren, we heartily say Amen.

THE HISTORIC CHRIST.

II.—CHRIST THE LEGISLATOR.

THOSE of you who are acquainted with mountainous regions, have probably noticed some range that sloped through varying heights until it united with the plain beneath. As you stood a short distance from it, you saw a slight elevation in the tableland, and a little beyond the hillocks at the base, with the lesser hills rising tier after tier, and beyond all, the grand summit that pierced the heavens, and looked down upon the tableland, valley, and the whole country below.

In looking through the names that have been chronicled in history, men who have wrought great deeds, and wielded great influence upon their generation, I find that something of the same kind holds good. There are those who stand upon the tableland above the valley, others who are like the small hillocks at the base, again there are still greater ones who form the tiers of hills, and above and beyond all there rises one solemn and majestic character in the person of Jesus Christ, Who is unapproachable in moral grandeur, and Who dwarfs into insignificance all who went before Him, and all who have lived since His day. His head seems to be constantly in the light of heaven, and He speaks with the authority of God.

In one of the sublimest passages of his great poem, Milton has drawn a picture of Sin and Death sitting at the gates of hell, after Satan had escaped thence to this earth for the temptation of men. The fires of Tartarus are belching forth into chaos. Sin speculates upon the success that must have attended the errand of Satan. Death snuffs the smell of mortal change that has taken place. They agree to construct a bridge that shall reach from hell across the whole of chaos to this earth, a bridge of pendant rock that shall span the vast abyss. Amid the roaring of adverse winds and coiling sheets of flame, the bridge is at last completed. One end of it touches hell, and the other is fixed to the outside of this little planet. I look through history, and bring myself face to face with Jesus Christ. I see that He has constructed a bridge of great prin-

ciples, on which the generations of men have walked and crossed in safety. I see that this bridge of great moral principles has stood firmly century after century. I find that there are millions of men and women pressing on it to-day, and it is just as firm as ever. I see that one end of that bridge is in the remotest past, and the other end is fastened firmly to the throne of Eternal God, and as I look beyond that end of the bridge, and catch sight of the innumerable multitudes that have crossed it, as I see them clad in the robes immortal, as I behold their glittering crowns, and as I listen to the song that they raise to Him who made the bridge for them to cross, and Who has brought them safely through, I feel that the bridge is safe for you and me.

One of the first things that strikes us about Jesus Christ the legislator is that in all the legislation of His kingdom He gave utterance to great principles, and did not trouble Himself much about small rules. As you read His discourse called the Sermon on the Mount you find principle after principle stated without any attempt at elaboration of details. Doubtless, there is a nexus binding the whole together, a sequence of thought running through the discourse, but to most readers the fifth, sixth, and seventh of Matthew will read more like a series of aphorisms than one great sequent utterance. True, we may have but the abstract or synopsis of the sermon in the gospels. It is, however, perfectly clear from other examples that Christ cared only to enunciate principles, great and permanent, and did not concern Himself with matters of detail.

When you come away from the New Testament and turn to many Christian manuals, and to some of those formulated statements called creeds, or beliefs which have been constructed in various periods of the Church, you feel at once that you are in a different realm of thought, and that you are moving in a different world. You have left the free and bracing atmosphere of great principles; you are no longer in the realm of the universal, but in the narrow confines of a set of rules that have been formulated for good or for evil by the Church. Doubtless many of these statements may be inferred from the principles, but many of them do not follow, and are not warranted by the truth of Christ.

It is also clear that in regard to this matter the one thing

upon which Christ set His heart was to legislate for universal need, to speak to the universal heart; to deal not only with the state, into which man was going to enter when he had finished this life—oh no, not that alone, but with the actual pressing necessities of the present, and the burdens that weighed upon the life of mankind. It was first of all to speak to these needs, and in the next place to legislate or provide for the necessities that should arise in the unfolding of man's character, and in the working out of the great moral purpose of regeneration. It will make all the difference in the world to your conception of Christianity and to your estimation of its worth whether you conceive Jesus to have uttered these great universal truths, or whether you think of Him as dealing with a number of details that of necessity in the course of time must have waxed old and become obsolete. Forms change, principles are eternal. Given the principles, and you have the forces which will inspire to right feeling, right thinking, and right conduct. They will beget faith in God, they will shape the character, they will be a source of strength to fortify in the hours of trial, and a perpetual source of growth in Christ's likeness. Christ as legislator dealt with these, and left rules and detail to be settled according to the needs of life in every age.

Christ legislated for the whole human race. The astonishing fact is that there ever should have been One who could so rise above the conditions of thought in His day; who could look over all barriers; who could get away from all national associations; who could look down the ages and out upon the whole life of humanity and speak the one message that was needed by all. It used to be said that the ethics of the New Testament lacked the element of patriotism. If patriotism be the narrow, perverted spirit too often manifested; if patriotism be simply caring for the welfare of our own nation, regardless of the interests of the rest of humanity; if patriotism be a species of aggrandisement, no matter at what cost and bloodshed: then it is perfectly true that in Jesus Christ and the ethics He promulgated there is a lack of patriotism. Tell me now how it is that not only scores, but thousands of the most serious men both in and outside the organised Church, men of every stamp, of every civilised nation, to-day have come to the conclusion that they find in Jesus Christ the one sublime ideal for

thought, for action, for general attitude towards the life of the race? How is it that at the end of this nineteenth century we have come to this, that in regard to the doctrine of brotherhood there must be a wider view, more universal aims, more cogent principles to work with; and that it is only as we have these that we can accomplish the work of uplifting the life of humanity to a better and more satisfactory condition? It is only as you work for the uplifting of the whole that there will be the action and reaction that will make for the betterment of every part. It is only as you make the whole body healthy that you can expect the various members to be robust, and only as the whole body through all its parts rejoices in glowing health, that there can ever be established that *régime* of joy, peace, and progress, together with every virtue that has been the dream of the righteous through the ages. Jesus Christ legislated for the whole of humanity.

It is a curious thing in connection with the great religions, those various systems of thought that have arisen at different periods of the world's history among various peoples, that they all bear the stamp of their origin. The fact holds good of the Aryan religions. The sacred books of India have been translated and commented on by European scholars. From the Rigveda we learn the nature of Hinduism. The sacred books of Buddhism profess to represent the teachings of Gautama. The Avesta is supposed to contain the teachings of Zoroaster. But each of these systems is distinguished by its limitations determined by the thought and customs of the people among whom it arose. The same is true of the doctrines of Mohammed, which have had such a vast influence in past centuries upon the destiny of large portions of the human race. How is it then that in regard to the Christianity Christ announced there is none of these limitations? How is it that it meets the thought and the want of the whole race, that it belongs to no particular nation, to no particular time, that it is in accord with the best in all nations, in accord with the best in all time? It does not signify what changes take place in the evolution of humanity, its thought and history, the same divine facts hold good, and the legislation of Christ for the wants of the race is as fresh to-day as it was when He first proclaimed it. We find then these two things about the

legislation of Christ, it dealt with great principles, and in the second place it was a legislation, not for a nation, not for a section of the race, but for the whole of mankind. Carry the thought one step further. As it embraces all sections of the race so it speaks to the needs of the most highly educated, and addresses itself at the same time to the wants of the most ignorant. It meets the needs of those who are advanced in life, and speaks with pathos to the little child. The whole of the human race, in its vast assemblage of wants, finds that its needs have been anticipated, that its deepest wants have been provided for by Jesus Christ.

The immediate purport of this legislation of Christ was the *development of character and the adjustment of human relations*. This century will be distinguished in time to come for great developments in physical science. The whole world, intellectual and social, has been revolutionised during the last sixty or seventy years as the result of these discoveries, and their application to the various needs of life. It is not so long since we were taught what was the true physical history of this earth. Instead of having been in existence the brief period that had been supposed, it was found that long æons had come and gone, and myriads of races had perished during its evolution. In regard to natural history, whatever may be said of the doctrine of natural selection, there can be no doubt about the hold it has taken upon many of the foremost men in the thinking world, and the unification of thought it has produced in many complex subjects, for which no interpretation had been found. The laboratory has been made to yield up many a secret. Further, it has been a century of development and invention so far as all those machines go that are used in well-nigh every department of trade to-day. We gather all these things together, and find that we stand in a totally different world from that in which men lived a century ago. We find ourselves in a world where there is almost incalculable power to produce wealth, and where the power of man seems well-nigh unlimited in regard to these discoveries and their application to the common needs of life. Yes, we stand amid all this power of production, and at the same time amid the awful ravages of want and poverty that it fails to satisfy. Manifestly, if that be the case, something more

needs to be done ; some other power requires to be brought to bear on life in order to satisfy primal needs. Until that be done, distress, discord, and darkness will continue.

I have named these things because we glory in them, and because we can hardly take up a periodical or magazine of any account without finding some reference to them. Well, it is just about as far as many intelligent men care to go. Remind them that there is something else still needed, that there are other elements required for the development and perfection of character, and they turn a deaf ear. Yet the fact remains that with all these discoveries, all this increase in knowledge and this unlimited power of production ; through a faulty or inadequate distribution, through the greed and selfishness of men, we have a state of things that, to say the least, is deplorable. Do you not see that what is regarded as physical law may become a fetish, and your discoveries in science may be perverted into a species of idolatry ? When men come to think, if they do not say it, "These be thy gods, oh, Israel !" at that moment there begins a deterioration in all the highest divinest elements in human character, at that moment there starts a process of devolution in the life of the human race. You need something more than, and so, as the great Legislator spoke universal principles, and legislated for the whole of the human race, so, also, He spoke for the development of character and the adjustment of human relations.

These two facts demand attention. Jesus Christ spoke constantly of the "Kingdom of God" or "Kingdom of Heaven." The Kingdom of God was like so and so, and the Kingdom of Heaven was like something else. These phrases seem to have been constantly upon His lips when He was teaching. True, they were in use among the people to whom Christ ministered. It is also true that Christ gave them an utterly different meaning from any that they had borne before. What did He mean by them ? It does not signify whether you read this discourse or the others found in the Gospels, you will find that the Kingdom of God is a realm of ethical thought, duty, and aspiration. It is a state where man's filial relation to God is realised, and where his fraternal relation and obligation to his fellows may be clearly perceived. Summarised, it means righteousness, purity, justice,

mercy, compassion to men and faith in God. St. Paul thought of it as righteousness, peace, and joy in the Holy Ghost. It means, of course, much more, but these are among the main things implied, and these are the qualities Christ wished to incorporate in human character, so that it may be developed along right lines, and so that there may be a righteous adjustment of life's relations. If that summary be true respecting the Kingdom and its nature, then what is required is that these same principles should be brought into active operation in every-day life, applied to every realm of thought, and the whole of man's relations. Get the Kingdom of God in that sense, let men and women be animated by its spirit, and at once the prayer of the ages is answered—"Thy Kingdom come, Thy will be done on earth as it is in Heaven."

The best and wisest Government can do little in anticipation. It can only make a sort of compromise with the conditions about it. It is not simply what it wishes, its work is limited by the conditions of the people with whom it has to deal, their advanced state or their ignorance, their readiness to fall in with any law, and their willingness to submit to its obligations. A great deal of legislation consists, not in passing new laws, but in simply amending the legislation of the past, or abrogating it altogether. To such an extent has this obtained that some thinkers have questioned the validity or the wisdom of interfering at all with national life except to register the most commonplace matters. The *laissez-faire*—or let-alone—school believes that things pertaining to public life right themselves, and that often mischief instead of good results from interfering with them. Doubtless there is truth in that theory, especially in regard to sumptuary measures. On the other hand, there may be evils which afflict national life, whose issue is similar to those diseases that at times afflict the organism of the human body. To let these alone is to court national death. When nothing can be effected by nostrums, there often remains the alternative of a surgical operation.

Now, here is the remarkable thing about Christ: He did anticipate future centuries; He did anticipate the changes that would be made. He seems to have stood upon some lofty elevation of thought, and to have looked down not only upon His own age, but

upon all the ages that were to follow. He looked, He interpreted, He legislated for the future. Think of the dynasties that have arisen and passed away since the time of Christ, of the thrones and principalities that have become powerful, and that to-day are but a name on the page of history. Not a single mistake did Jesus make, not one of His principles has become obsolete, not a single precept that He enjoined can yet be dispensed with in regard to the formation of character. Christ stands before us with the dew of the morning upon His brow to herald in the future. His kingdom is an everlasting kingdom. He says to us, "Ye have heard that it was said to them of old time . . . but I say unto you." All old statements and principles that make for the development of life Christ takes up into Himself and invests with a further meaning. He throws new light upon that which has been given. "I say unto you." It is the word that He is speaking to the Church, it is the word that He is speaking to the nations, and His message comes with all the freshness, power, pathos, and beauty that were felt of old in the utterances of the Son of God. "He is the root and the offspring of David, the Bright and Morning Star." Christ, the Legislator, moving in the realm of universal thought, has in His hand forces that are eternal to develop and to shape human character, and to bind humanity to God.

CHARLES BRIGHT.

DEVOTIONAL MANUALS, &c. "LET US PRAY." A Handbook of Selected Collects and Forms of Prayer for the Use of Free Churches. Arranged by C. Silvester Horne, M.A., and T. Herbert Darlow, M.A. London: James Clarke & Co. 1s. 6d. The editors of this volume plead for the combination of liturgical and free prayer, and with the view of helping such as approve of forms of prayer, and commending them to those who do not, have collected from sources ancient and modern confessions, short litanies, thanksgivings, collects, &c., adding forms of service for Baptism and Communion. The baptismal form is remarkable for the absence of all Scripture commanding or directly sanctioning the baptism of infants. As to the beauty and appositeness of these forms, there can be no diversity of opinion. Messrs. Clarke also send us "AN OFFICE FOR THE ADMINISTRATION OF CHRISTIAN BAPTISM," and "A FORM FOR THE ADMISSION OF MEMBERS INTO THE FELLOWSHIP OF A CONGREGATIONAL CHURCH," by Rev. George S. Barrett, D.D., Norwich. THE NONCONFORMIST MINISTER'S ORDINAL is a Book of Service for Use at Baptismal, Communion, Marriage, and Burial Services (London: H. R. Allenson. 1s. 6d.), which may be of use to those who appreciate or need such helps.

THE CHURCH *VERSUS* RELIGION.

IT cannot but be a paradox—some will deem it a libel—to say that the Church is, in any sense, an enemy to religion. Yet there is, and ever has been, a conception of the Church, more or less realised in fact, essentially opposed to true religion, and seriously injurious to it. Nor does this anomaly disappear with growing intelligence and purer morals. Its harsher and more repulsive features have been suppressed, but in many respects the fundamental hostility of the Church to religion—to some of its finer shades and nobler impulses—is as great as ever. It will be naturally asked, at the outset, On what grounds can the Church be justly so described? It would obviously be so whenever it encouraged immorality by lax teaching or practice, drove men to unbelief by dogmatism, or persecuted them for their opinions. If, then, there be any truth in history, the Church of Rome, at any rate, must be adjudged deeply guilty of this hostility to religion.

But this hostility may exist apart from direct outrage on morality or conscience. The caged tiger is still a tiger though powerless for harm to those outside. So the hostility of the Church to religion, though less violent than formerly, may not be less real. For this hostility exists wherever religion is subordinated, as in the Church of England, and in all State Churches to ecclesiastical prestige. Every State Church is by its very constitution an enemy to the Christian religion, in so far as it aims, not at the growth of religion *per se*, but at the increase of its adherents and power as a visible organisation. Its spiritual aims and efforts are constantly dwarfed and impeded by this prevailing drift and tendency. Logically and practically, it does not signify to an Established Church what is the moral character of its adherents, though it is bound to deny, and often does deny, that those who stand aloof from it have any Christianity at all. For its aim, as a State Establishment, is not to advance the *Christian* Church, but only its own section of it.

Now, this constitutional attitude of State Churches is *against* religion. A National Church does not, like Free Churches, invite men to enter its communion as a branch of the Christian Church—pointing out its advantages in contrast with the defects of other

branches ; but, assuming that its communion is co-extensive with that Church (its only logical position), dares men to enter any other at their peril, and thus suborns religion, not merely to the interests of an organisation, but to the propagation of serious error, involving a positive hindrance to the spread and power of Christianity. When, instead of refusing, as Mrs. Browning beautifully says in one of her letters, "to lift one denomination over the head of another in speaking of Christ's Church," instead of, as she says, "reverencing the *Churches*," the Episcopalian or Romanist is bent on aggrandising his own organisation, of bringing men into *it* instead of into the *Christian Church*, of making them religious partisans, rather than religious men, the conscience of every thoughtful person revolts at the insult offered to the sacred cause of religion, and at the falsehood avowedly practised in Christ's name.

A glaring illustration of this preposterous attempt to claim religious aims and principles exclusively for the Established Church occurs in a paper on "The Conscience of the Nation," read by the Bishop of Southwell at the latest Church Congress. One cannot help feeling that Churchmen must have some latent consciousness of the deficiencies of their system, or why this desperate effort to maintain the spirituality of the Church? Why this endeavour to assert its supreme and exclusive claim to be a religious power, and to stigmatise Nonconformist bodies as, in comparison, unspiritual secular communities? In reading the following outrageous contrast between the two systems one is involuntarily reminded of the French proverb, "Qui s'excuse s'accuse":

"A National Church, established by recognised acceptance, organised with recognised officers and machinery, constituted with recognised laws and rights, and provided with recognised resources, is by these conditions free to be a wholly spiritual organ of life beyond the other systems. Congregationalism begins essentially in opposition, and this initial spirit of schism creates a set of unspiritual relations. It has made its doctrines into secular political antagonism. It impedes rather than helps moral causes. Teetotallers fifty years ago were mainly Dissenters, and schism threw back for a generation the general support and progress which the cause might have gained for a Church temperance society. Competition subjects schism to secularity at all points. . . . Preachers are displaced for their virtues if they will not prophesy smooth things and run chapels on popular lines. . . . The one system wholly free for spiritual offices and interests is the National Church."

This statement is on both sides absolutely and equally false; as untrue of the Establishment as of Congregationalism. It is a complete sophism, a gross example of fallacious reasoning from particulars to generals, from assumptions and prejudices to conclusions. The Bishop argues that a National Church is, by its conditions, "free to be a wholly spiritual organ of life beyond other systems." But there is one condition which he omits that entirely vitiates his argument—viz., that the "recognised officers" of this National Church are not absolutely perfect and infallible. In other words, the Bishop's theory is framed on a non-existent and impossible ideal; and, as a consequence, it follows that however "free" a National Church may be "to be a wholly spiritual organ of life beyond other systems," it never can be actually this, nor does the Bishop say it ever is. The truth is, that as all men are imperfect and are in an imperfect world, all this provision of "machinery, rights, resources," etc., has quite different results from those described by the Bishop; rendering the National Church, in fact—instead of a "wholly spiritual organ"—a recognised sphere like the Army and Navy (with which it is proverbially coupled) for secular preferment; one of the "happy hunting-grounds" for impecunious aristocratic scions and younger sons. It is a mere historical commonplace that National Churches have uniformly sacrificed the spiritual to the material; that the "secular arm" has invariably sapped the religious character of communities that trusted in it. One has only to give the Bishop of Southwell's eulogium of the National Church its real ecclesiastical purport to see that this is, in its measure, still true of the Church of England, and more or less of all National Churches. His words would then run: "A National Church, established by law, organised with State officials and machinery, constituted by Act of Parliament, and paid for out of the taxes, is, by these conditions, so far as they operate, incapacitated from being 'a wholly spiritual organ of life' like other religious systems."

But if the Bishop of Southwell's eulogy of his own Church is thus fallacious, what importance can be attached to his denunciation of Congregationalism? In truth, as many of the most eminent members of his own communion would readily admit, it is a vulgar and even ludicrous caricature. Nor, except as the

indication of a trend, as illustrating the false issues of false principles, would it be worth notice at all. Congregationalism—*i.e.*, in effect Nonconformity—the Bishop says, has its origin in schism; its doctrines are secular; it hinders morality; and the virtues of its preachers (how marvellous that they should have any virtues!) are their one barrier to success. Such are the grounds on which the Bishop pronounces Congregationalism to be inferior “for spiritual offices and interests” to the National Church. Forty years’ intimate experience of Nonconformity qualify us to contradict this verdict *in toto*. Our version of the Bishop’s erroneous description of Dissent, as of his similarly misleading appreciation of Episcopacy, conducts us to a totally opposite conclusion. The true statement of the case should read: “Congregationalism originated in the teaching of Christ and the Apostles; it is entirely free from the ‘spirit of schism’; its doctrines are essentially religious; its whole force lies in the direction of morality; its preachers’ virtues are their strongest recommendation; therefore it is ‘the one system wholly free for spiritual offices and interests.’”

This subordination of spirituality to organisation is seen throughout the entire machinery of State Churches, and wherever it exists it renders the church an enemy to religion. Among recent incidents nothing perhaps has more thoroughly exemplified it than the absolutely farcical ceremonies connected with the election of the present Archbishop of Canterbury. Not only was the election by the Dean and Chapter of Canterbury Cathedral, in response to the *Congé d’élire*, a piece of solemn mockery, prayer being offered for direction as to a foregone conclusion; but Dr. Temple’s subsequent “confirmation” at Bow Church was so suggestive of the theatre that it was satirically described by a cautious religious newspaper as “the leading Christmas pantomime,” a verdict which even the *Guardian* admitted to be not overdrawn. The ecclesiastical absurdity of inviting objectors to “come forward and be heard,” and then refusing—as in Mr. Brownjohn’s case—to hear them, is justly stigmatised by the *Guardian* as “a scandal.” “And that nothing,” continues that journal, “should be wanting to intensify this distasteful mockery, its scene was the House of God, and the Litany had just been recited, and presumably joined in by the judges, praying for deliverance from hypocrisy and for grace to

execute justice and maintain truth." It is added—and we trust the statement is true—that "the conscience of Churchmen is deeply stirred" over this matter. But surely it is not too much to say that a Church which thus brings religion into contempt is an enemy to it, and practically denies the faith it professes.

The Ritualists' attempt to obtain Papal recognition, the growing intolerance of High Churchmen towards Nonconformists, and the Education controversy, all show that a State Church is not concerned simply for spiritual objects, but primarily for her own prestige as an organisation. Were it otherwise, the Papal recognition of Anglican orders would have been a matter of supreme indifference to Churchmen, the Papal refusal would not have led to the Archbishops' cringing and sophistical letter to "His Holiness," nor to the spectacle of the Archbishop of York seeking alliance with the still more corrupt Greek Church. On the other hand, the Pope's refusal no less reveals the Church of Rome's subordination of spirituality to organisation, as compliance would have removed the chief inducement to the Anglican clergy to join that Church. Jesuit derision of Anglicans as "rank heretics," and as "going through a parody of the Sacrifice of the Altar," together with the recent curious proposal to proselytise Nonconformists, further show how completely Romanism disclaims and opposes religion outside her own communion.

The intolerance of High Churchmen towards Nonconformity has exhibited itself recently in a peculiarly audacious claim that they are the only true interpreters of Scripture, as witness the following reply to a correspondent who objected to prayers for the dead:—

"You cannot have two parallel lines except they be upon the same plane; it is therefore impossible for a Dissenter to see any doctrine as a Churchman does, *simply because the latter believes the Scriptures and the former does not.* My chief object in writing was to assure 'A New Testament Believer,' that Churchmen don't care a toss what Dissenters think of the Church and her doctrines. My reason for not wishing to discuss the subject with 'A New Testament Believer' or any Dissenter is to be found in our Lord's words (Matt. vii. 6): 'Give not that which is holy unto the dogs; neither cast ye your pearls before swine.' 'A New Testament Believer' appeals to Scripture, viz., Hebrews ix. 25-28, to prove that the Catholic Church includes all the sects. This is simply drawing a red herring across the scent. His appeal to Scripture is nothing new. All atheists support their arguments from the Bible, but even they are not quite original in so doing, for during

our Lord's temptation the devil was obliged to appeal to Scripture to support his arguments. The fact is no one but a Catholic really believes the whole truth as taught in the Scriptures. All Dissenters simply accept so much as will support their case, but, of course, as it was the Catholic Church who gave them the Bible, it is no wonder that they do not believe the whole of the truth as taught therein."

In a similar strain the West London curate, Father Black, talks of the Church—*i.e.*, the Establishment—as including the Bible, "for no one has the slightest ground for treating the Bible as the Word of God, except the ground that the Church said so—it is her Book." Even such a tolerant Churchman as Archdeacon Sinclair is so carried away by this ecclesiastical dissimulation as to urge generous behaviour on the young, not on the broad grounds of character and the reputation of the Christian Church, but in the sectarian interests of the Establishment. "The duty of all, as members of the National Church, should be, not to try to narrow their terms of communion, but by their own gentle, reasonable temper and consistent life and conduct, *to see how many they could each attract within her borders.*" The motive expressed in the italicised words shows how State Churchism can contract the finest nature from Christ's solicitude for His whole Church to petty concern for a single section of it.

The education controversy further affords the clearest proof of the tendency of State Churches to subordinate spirituality to organisation. Nothing could more completely dispose of the Bishop of Southwell's contention that the Church of England is a "wholly spiritual organ," than his letters to the *Times* on this question, in which he sought to identify "Christian teaching" with "Church teaching," and represented the simple teaching of Christ's words and acts as "a blank negation of Christian teaching." In this sectarian advocacy he was ably seconded by Canon Gregory, who declared that to teach religion without teaching the Church Catechism was like teaching arithmetic without the multiplication table. The entire policy of Churchmen throughout this controversy has been dictated, not by the interests of religion, or of the children to be taught, but solely by those of the Establishment. On the question of rate-aid, for instance, both the late and the present Archbishops of Canterbury signified their readiness even

to sacrifice their convictions "in the interest of the Church," and the Bishop of Norwich openly avowed, as his reason for keeping education as far as possible in the hands of Churchmen, that "nothing is of more importance to the Church." Does the writer of the article in the *Times* of April 22nd, on "The Position of Nonconformity," imagine that this persistent preference of sectarian interests to those of religion on the part of Churchmen—to say nothing of their rank sacerdotalism—is likely to make "any sort of religious co-operation" between them and Nonconformists possible, or to lead the latter to regard such "an alliance" as particularly "dignified," however "strong, well equipped, and in every way worthy" of it, "the nonconforming half of English Christianity" may be?

Free Churchism, as a system, holds a precisely opposite relation towards religion to that of a State Church—it is not its enemy but its friend. Such a system alone answers to the Bishop of Southwell's description of a State Church as "a wholly spiritual organ of life," because it alone truly subordinates organisation to spirituality, as shown by Evangelical Nonconformity, in its predominant spiritual aims, its real unity, and its actual embodiment of God's Kingdom. So long as men believe and practise Christianity as Christ taught it, it matters little to Free Churchmen what section of the Christian Church they belong to. While honestly advocating their own distinctive principles, they are not primarily concerned for the prestige or numerical superiority of their own particular communion, as if its prosperity were inseparably bound up with the interests of Christ's Church. Their main solicitude is for men's spiritual interests. If these are met, the rest is a secondary matter. Hence, as all Nonconformist movements show, there is far more genuine unity between the Free Churches, with their avowed external differences, than between the nominally united but really rival parties in the National Church. The democratic and anti-sacerdotal sentiments of Nonconformists—so essentially religious—largely contribute to this unity. It is only this concern for the people's interests, manifest when any great cause is at stake, which gives any colour to the Anglicans' taunt of "secular" and "political." But it is just this full Gospel which constitutes Free Churchism the actual embodiment

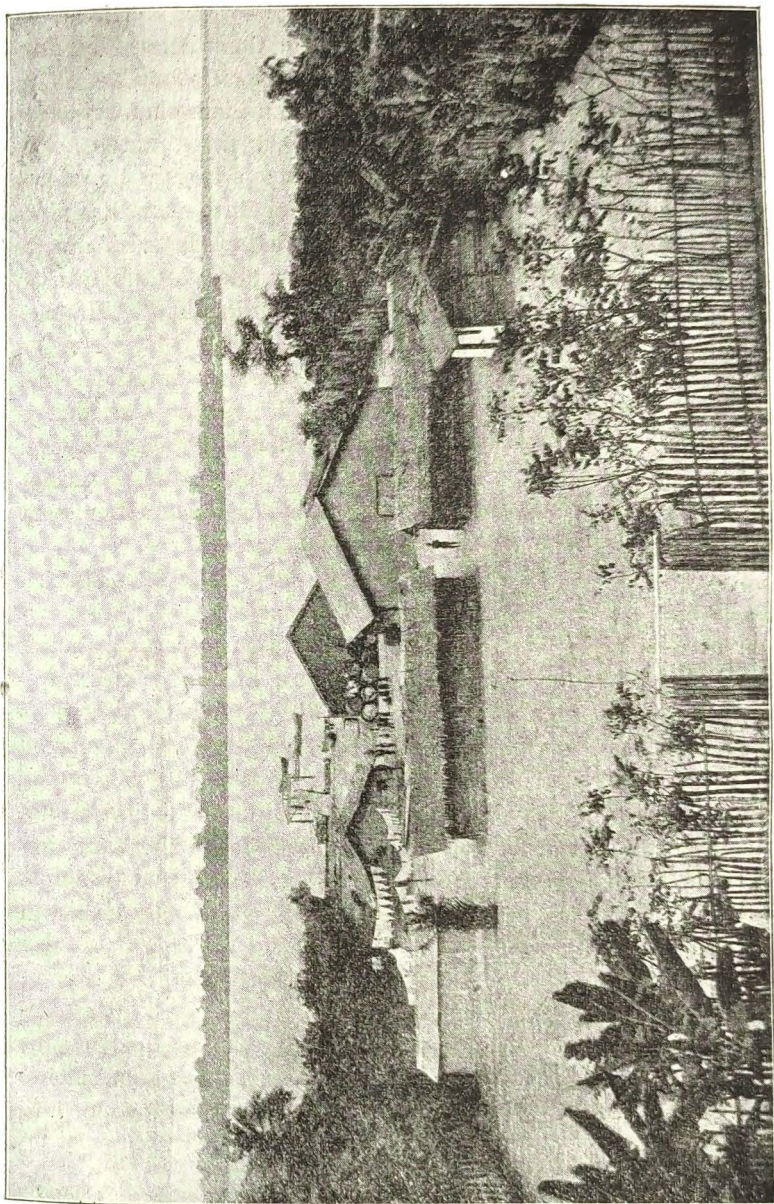
of God's Kingdom as no State Church can ever be. "It is certain," says Dr. Fairbairn, "that without elements which it (England) owes to the so-called Dissenting Churches, neither the English colonies, nor the English State, nor the English people would be what they are to-day." It is mainly through this emphatic Free Church embodiment of ethical principles—which the State Church habit of regarding religion ecclesiastically so seriously impairs—that the Christian Church is slowly merging into "the Kingdom of God," which, as Dr. Watson reminds us, Christ was always insisting on, while He "only mentioned the idea of the Church once with intention in a passage of immense difficulty." Happily for England and the world, the writer in the *Times* before referred to is able to assure us that "there seems no reason to suppose that Free Church Christianity is doomed." (!) But what is needed is that every Church organisation should be, as it might be, whatever its form or government, "a wholly spiritual organ," aiming not so much at material or sectarian successes, as at a common victory over sin and evil in the one great Master's cause.

CHARLES FORD.

MISS KINGSLEY AND WEST AFRICAN MISSIONS.*

IN a preliminary note on this brilliantly written volume we spoke of it as the most delightful and instructive book of the season, not excepting even Nansen's "Farthest North," and we see no reason to modify our opinion. Miss Kingsley has inherited no small share of her father's literary power—his power of graphic description and of pithy humour. She has not, indeed, attempted to arrange her ample and fascinating materials in a rigidly scientific manner, but has often written in "the happy-go-lucky style," and, as she playfully says, several of her literary friends declined to write a preface for her, because it was impossible for them satisfactorily to apologise for the liberties she has taken with Lindley Murray and the Queen's English. There are few Englishwomen, educated and refined and accustomed to

* TRAVELS IN WEST AFRICA: Congo Français, Corisco, and Cameroons. By Mary H. Kingsley. With Illustrations. (Two illustrations reproduced by permission.) London: Macmillan & Co. 21s. net.



CAMEROONS RIVER, FROM ABOVE AKKWA TOWN.

all the comforts of civilised life, who alone, and unattended by any white companion, would care to explore the territory of lawless cannibals, where men live by plunder. Miss Kingsley slept in their villages, mixed freely in their society, studied their traditions and customs, and returned, notwithstanding her exposure to malaria, her encounters with elephants, gorillas, hippos, and crocodiles, unharmed. The principal value of her work, apart from its vivid descriptions of scenery and its brilliant portraiture, lies in its scientific researches and its many happy finds. Through her industry in collecting specimens of fishes and beetles, and her investigation of various forms of "fetish," she has laid naturalists and students of folk-lore under obligation.

That Miss Kingsley's views on West African questions will meet with general acceptance she would herself be the last to expect. She is a close observer, untrammelled by ecclesiastical or theological prejudice, and states her opinions with uncompromising boldness. On such questions as missionaries and mission work in general, and slavery and polygamy, on the effects of civilisation, and on the traffic in rum and the demoralisation thereby of the natives, Miss Kingsley takes ground which to many will seem startling and mischievous. Statements of a similar character to hers have been made before, in forms more disingenuous, unguarded, and offensive; but they gain an adventitious attraction when they are presented by a writer so distinguished and honourable, who speaks only of what she has taken the trouble to consider, and who, however mistaken in her judgments, is, at any rate, charmingly frank and chivalrous. The following quotations will put our readers in possession of the principal opinions from which we dissent, and it is best to state them in Miss Kingsley's own words:—

"This is, of course, the missionary question—a question which I feel it is hopeless to attempt to speak of without being gravely misunderstood, and which I, therefore, would willingly shirk mentioning; but I am convinced that the future of Africa is not to be dissociated from the future of its natives by the importation of yellow races or Hindus; and the missionary question is not to be dissociated from the future of the African natives, and so the subject must be touched on; and I preface my remarks by stating, that I have a profound personal esteem for several missionaries—naturally, for it is impossible to know such men and women as Mr. and Mrs. Dennis Kemp, of

the Gold Coast, Mme. and M. Jacot, and Mme. and M. Forget, and M. Gacon, and Dr. Nassau, of Gaboon, and many others, without recognising at once the beauty of their natures and the nobility of their intentions. Indeed, taken as a whole, the missionaries must be regarded as superbly brave, noble-minded men, who go and risk their own lives, and often those of their wives and children, and definitely sacrifice their personal comfort and safety to do what, from their point of view, is their simple duty; but it is their methods of working that have produced, in West Africa, the results which all truly interested in West Africa must deplore; and one is bound to make an admission that goes against one's insular prejudice—that the Protestant English missionaries have had most to do with rendering the African useless. The bad effects that have arisen from their teaching have come primarily from the failure of the missionary to recognise the difference between the African and themselves, as being a difference not of degree but of kind. A really converted African is a very beautiful form of Christian; but those Africans who are the chief mainstay of missionary reports, and who afford such material for the scoffer thereat, have merely had the restraint of fear removed from their minds in the mission school without the greater restraint of love being put in its place."

The missionaries are not so simple-minded as Miss Kingsley imagines. She admits that they are supported in the idea to which she attributes their failure by several eminent ethnologists, and there are facts sufficient to justify their idea. In the Cameroons district Miss Kingsley might have found a Baptist Church whose members have displayed an intelligence, a purity of life, a courageous self-sacrifice, and an affectionate gratitude towards the memory of the English missionaries who first took to them the Gospel, which would do honour to the Christians of any nation. And this is but a specimen of what may be seen in hundreds of instances. There are, no doubt, injudicious people among the missionary public at home who are largely to blame "for their perpetual thirst for thrilling details of the amount of baptisms and experiences among the people they pay other people to risk their lives "to convert." But all are not such; and, speaking generally, our missionaries are too honourable, too sagacious, and too well aware of the keen unfriendly eyes which watch them, to venture on any departure from the truth. The statements made in the reports of all the societies have been confirmed over and over again by travellers, whose opportunities of testing them have been far greater than Miss Kingsley's, and we have ourselves conversed with civil servants

and traders whose testimony has been all that the most enthusiastic believer in missions could desire.

We are told that the two things to which the missionary ascribes his want of success are polygamy and the liquor traffic. Concerning the former, Miss Kingsley writes:—

“ I have got myself so entangled with facts, that I am compelled to think polygamy for the African is not an unmixed evil; and that at the present culture-level of the African it is not to be eradicated. This arises from two reasons, the first is that it is perfectly impossible for one African woman to do the work of the house, prepare the food, fetch water, cultivate the plantations, and look after the children attributive to one man. She might do it if she had the work in her of an English or Irish charwoman, but she has not; and a whole villageful of African women do not do the work in a week that one of these will do in a day. Then, too, the African lady is quite indifferent as to what extent her good man may flirt with other ladies, so long only as he does not go and give them more cloth and beads than he gives her; and the second reason for polygamy lies in the custom well known to ethnologists, and so widely diffused that one might say it was constant throughout all African tribes, only there are so many of them whose domestic relationships have not been carefully observed.”

No evil can be rooted up without difficulty and inconvenience. Domestic and social upheavals invariably attend drastic reforms, and it is indisputably necessary to proceed with caution, and with regard to the interests of all. It may be necessary under some circumstances to allow the continuance of what should never have been. But for the missionary to keep out of view what from a Christian standpoint ought to be, would be fatal to himself and those whom he seeks to convert. The inability of one African woman to do all the work of a house does not necessitate polygamy. Civilised service is possible, and as this barbarous custom is eradicated, there will, of course, be fewer children attributive to one man. Here, again, the actual experience of native mission churches refutes the position Miss Kingsley has so illogically taken. Miss Kingsley must have been peculiarly unfortunate in the converts she saw, if the following fairly describes them:—

“ Nothing strikes me so much, in studying the degeneration of these native tribes, as the direct effect that civilisation and reformation has in hastening it. The worst enemy to the African tribe is the one who comes to it and says: ‘ Now you must civilise and come to school, and leave off all those awful goings-on of yours, and settle down quietly.’ The tribe does so; the

African is teachable and tractable, and then the ladies and some of the young men are happy and content with the excitement of European clothes and frequent church services; but the older men, and some of the bolder young men, soon get bored with these things and the, to them, irksome restraints, and they go in for too much rum, or mope themselves to death,



THE MANGO AVENUE, FERNANDO PO.

or return to their native customs. The African treats his religion much as other men do; when he gets slightly educated, a little scientific, one might say, he removes from his religion all the disagreeable parts. He promptly eliminates its equivalent hell, represented in fetisbism by immediate and not

future retribution. Then goes his rigid Sabbath-keeping and food-restricting equivalent, and he has nothing left but the agreeable portions: dances, polygamy, and so on, and it's a very bad thing for him. I only state these things so as to urge upon people at home the importance of combining technical instruction in their mission teaching, which, by instilling into the African mind ideas of discipline, and providing him with manual occupation, will save him from these relapses, which are now the reproach of missionary effort, and the curse and degradation of the African."

No doubt there are many such degenerate characters. We are not free from them even in England. But in neither case are such men typical.

We fully agree with Miss Kingsley in her plea for the establishment of technical schools for the teaching of the mechanical arts. Many missionaries—as her pages witness—have done admirable service in this direction. Technical schools are now being started by "the Church of England in Sierra Leone, the Wesleyans on the Gold Coast, and the Presbyterians in Calabar." But we are told:—

"In some of these technical schools the sort of instruction given is, to my way of thinking, ill-advised; arts of no immediate and great use in the present culture-condition of West Africa—such as printing, book-binding, and tailoring—being taught. But this is not the case under the Wesleyans, who also teach smiths' work, brick-laying, waggon-building, &c. Alas! none of the missions save the Roman Catholic teach the thing that it is most important the natives should learn, in the face of the conditions that European government of the Coast has induced, namely, improved methods of agriculture, and plantation work."

Perhaps the best answer we can give to this paragraph will be to place beside it part of a letter written nearly thirty years ago by our own revered and lamented Alfred Saker, the apostle of the Cameroons:—

"I cannot describe to you the condition in which I found this whole people. A book they had not seen; the commonest implements of husbandry and tools of all kinds were unknown; civilisation, with all its appliances, was entirely absent. The hut for dwelling and its separate shed for working were in some respects objects beautiful to sight, and in their formation showed taste and ingenuity. Crockery, too, had just been introduced by traders, and bartered for oil. But these formed only objects for inspection and admiration to those who could not obtain them; they were the coveted possession of the chiefs.

"I brought with me tools to make my own dwelling. These attracted immediate attention, and soon several youths learned to use the saw, the

plane, and the adze. The want of tools was felt by numbers, and I gave away much to meet that want. Implements of husbandry, the spade and the hoe, were introduced. Then I taught them to cut the large timber trees, and supplied the cross-cut and the pitsaw, and aided them in sawing, till they could do it alone. I taught them better modes of culture, and planted ground as an example. I introduced seeds from other parts of the coast at a considerable charge, until the country was stocked with the sweet potato. And I had the pleasure of seeing a gradual extension of cultivation, and much less suffering from want. At our first settlement here, the total produce from the land did not exceed three months' consumption for the year, and there followed months of semi-starvation, and a running to distant places to purchase food at great expense. In the course of years we so improved, that in some things there is now a redundance.

“In teaching these men various handicrafts and husbandry, many wants were created, and, except from me, there was no means of meeting those wants. Hence I had to lend them tools and nails, hinges, screws, locks, &c., &c., and this lending was, for a long time, no better than giving. In the course of time, and when the people were able to do it, I demanded a payment in produce, and accepted such a price as each was able to render.”

To other aspects of this question we shall return next month.

THE DIAMOND JUBILEE CELEBRATIONS.

THE processions and illuminations connected with this unique and memorable event have passed off, so far as we can gather from the reports to hand, both in London and the provinces, with complete and gratifying success. The day was fine, the sun shone brightly and added brilliance to a scene which must, under any conditions, have been one of remarkable splendour. The Queen's reign is at once the longest, wisest, and most beneficent of any English monarch's. Never has sovereign been so revered and loved by her subjects; never have subjects had a nobler example set them in all relations of life. The purity of the Queen's character, the simplicity of her domestic virtues, her unfeigned piety, her chastened submission to the Divine will under sorrows which might have overwhelmed her, her unwearied attention to State affairs even amid her sorrows, her unflinching loyalty to the Constitution, all form part of the “thousand claims to reverence” which close in her as mother, wife, and Queen. The Thanksgiving Service at St. Paul's, though conducted by dignitaries of the English Church, was, through the wise and sympathetic intervention of the

Prince of Wales, attended by thirty representative Nonconformists. Those who occupied this honourable position as Baptists were the Rev. Joseph Angus, D.D.; the Rev. E. G. Gange, President; the Rev. Samuel Vincent, Vice-President of the Baptist Union; and the Rev. S. H. Booth, D.D., Secretary; and the Rev. John Brown Myers, Association Secretary of the Baptist Missionary Society. On Sunday, June 20th, sermons relating to Her Majesty's long and honourable reign were preached in the vast majority of the churches and chapels of all denominations throughout the kingdom—in our own among the rest. In many cases the Bishop of Wakefield's "Thanksgiving Hymn," written for the occasion, was sung to the tune specially composed for it by Sir Arthur Sullivan, and though the hymn is by no means faultless, it is struck in the right key and stirs the heart to enthusiasm, leading us on to the "larger love and purer will," without which we can attain no "nobler heights of living," while it fittingly ends with the prayer that we may know Christ and "magnify His glory."

Jubilee hymns and verses have teemed forth in numbers of which we can keep no count. One of the best we have seen is by a minister of our own, the Rev. F. E. French, of Lee, at whose chapel it was sung to the tune *Melita*. It is entitled "For Fatherland and Queen":—

Great King of Kings, whose throne always
 In matchless might of Empire stands,
 To whom unite in songs of praise
 The western and the morning lands;
 Hear Thou from Heaven, Thy home serene,
 Our prayer for Fatherland and Queen.

We praise Thee for the glorious length
 Of gentle, good-compelling sway,
 By wise example lending strength
 For progress to a nobler day;
 This gift we own is all Divine,
 Its joy is ours, its splendour Thine.

We thank Thee too for saintly sires,
 Who fought the fight that makes us free;
 Who trod by light of martyr-fires,
 Their shadowed path, through death to Thee;
 Now to our fathers' God we sing
 Save Thou their children, mighty King.

Oh, teach us, lest we squander soon
The garnered grain of golden years ;
Or sow in plenty's brilliant noon
But tares to reap at eve in tears ;
Here in Thy house we stand and sing
Save Thou our land, Eternal King.
With contrite heart and prayer devout,
We plead the common guilt we share ;
Cast Thou our legion devils out,
By that thrice holy name we bear,
Till all our nation rise to Thee
One man in Christ, redeemed and free.

The note struck in the last stanza is true and timely, and should not be forgotten, even in a time of jubilation and thanksgiving. We catch the same note in a hymn written by the Rev. W. E. Jackson, vicar of Monk's Kirby, which concludes thus :—

Accept, O Lord, our heartfelt praise
For sixty years of blessing,
Which Church and nation join to raise ;
And hear us still confessing
A nation's faults of ease and pride,
On pleasures idly sleeping ;
With children hungering by our side,
And widows lonely weeping.
O Lord of Lords, and King of Kings,
Accept the praise a nation brings.
And oh ! be this our living song,
In fuller chorus swelling,
From hearts on fire to right the wrong
And build on earth Thy dwelling :
" Lord, Thou hast made our England great ;
In deeds of love we bless Thee ;
Till the whole earth upon Thee wait,
And every heart confess Thee."
O Lord of Lords, and King of Kings,
Accept the praise a nation brings.

The following hymn, by Mrs. Glover, of Blaby, whose contributions have often enriched our pages, has been graciously accepted by Her Majesty, and acknowledged through her Private Secretary :—

Honour Victoria's name!
 Monarch of mighty fame!
 God bless our Queen!
 On this her day of days,
 To heaven our thanks we raise,
 That still the sceptre sways
 Of Britain's Queen.

People from many lands
 Gather in festal bands,
 A vast array.
 From distant climes they come;
 From many a far-off home;
 Braving the wide sea's foam
 For this glad day.

Together we rejoice,
 And with united voice
 Our love proclaim,
 For her, who now has been
 Sixty long years a Queen,
 And still in age serene,
 Rises in fame.

Till, like a brilliant star,
 Whose beams are seen afar,
 Shines England's Queen.
 Her birthright holds the throne,
 Her wisdom brings renown,
 Her goodness is the crown,
 That crowns our Queen!

Myriads of people pray,
 "God bless the Queen this day,
 God keep the Queen,
 Till ends her life's long lease,
 And earthly honours cease,
 Then to the Eternal Peace
 God take the Queen!"

That the throne will be strengthened by these unique demonstrations of loyalty we need not say. Her Majesty has retained throughout these sixty years the confidence and affection she so early acquired, and has merited it more and more as the years have gone by. The message she issued on the morning of the procession created new enthusiasm by its very simplicity: "From my heart I thank my beloved people. May God bless them!"

From a national standpoint nothing could be more gratifying than this enthusiastic and unanimous loyalty. The heart of the nation is one. It is not surprising to hear that other nations have been profoundly impressed by it. There has also been an unparalleled display of our military glory and our naval strength. Such an array of battleships has never been previously witnessed. With the power of England, we are confidently asked, who can contend? Ah! it is a false and dangerous note to strike, and we ought to beware of it. The nation's trust should be placed on God. The nation's strength is in its righteousness, and if we rely on an arm of flesh we shall assuredly fail.

SUNDAY MORNING WITH THE CHILDREN.

VII.—GENTLE DRAWINGS.

“I, if I be lifted up from the earth, will draw all *men* unto me.”—JOHN xii. 32.

THIS does not look like a children's text at first sight. It is not often taken as a children's text, but it belongs to children as truly as to grown-up people. The word “men” is in italics, and if you left it out the text would read “I, if I be lifted up, will draw *all* unto me”; men, women and children are all included, and we shall read it quite correctly if we read it like that, for that certainly is its meaning.

You know when Jesus said it, it was in the last days of His life on earth, and when some Greeks who had come up to worship in the beautiful temple at Jerusalem asked to see Him.

I. The first thing to be said about it is that it is the *desire* of Jesus, to draw all to Himself, you and me, all our friends and companions, and all the children in the world—the happy children and the miserable children; the children in bright and beautiful homes, and the children whose homes are wretched, and who are unhappy and unloved; the children who are strong and well, and the children who are crippled and weak and full of pain.

What does this desire of Jesus mean? What is it to be drawn to Jesus? Well, first of all it means what it meant for Peter and John, for Matthew, and Nathanael, and Paul—to make us His disciples, to teach us about God and Himself, to teach us how we ought to live and act every day, to put His spirit in us, to make us His personal friends, to help us to do right, and keep His commandments.

Then, secondly, it means what it meant to that poor leper in Galilee, and to the child who was possessed with an evil spirit, to the sorrowful sisters at Bethany, who had lost their brother, and the woman in the house of Simon, who was full of trouble because she had done wrong, and to many others who were sad and miserable and who wanted comfort.

Do you know what it is to long to do some good, to make someone happier and better ?

If you see a child crying in the street on a cold winter's day, or sobbing because it has lost its way, or if you hear about children who are ill-treated, who are beaten and half-starved, or who are led away by wicked persons into wrong-doing, or if you read about children who worship idols and who have never heard the name of Jesus, do you not long to do something to help them, to teach them to know better, to comfort them, to save them from their misery ?

It is said of Robert Raikes, the founder of Sunday Schools in England, that he stood and wept in the streets of Gloucester, when he saw quite little children untaught, ragged, made to work long hours in the pin factories every day, and heard their bad language. He wept because he saw how needy they were, and because he desired so much to help them and make them better.

A woman came begging to a house a little while ago ; she carried one child in her arms, and another barefooted and bareheaded was clinging to her dress. She said that her husband had been sent to prison a few days before, and she had no food for her children, and when enquiries were made it was found that the woman herself was untruthful and idle. Then the lady of the house said, "O, how I wish I could take those children away from such a miserable home as that and have them properly cared for and taught ; how can they grow up good and true in such a home ?"

Well, all that desire which you feel when you see or hear about unhappy children, and which good Robert Raikes felt until it made him cry, and which that lady felt, is a little like the desire of Jesus, Who looked on all the unhappiness of the world and longed, as He still longs, to bless all unhappy people—to save all people from selfishness and misery and sin—to make them good and happy, to make them like Himself, to make them His friends.

It is one of the most comforting things in the world to know that this is the constant desire of Jesus ; because we sometimes feel that it is very hard work to be good, to be gentle and unselfish, and pure and true and loving, and sometimes we feel that it is useless to try. Well, it helps us wonderfully to know that Jesus cares, that there is not *our* desire to be and do good only, but His desire for us ; that He thinks about us every day, and longs to help us and make us like Himself.

II. The second thing to be thought about is that Jesus is *able* to draw us to Himself. It does not matter what sort of temper we have nor how many times we have failed, nor what our temptations and our sins are. Suppose you had a magnet in your hand, and there was a heap of dust on the table in front of you with some pieces of steel in it, you know what would happen if you plunged the magnet into the dust, it would bring out every bit of steel that it touched. So Jesus is able to draw us out of the dust of our faults, out of our wrong habits and wrong desires, and wrong tempers.

Just as there is that in the magnet which attracts the steel, there is that in Jesus Christ which can attract us and hold us.

III. But some of you will say that it is not a thoroughly good illustration. Jesus Christ is much more than a magnet, and we are much more than pieces of steel, and that is quite true. So the third thing to be said is that *we are able to resist the drawings of Jesus*. That is the most serious thing of all.

The influence of our Lord—which passed over the life of Peter and James and the rest of the disciples, and drew them to Himself—passed over thousands of people who were not drawn to Him. They shut their hearts against Him, they loved sin and self much better than Him, and Jesus had to say very sorrowfully, “Ye will not come unto Me.”

Suppose you said to that child of whom we have been thinking, crying in the street on a cold winter's day, “If you will come to my home there is a warm fire there, and my father will give you food and clothes, and we will help you”—and the child should say, “I do not believe you, and I will not go with you; I believe you want to hurt me, and I don't want your home nor your help.” Well, people have always behaved like that to Jesus Christ, they have refused to be drawn away from their miseries and their sins by Him, and they refuse still; they don't believe that He can make them happy.

It is a very wonderful thing that you can resist the gentle drawings of Christ—you do that when you resist a good desire, a noble purpose, a generous and unselfish impulse—when you decline to do what you feel you ought to do, when any way of right and duty is put before you, and you refuse to walk in it.

Dear children, if Jesus is to draw us we must open our minds and hearts freely to all the good influences which He sends to us to all good desires and earnest purposes—we must open them by prayer and effort, and if we do that He will draw us to Himself, will make us His disciples, His friends. May that take place with all of us!

CHARLES BROWN.

IN their “Bible Class Primers” Messrs. T. and T. Clark (38, George Street, Edinburgh) include a booklet of specially great value, **THE EXILE AND THE RESTORATION**. By Rev. A. B. Davidson, D.D., LL.D. Packed with thought, concise and lucid.—**THE GREATEST NEED OF THE AGE**. By B. A. Watchman. (London: Thomas Williams, 231, Pentonville-road, King's Cross, N.) According to the author's idea the greatest need of the age consists of the following four things:—A truer conception of the meaning of evangelical salvation; a more definite grip of what is implied in the term holiness; a clearer view of the Church's standing and responsibility; and a firmer faith in the reality and power of believing prayer. These points are argued with great power, though there are positions in the pamphlet with which we cannot agree.—**VICTORIA THE GREAT AND GOOD: An Essay on the Diamond Jubilee**. By L. A. Law. (Elliot Stock.) A review of social and religious progress during the past sixty years, and a tribute to the character of the Queen.

NOTES AND COMMENTS.

A CHURCH WRITER ON THE BAPTISTS.—We note as a welcome sign of the times the articles which are appearing in *The Illustrated Church News* on “The Origin and History of English Dissent.” At present English Churchmen know so little of “other Christian bodies,” as they condescendingly call all non-Episcopal Churches, that these efforts to understand our position and principles mark a great advance. The writer of the articles in question has evidently endeavoured to place himself as far as possible in our position, though in several important points he fails to understand it. Baptists are neither Novatians, Montanists, nor Donatists. With much that these “sects” taught we are in undoubted agreement, but by no means with all. We appeal to the Bible and the Bible only as our authority, and allow neither Fathers, Councils, Creeds, nor Articles to take the place of its clear teachings. We certainly do not believe in what is here called “the Catholic idea of the Church,” though it is not really Catholic, but deplorably sectional. We do emphatically believe that “holiness comes by personal repentance and faith, quite apart from the Episcopate or the Sacraments—solely by the Word.” A succession of ordained ministers, in the Episcopal sense, is an innovation on New Testament teaching. It is false to say that Baptists do not believe in a Church, or even in Churches. They do. Only they believe that Churches “consist of individuals who are converted, sanctified, and saved.” No others have any right to be in a Church; and if they are in it, must be out of harmony with its spirit and aims, precisely as a Liberal would be out of place in a Conservative Association, or an Irish Home Ruler in a Unionist Club. The writer honours the motives which have actuated “these Puritans of the Puritans,” as he calls us, attributing them to a passionate desire “for the purity of the Church, its spiritual freedom, and its separation from the world.”

THE ENGLISH CHURCH UNION AND NONCONFORMISTS.—It is a comparatively new thing for Nonconformists to receive serious notice in the august assemblies of the Church, save by way of censure. Possibly the rebuff administered to the Anglican suppliants by the Pope will in time produce good effects. At any rate, Viscount Halifax, as President of the E.C.U., recorded it as a matter for thankfulness that the desire for peace is not confined to any one party within the Church of England, but is shared to a very great degree by the Nonconformist bodies themselves. In this connection it was, he said, impossible to forget the very touching speech made by Dr. Berry. Nay, his lordship, according to the report in the *Guardian*, went so far as to cry *peccavi*: “In commenting on the attitude of the English Roman Catholic authorities towards the Church of England, have we not some reasons to ask whether traces of a similar spirit may not be found among ourselves? In regard to the Nonconformist bodies outside the Anglican Communion, have we always shown enough desire to

recognise their best side, to do justice to their work and to all they could plead on their behalf?" This is precisely what in these pages we have repeatedly urged upon the attention of English Churchmen, showing them how their attitude towards Dissenters stultified their claims as against Rome. We shall, for ourselves, welcome any honest and *bona fide* approach of men who have hitherto separated themselves from us. Like Lord Halifax, we stand by the necessity of insisting on the duty of complying with all that we believe to have been enjoined by our Lord. There can be no surrender of conscientious and prayerfully formed convictions. But our difficulty begins precisely there. We can neither allow ourselves to add to nor to take from Christ's requirements, and the party with which Lord Halifax is identified insists on much that has no sanction in the New Testament and is subversive of its doctrines. For instance, two pages after the President's address in the *Guardian* comes a paper by Prebendary Montague Villiers, glorying in the changes wrought by the Tractarian movement. There are "at least 1,632 churches which use the proper vestments, 3,568 use altar lights, and in 307 incense is offered." He boasts that the prejudice against Confession is passing away, and that it is now widely practised. Fridays, vigils, ember days are observed, reservation for the sick is insisted on, the Sacrament of Unction is advocated, as are prayers for the dead! Is all this compliance with the will of our Lord? Is it the Protestant and Evangelical faith, or is it Romanism? Free Churchmen, at any rate, can have none of it.

THE ST. COLUMBA COMMEMORATION AT IONA.—As was stated in our last issue, the Church of Scotland determined in its 1896 assembly to observe the thirteenth centenary of Columba's death in the island which his name has made illustrious on Wednesday, June 9th, this year. On that day or the day before a large number of ministers and members of that Church found their way from Oban to Iona on board Mr. McBrayne's well-known steamer *Grenadier*. Upwards of 300, one estimate says 400, were present. The ruined cathedral had, by the consent of the Duke of Argyll, been temporarily fitted up for the services, the choir being roofed in, the windows paned, and the choir and aisle seated. The arrangements for the services—which were conducted both in Gaelic and English, had been entrusted to a committee of the Church Service Society (which must not be confounded with the Scottish Church Society). At the principal English service—for which a needlessly elaborate order had been drawn up, including forms of prayer, the chief function was discharged by Dr. Macgregor, of St. Cuthbert's, Edinburgh, who gave an admirable summary of Columba's life and work, and deduced therefrom many lessons applicable to the present day. At the Communion Service which followed, the minister of the parish, the Rev. A. Macmillan, presided. The Nicene Creed was repeated by, at any rate, a considerable part of the congregation, and in other respects the order of the Church Service Society—not altogether we imagine with the approval of local feeling—was followed.

We should certainly have preferred a simpler form, but it is absurd for Scotch Episcopalians to say that there was anything in the service which looked "in a Catholic direction." We agree with a remark of one of their correspondents to a contrary purport, that there was nothing to suggest that the Catholic Eucharist (in their sense of the word) was about to be celebrated. We think the authorities of the Church of Scotland were wise in arranging for this commemoration, as in various ways our age needs more of the evangelising spirit, and persistent self-sacrificing zeal of the man who did so much to win our heathen forefathers to Christ. We do not know whether or how far the authorities of the Free and United Presbyterian Churches were asked to join in the celebration, but our own feeling was that the service would have had greater completeness, and have done more to resist the growing claims of the Scottish sacerdotalists, if all the Evangelical Churches of the North had united in it, and this feeling was, as we know, shared by some of the ministers of the Established Church.

THE COWLEY FATHERS AT IONA.—Several years ago there was built, under the auspices and at the expense of Dr. Chinnery Haldane, on the shore near the front of the cathedral a "Bishop's House." This invasion of the island for sectarian and sacerdotal purposes was keenly resented at the time, and a controversy was carried on in the newspapers, in the course of which Dr. Haldane disclaimed all intention of proselytising. The chapel in the house has been used from time to time for Anglican services, and at length the house itself has been handed over to the Cowley Fathers. The correspondent of the *Church Times*, who is, we believe, one of the said Fathers, tells us that "it weighed sadly on the mind of the Bishop that the Church which he so worthily represents had no foothold on the sacred isle, no, not a building of the humblest description in which she had the right to celebrate the holy mysteries or any of the offices of religion." Hence this building; though why the Bishop should feel the matter weighing so heavily on his mind when there is not a single Episcopalian on the island, and when, in a population all told of about 250, there are two churches, each with its own minister, we cannot imagine. "The Bishop admits," says this correspondent, "that when he built the house he had no definite plan at all as to its ultimate destination," an admission which certainly contradicts local impression. On the day in question there were present five of the Cowley community and some six or seven "priests" in addition to the Bishop himself, and the house was, on St. Columba's day, "formally" handed over to the most intensely sacerdotal and Romanising community outside the Romish Church. The character of the services may be inferred from the following account: "After the chanting of the 'Veni, Creator,' before the altar, the cross-bearer and thurifer, with smoking censer, led the way; the Bishop of Argyll with his chaplains came next, followed by Bishop Hornby and the rest. The procession passed through the house, the Bishop sprinkling the rooms and corridors with holy water, the assistants meanwhile reciting

appropriate psalms and antiphons; at suitable points during the perambulation benedictory collects were said by the Bishop. Both the Bishops were in mitre and cope; the Father Superior also wore a cope. . . . Wednesday, 9th, St. Columba's day, being also an Ember day, was observed by the Fathers as a day of strictest fasting, retreat, and silence; after lauds and praise five celebrations of the Eucharist followed each other in succession, the first mass being said by the Bishop. The offices, meditations, addresses, &c., usual during a time of retreat took their customary course at intervals during the day, and the retreat was continued until after terce on Thursday." It is deeply to be regretted that such an element of discord should have been introduced into a place which has hitherto been free from it. The lean, ascetic figures of the Fathers with their cloaks and tassels, to say nothing of their genuflexions and perambulations, are in no way harmonious with the Evangelical sentiment of Scotland, and the prospect of their missions and crusades is by no means welcome.

THE ROMAN CATHOLICS AND ST. COLUMBA.—The pilgrimage made to Iona on June 15 by the Roman Catholics was larger and more imposing than the commemoration of the previous week. Some 500 or 600 were present. At the landing-place they formed themselves in processional order, each company being headed by a priest in cassock, surplice, and biretta, who led them reciting the Rosary. The service in the cathedral was much more elaborate than that held by "our brethren in race though separated in creed." Archbishop Macdonald, of Edinburgh, claimed Columba as "their" saint, and enlarged on the gratitude due to him on the ground of his commanding personality, the grandeur of his apostolate, and the work which the apostolate has done for the Christianising of the people. But he could not honestly recognise the claim of "our separated brethren" to an inheritance in Columba. Now it is, as was stated in our article last month, sufficiently evident that Columba's doctrines and practices were in some respects Romish rather than Scriptural, and it would be absurd for Protestants of any Church to call him Master. But it is equally evident that he acknowledged no subjection to Rome, but was thoroughly independent of it both as a teacher and an evangelist. The truth of the matter has been admirably stated by Bishop Lightfoot, who has rightly remarked that Rome neither initiated nor controlled these Celtic missions. "It is probable, indeed, that if asked they would have granted a certain presidency to the great patriarch of the West, the bishop of the world's metropolis, though of this there is no evidence; but it is quite plain, on the other hand, that in their eyes he had no constitutional right to command them. Roman direction is treated as absolutely valueless by them; Roman wishes are disregarded. Sooner than abandon the traditions and customs of Iona for those of Rome, they retire altogether from the field, leaving the rich fruits of their labours to others at the very moment when the harvest is full ripe. The Abbot of Iona—the successor of Columba—is their acknowledged ruler, the ruler

even of bishops, though only a simple presbyter, their superior in ecclesiastical office, though their inferior in spiritual functions. From him they receive their commission, though not their consecration; and to him they render their account. The Bishop of Rome is in no sense their master."

THE SCOTTISH ASSEMBLIES.—The meetings of these august bodies in Edinburgh were of deep and, in some respects, of special interest, but the limits of our space allow only of a cursory reference to their proceedings. In the Established Church Assembly much time was absorbed by the Kilmun Heresy Case, and the Rev. A. Robinson, author of the book entitled "The Saviour in the Newer Light," was ordered to be deposed by his presbytery of Dunoon. This action has called forth many angry protests, and the Assembly has been censured for its tyranny, and its blindness to the said "newer light." For ourselves we do not see how, in a Church which exacts subscription to the Westminster Confession of Faith, Mr. Robinson could consistently remain. His book surrenders the most characteristic teachings of the New Testament. At a meeting of the new "National Church Society" sentiments were expressed which show that men who still profess allegiance to Christ have gone farther in their rejection of the supernatural than a few years ago would have been deemed possible. The Committee appointed by the three Presbyterian Churches in relation to the Joint Hymnal are in a happier position than they were last year, and have made substantial progress. Dr. John Macleod has happily expressed regret for some of the hard and bitter things he said last year about other Churches. *The Free Church and the United Presbyterians* have agreed to reopen negotiations with a view to union. The opposition to the proposal in the Free Church Assembly was surprisingly small, and the difficulties to be overcome, whether legal or ecclesiastical, will doubtless yield to time and patience. The Free Church has again endorsed all but unanimously *the principle of Disestablishment*. We trust that the time is not far off when the three great Churches of Scotland will unite on a basis which, without sacrifice of principle, they can all accept. Sooner or later disestablishment must come, but it has been adequately proved that in Scotland voluntarism is undoubtedly able to meet existing religious needs. Such a union would be the best counteractive to the insolent sacerdotalism of the Scottish Episcopalians, and to the proselytising spirit it is displaying in every direction.

BAPTISMAL REGENERATION IN THE CHURCH OF SCOTLAND: An open letter to Dr. John Macleod, of Govan. By Dr. Theophilus. 6d. This is a smart and really clever reply to the sacerdotal pretensions of the Scottish Church Society, and effectually overthrows the contentions advanced by that Society as to Sacerdotal Religion. We are so far in agreement with it that we wish Dr. Theophilus could go the whole length of his argument and take the position in regard to baptism which has often been advocated in these pages as the most effectual antidote to this mischievous sacramentarianism. The publishers are Messrs. Oliphant & Anderson.

REVIEWS.

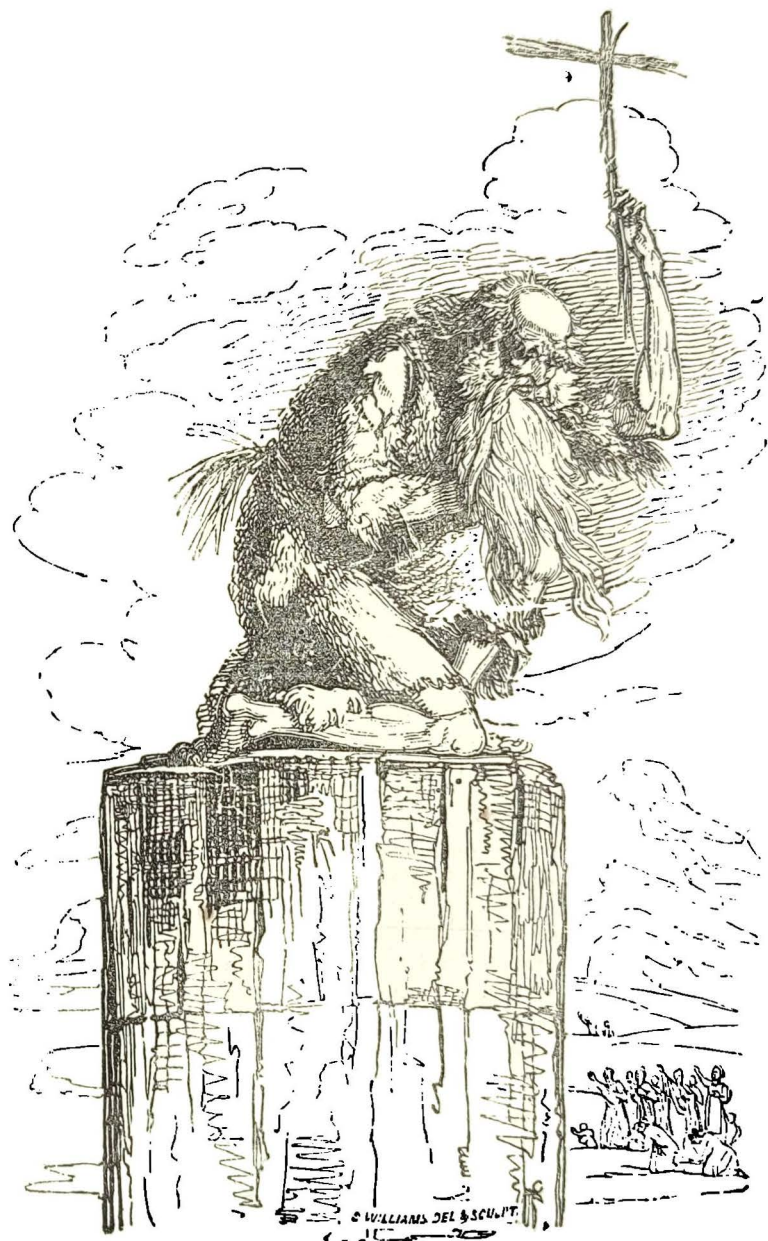
THE ANCIENT FAITH IN MODERN LIGHT. A Series of Essays by T. Vincent Tymms, Edward Medley, Alfred Cave, Samuel G. Green, R. Vaughan Pryce, Samuel Newth, Joseph Parker, William Brock, J. Guinness Rogers, and the late H. R. Reynolds. T. & T. Clark. 10s. 6d.

THIS volume deserves a much fuller and more detailed notice than we can now give to it. It is one of a class which has rendered good service to Non-conformity, and of which "Religious Republics," "Ecclesia" (1st and 2nd Series), and "Faith and Culture," are the best specimens. It is written by the members of a society of ministers who are accustomed to meet together for free and brotherly conference, and is, we presume, the outcome of that conference. From various indications we gather that the editorship was entrusted to Dr. Vincent Tymms, who contributes the opening essay on "Christian Theism." The volume as a whole accurately answers to its title. The faith for which it pleads is in all essential features the ancient faith, "the faith once for all delivered unto the saints." The light in which it regards that faith is modern, the light of scientific research, Biblical criticism, and sociological advance. Speaking generally, the volume hits the happy mean between a blind and rigid adherence to traditional beliefs and a too ready acceptance of recent and unproved theories. The man who can see nothing good save in that which is novel and startling, and whose idea of fidelity to truth is the rejection of all that has been held sacred in other ages, will doubtless be disappointed in the volume, and complain of it as in many ways not up to date. For ourselves, we have no sympathy with that form of allegiance to the Bible which consists in throwing one half of it overboard and in interpreting the other half in a sense of which no unprejudiced mind could possibly have thought. Both Dr. Tymms and Professor Edward Medley are in sympathy with Biblical criticism so far as it is reverent and reasonable, and not led away by arbitrariness and caprice. Mr. Medley, *e.g.*, who writes on "The Permanent Significance of the Bible," has no difficulty in proving that, let the rationally established results of criticism be what they may, the Bible itself remains in its unique and supreme authority and its power to make wise unto salvation. Dr. Tymms's reply to Dr. Martineau as to the necessity in the Divine nature of an "other than self" is one of the subtlest and most trenchant pieces of reasoning we have come across for a long time. The whole essay is a masterpiece. Dr. Cave discusses with fine philosophical insight and keen ethical power "The Bible View of Sin," and Dr. Vaughan Pryce "The Redemption Work of the Lord Jesus Christ." Dr. S. G. Green has taken as his theme "The Deity and Humanity of Christ." His essay is, as we should expect, marked by a fearless grasp of the problems at stake, and by a profound and reverent handling of them. No subject in recent years has awakened deeper interest than that of the *Kenosis*, especially in relation to Our Lord's knowledge. We do not see how, with the New Testament as the guide of our faith, it is possible to

take any other position than that which Dr. Green here assumes; and we are glad that he emphasises, without exaggerating, the fact of Our Lord's testimony to the Old Testament. Even in orthodox quarters there have been not a few deplorably loose assertions as to the limitations of Our Lord's knowledge—assertions which, in our view, limit much more than his knowledge and lead to issues utterly destructive of the ancient faith. There is a very valuable essay by Dr. Newth on "New Testament Witness Concerning Christian Churches"; a wise, sympathetic, and discriminating paper by the Rev. W. Brock on "Christianity and the Child," a paper which all pastors, parents, and teachers would do well to ponder—a fine example of liberality and breadth of sympathy combined with reverence for Divine ideals. In "The Pulpit and the Press," Dr. Guinness Rogers gives proof of a vitality and versatility which are simply amazing. To all young ministers his words will have the force of a clarion call to fidelity in this regal hour; while nothing could be more beautiful and tender than the fragment by the late Dr. Reynolds on "The Witness of the Spirit." The essay around which the keenest controversy will arise is that by Dr. Parker, entitled "The New Citizenship." He pleads that there now prevails an entirely new conception of the State that the day of *laissez-faire* is over, and that the State is now charged with responsibilities with which formerly no one would have thought of investing it. Does not this require on our part a revision of the theory of its relation to religion? The State cannot be theological, but it ought to be religious. It ought not to prefer one church to another, but it may, Dr. Parker thinks, render temporal assistance for distinctively temporal purposes—exempting property from taxation and pastoral salaries from income-tax, facilitate clerical insurance, and so on, and so on. The essay is lively, ingenious, and brilliant, but its position is in our view unsound; its theory would prove unworkable. Apart from its discord with the teaching of Christ, it would lead directly to concurrent endowment on a gigantic and bewildering scale, and in the end the State would be compelled to constitute itself judge not only of the religion and the religious activities it supported, but of the theologies behind them.

THE LIVES OF THE SAINTS. By the REV. S. BARING-GOULD, M.A. New edition in sixteen volumes. Revised, with Introduction and Additional Lives of English Martyrs, Cornish and Welsh Saints, and a full index to the entire work. Illustrated by over 400 engravings. Vols. I.-III. London: John C. Nimmo, 14, King William Street, Strand, 1897. Each vol. 5s. net.

WE have already directed attention to the reissue, in an enlarged and greatly improved form, of this important and indeed monumental work, and touched upon its chief characteristics. Free churchmen who have no belief in the virtue of ecclesiastical canonisation, and whose ideals of sanctity differ widely from those of the Romish Church, have nevertheless a deep and strong interest in the lives and labours of the great "cloud of witnesses,"



ST. SIMION STYLITES.

whose lives and labours are here recorded. They were many of them among the greatest, and more of them among the noblest, men and women who have ever lived, nor do we know any reading which, when due discrimination is exercised, is more invigorating and inspiring. The great missionaries, theologians, and martyrs whom God has raised up in every age were not only founders of churches and propagators of faith, but makers and preservers of nations, and to them and their influence can be traced most of that which is best and healthiest in the literature, the laws, and the customs of the civilised world. As we remarked in our earlier notice, fable mingles very largely with the *Acta Sanctorum*, and the separation of the fabulous from the true is, in some cases, a difficult task. But, generally speaking, it is easy to tell when we are on firm historic ground, and to set aside all that does not belong to it. There are not a few distinguished preachers in our own day, both in the Episcopal and the Nonconformist Churches, whose study of Church History, and of that history as it is represented in these volumes, has been one of the most fruitful sources of their power. An influential minister of our own denomination remarked to us the other day, in reference to our notice of the first volume of this series, "There is no book from which I have learned more as to the manifoldness of the Christian life, and no book which has furnished me with finer illustrations, than Baring-Gould's 'Lives of the Saints.' There is dross enough in it here and there, but it is a mine of purest gold, which we can easily convert into current coin, stamped with the image and superscription of our King." In the latest of the three volumes before us we have lives of men whose impress is visible in many of our institutions to-day—Benedict, Gregory the Great (to whom belongs the credit of the so-called Italian Mission to England, under Augustine, whose thirteenth centenary as Archbishop of Canterbury is now being celebrated), St. Patrick of Ireland, St. Cuthbert—certainly one of the greatest of the Celtic or Columban missionaries, and who, as Bishop Lightfoot claimed for him, "won an ascendancy of fame which no Churchman north of the Humber has surpassed or even rivalled." There is in the same volume a valuable Life of Thomas Aquinas, "the most saintly of the learned and the most learned of the saints." Mr. Baring-Gould has fulfilled his enormous task with sound judgment and discretion. We often differ from his opinions and reject what he accepts. It is impossible for Anglican High Churchmen and Evangelical Nonconformists to agree on numerous points here raised. But even in view of this limitation, there is between us much common ground, and we can always form our own judgment and find illustrations of the principles which it is our special work to enforce. The materials for the lives are drawn from all the best and most trustworthy sources, and, for the Celtic period, Mr. Gould has had the advantage of Montalembert's classic work "The Monks of the West," of which he has judiciously availed himself. The illustrations, which form so prominent and attractive a feature of this new edition, are often quaint and curious, but always

suggestive. Some are exceedingly beautiful; others—though not without historic value—are not so. Through the kindness of Mr. Nimmo we are allowed to reproduce two—**ST. SIMEON STYLITES**, from Hone's "Every Day Book," and **ST. CUTHBERT**. Simeon is known to all readers



ST. CUTHBERT IN HIS HERMIT'S CELL.

from Tennyson's fine poem on him—a poem which sets forth with remarkable power the hollowness of the monastic ideal and its unnatural austerities. The people superstitiously thronged to Simeon for his blessing. "The silly people take me for a saint." In his soul's great need he could but pray, "O, mercy, mercy! Wash away my sin." St. Cuthbert was an active

evangelist, a true follower of the great Columba, though for a time he lived the life of an anchorite, in meditation and prayer. His cell was the goal of many a pilgrimage of men in sorrow and distress of soul. Lindisfarne is one of the sacred places of England—"a lonely, barren, storm-lashed island off the Northumbrian coast"—sacred in England as Iona is in Scotland. Our illustration represents Cuthbert in his hermit's cell, with parlour and refectory in the distance, in which he met his visitors.

LATER GLEANINGS. By the Rt. Hon. W. E. Gladstone. Theological and Ecclesiastical. London: John Murray. 3s. 6d.

The essays here collected confirm our opinion that if Mr. Gladstone had not devoted himself to politics and become the greatest statesman of our age, he would have been the greatest ecclesiastic. What a power he would have wielded as Archbishop of Canterbury! As it is he has done more for the English Church than any living man, but had he devoted his whole energy to its interests the results would have been beyond computation. Many of these articles we noticed at the time of their first publication, and need not enlarge on them now. With Mr. Gladstone's High-Churchism, and his desire—so cruelly baffled—to make terms with Rome, we have no sympathy. It is pitiable to think of such a man appealing to the Pope to recognise Anglican orders and courting a rebuff. But in such articles as "Robert Elsmere," "True and False Conceptions of the Atonement," "The Lord's Day," and the "Introduction to the Pictorial Bible" Mr. Gladstone is at his best. Is there anywhere a nobler tribute to the imperishable power of the Bible than the conclusion of the last essay we have named?

"Heaven and earth shall pass away, but my words shall not pass away." As they have lived and wrought, so they will live and work. From the teacher's chair and from the pastor's pulpit; in the humblest hymn that ever mounted to the ear of God from beneath a cottage roof, and in the rich, melodious choir of the noblest cathedral, 'their sound is gone out into all lands and their words into the ends of the world.' Nor here alone but in a thousand silent and unsuspected forms will they unweariedly prosecute their holy office. Who doubts that, times without number, particular portions of Scripture find their way to the human soul as if embassies from on high, each with its own commission of comfort, of guidance, or of warning? What crisis, what trouble, what perplexity of life has failed or can fail to draw from this inexhaustible treasure-house its proper supply? What profession, what position is not daily and hourly enriched by these words which repetition never weakens, which carry with them now, as in the days of their first utterance, the freshness of youth and immortality? When the solitary student opens all his heart to drink them in, they will reward his toil. And in forms yet more hidden and withdrawn, in the retirement of the chamber, in the stillness of the night season, upon the bed of sickness, and in the face of death, the Bible will be there, its several words how often winged with their several and special messages, to heal and to soothe, to uplift and uphold, to invigorate and stir. Nay,

more, perhaps, than this ; amid the crowds of the court, or the forum, or the street, or the market-place, when every thought of every soul seems to be set upon the excitements of ambition, or of business, or of pleasure, there, too, even there, the still small voice of the Holy Bible will be heard, and the soul, aided by some blessed word, may find wings like a dove, may flee away and be at rest."

PRIMEVAL REVELATION: Studies in Genesis I.-VII. By J. Cynddlan Jones, D.D. Hodder and Stoughton. 6s.

DR. CYNDDLAN JONES, whose reputation for eloquence is of the first order, has, in his "Davies Lecture," tackled problems of faith and philosophy which everywhere confront us. He protests against the attempt to reduce the first chapter of Genesis into myths, and to reconstruct human history on the supposition that man began his career as a savage. He believes that the Bible account is historically trustworthy. The wide acceptance of the evolutionary theory is, he believes, emptying the Bible of much of its meaning and reducing Christian faith to its minimum. It leaves no place for many doctrines which it cannot surrender. The higher criticism is fallible and misleading, and he shows good ground for rejecting many of its most vaunted conclusions as to the age and structure of the Pentateuch, as well as to the relations of the Bible to science—whether in geology, astronomy, or ethnology. Dr. Jones' positions are thus widely removed even from those which are accepted by many evangelical theologians, but he is neither ignorant of the theories he opposes nor narrow and rigid in his sympathies. All who have been fascinated by the higher criticism should ponder his strong and manly protest. His exposition and illustration of the Bible doctrine of God, man, and the world are luminous, and even brilliant. There are, in the course of the volume, many choice and thrilling utterances, such as the following:—"The ancients had a fable of the lost bells, sunk in the bottom of the sea ; but which, when the waves lay still and the winds were hushed, gently tolled, as if calling men to worship, their soft, pure notes being heard by the mariners on clear starry nights. Have you never heard the tolling of the lost bells? In the cool of the evening, or under the light of the stars, when the turmoil of business had subsided, and the passions slept, did you not hear the bells calling you to church? Did you not catch the soft, dying notes of heavenly music, gently welling up from the depth of your nature, a still, small voice as from eternity, soft and loving like the warbling of a blackbird at the burial of its mate, till you longed for home, for heaven, for God? I need no German commentator to explain to me the Divine in-breathing—I know the dream and the interpretation thereof. I have, time and again, listened to those bells gently summoning me to worship; I have bowed my knees in the mystic twilight in the dales and on the hills; I have sobbed out in broken accents the words, 'Abba, Father'; and I have felt the Divine breathing fresh in my face as in Eden, warm, sympathetic, enlivening, like the south wind over a garden of roses; and from the midst of bodily infirmity, intel-

lectual torpor, and spiritual lethargy I have risen a living soul, claiming my sovereignty over the creatures, and my fellowship in God's family, and all this by right Divine!"

THE MISSION OF ST. AUGUSTINE TO ENGLAND according to the Original Documents, being a Handbook for the Thirteenth Centenary. Edited by Arthur James Mason, D.D., Canon of Canterbury, &c. London C. J. Clay & Sons, Cambridge University Press Warehouse. 5s.

CANON MASON undertook the preparation of this work at the request of the late Archbishop Benson, who thought it would form at the present time "a most precious little book." As a handbook for the thirteenth centenary of the coming of Augustine it undoubtedly has great value, giving as it does the whole of the authentic documents bearing on that coming in the original Latin, with English translation and footnotes, brief, pithy, and learned. There are also valuable extracts from Bede, and in the Appendix four dissertations: The Political Outlook in Europe in 597, by C. W. Oman, Esq.; The Mission of Augustine and his Companions in relation to Other Agencies in the Conversion of England, by the Editor; The Landing Place of Augustine, by T. McK. Hughes; and on Some Liturgical Points relating to the Mission of St. Augustine, by Rev. H. A. Wilson. Whatever view we take of the indebtedness of England to the Celtic and Italian Missions respectively, and whatever our views as to the relations of Rome and Canterbury and the dependence of one on the other, this work contains materials which are absolutely indispensable for the formation of any valid judgment. We shall refer to the subject in a subsequent issue of the Magazine.

CREED AND CONDUCT. A Series of Readings for each week in the year, from Dr. Alexander Maclaren. Selected and Arranged by the Rev. George Coates. London: C. H. Kelly. 3s. 6d.

THE fifty-two chapters of this book contain sermons or portions of sermons from the published volumes of the greatest living preacher, and will be welcome to all who wish to understand his conceptions of Divine truth and human duty. Mr. Coates is evidently a close student of Dr. Maclaren's writings, and has made and arranged his selections with sound judgment and good taste. Commendation of such a volume would be superfluous.

A SURVEY OF GREEK CIVILISATION. By J. P. Mahaffy, D.D., D.C.L. Macmillan & Co. 6s.

We infer from a sentence in Dr. Mahaffy's preface, as well as from one or two references in the body of the work, that this book is an outcome of the "Chautauqua idea," and consists of lectures delivered in America. There are few greater authorities on Greek life in any of its complex phases, and the list of works of which Dr. Mahaffy is the author are a fine tribute to his industry as well as to his genius and learning. This survey takes us over ground with which he is thoroughly conversant, and presents us, in a concise and popular form with the results he has reached, though there is also much which cannot be found in any previous volume. As a popular

review of the development of Greece in literature, art, law, and politics no other work is at all equal to this. Its historical information is as full as an ordinary reader can require. Its philosophical grasp of all great questions is broad and firm, and here and there it abounds in brilliant epigram. There is throughout the work a distinct recognition of a Divine Power and a Providential order in the world, culminating in the fulness of time in Christ. Occasionally Dr. Mahaffy displays a sympathy with purely Greek ideals of life, especially with their dread of democracy and disbelief in the masses, in the worth of slaves and barbarians, and in the wisdom of any but educated men which we cannot share. The work, which is vigorous, racy, and erudite, is profusely and admirably illustrated.

THE BAPTIST TRACT SOCIETY'S PUBLICATIONS.

THE Baptist Tract and Book Society, 16, Gray's Inn Road, send out **HEAVEN: An Enquiry into what Holy Scripture reveals and suggests of the glories of the Father's House.** By J. Hunt Cooke. 2s. Our knowledge of the heavenly life is necessarily derived from the pages of Scripture, of which for many years Mr. Cooke has been a devout and scholarly student. He here arranges the teachings of Scripture in a simple and natural order, points out their bearings on the questions in which we are most deeply interested, and makes his meditations the means of many practical lessons. As a book to comfort not less than to inspire with hope, this small volume will be highly valued. It is marked by beauty of thought, vigour of imagination, sobriety of judgment, as well as by evangelical fervour and deep spiritual feeling.—**CHIPS FROM MY LOG.** By John Burnham. With an Introduction by Pastor Thomas Spurgeon. Illustrated. 3s. 6d. Mr. Burnham's evangelistic work is happily well known throughout the country. It is not only in connection with the Hop-Pickers' Mission that his labours have been richly blessed, but in missions far and wide. His "Chips" will serve to kindle many a fire of loving devotion, and will supply many an address with fuel.—**WHEN THE TREES BUD; or, Spring Cometh, for the Grace of God hath Appeared.** By Ernest Judson Page. 1s. This small booklet, based upon a distinct scientific principle, and applying it mainly to the question of the reunion of Christendom, is ingenious and, as we think, conclusive. The general position underlying the views here set forth is that types are permanent, though variable within limits. In the light of this the Disunion of Christendom was wrought by departure from the permanent type set forth in the New Testament, itself the expression of the will and truth of the Master. Reunion can therefore only come by retracing our steps, and returning to the New Testament type. In this case the authority centres in Him directly. His Lordship is recognised over all and by all. Authority must centre directly in Christ, not in the Church. Mr. Page is a clear and forcible writer, and he carries his readers with him in a pleasant style.

MY LIFE IN CHRIST, or Moments of Spiritual Serenity and Contemplation, &c., &c. Extracts from the Diary of the Most Reverend John Ilytch Sergieff (Father John), of St. Andrew's Cathedral, Cronstadt, Russia. Translated, with the Author's sanction, by E. E. Goulaeff, St. Petersburg. London: Cassell & Co. 9s.

FATHER IVAN, or John of Cronstadt, though known and revered in every nook and corner of Russia, is but little known in England. He has a reputation such as few others enjoy for integrity and holiness of character, for zeal and self-sacrifice in the service of the poor and suffering, and for extraordinary powers of healing. He is followed by immense crowds whenever he appears in public, and the people are happy if they can but touch the hem of his garment. He believes unhesitatingly in the power of prayer, and, if evidence counts for anything, has by its means wrought strange and, as some would have thought, impossible cures. His intercessions are sought by people of all ranks, and it is mentioned that he was summoned to the death-bed of the late Emperor Alexander III. to administer to him the sacrament, and anoint him with oil. Father John is a loyal member of the Greek Church, and adheres to some, at least, of its superstitions and corruptions. We need not, perhaps, be surprised at the references in these pages to "the Holy Life-giving Mysteries," to the Holy Virgin, our Lady and most speedy Mediatrix, to the necessity of images as aids to worship; nor, indeed, are these the most characteristic features of the book, which consists of entries from Father John's diary on the lines of its title and sub-title. The extracts contain the thoughts and meditations of an intelligent, devout, earnest, Christlike man. The thoughts are put down in no particular order, save that Part II. is more directly addressed to the "Priesthood." The whole of them might, perhaps, with advantage have been more systematically arranged. They deal with the deep things of God and of the soul, and, apart from the occasional references to calling upon the saints and angels and other erroneous notions, there are innumerable gems of thought. We append to our notice a few of these, selected almost at random:—

"The loving Lord is here: how can I let even a shadow of evil enter my heart? Let all evils completely die within me; let my heart be anointed with the sweet fragrance of goodness as with a balsam. Let God's love conquer thee, thou evil Satan, instigating us, who are evil by nature, to evil. Evil is most hurtful both to the mind and to the body. It burns, it crushes, and it tortures. No one bound by evil shall dare to approach the throne of the God of love."

"As the breath is necessary for the body, and as, without breathing, men cannot live, so, likewise, the soul cannot live without the breath of God's Spirit. As air is necessary for the body, so is the Holy Ghost for the soul."

"All the blessings of the soul—that is, all that constitute the true life, the peace and joy of the soul—come from God! This I have proved by experience. My heart tells me so. Thou, O Holy Ghost, art a treasury of blessings!"

"Having Christ in your heart, fear that you may lose Him, and with Him the peace of your heart. It is hard to begin again; efforts to attach oneself to Him after falling away will be very grievous, and will cost bitter tears to many. Cling to Christ with all your might, gain Him, and do not lose boldness in approaching Him."

"The problem of our life is union with God, and sin completely destroys this; therefore flee from sin as from a terrible enemy, as from the destroyer of the soul, because to be without God is death and not life. Let us, therefore, understand our destination; let us always remember that our common Master calls us to union with Himself."



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Yours Sincerely
John Hulme

THE
BAPTIST MAGAZINE

AUGUST, 1897.

THE REV. JOHN HULME.

THE Rev. John Hulme, whose portrait we give this month, is a minister of a type of which Nonconformity has been fortunate enough to possess many. He has good natural faculty, a large warm heart, a certain aptitude for dealing with men and things, and whole-hearted devotion to his work. He has convictions and the courage of them, and that power of holding on with which Yorkshire men are generally credited. We have sometimes been reminded, in listening to Mr. Hulme in committee, of the brief but comprehensive philosophy of one of Anthony Trollope's characters, "It's dogged that does it," which may be taken as the vernacular for "*Tenacem propositi virum.*" Consciously or unconsciously, this is one of his working maxims. At the same time, his fairness and sagacity keep him on the right side of the line which divides tenacity from the quality which marked Pliable's companion in "Pilgrim's Progress." This native strain of stiffness in him is tempered also by his kindness and his sincere care for other interests than those which centre in self. He has a warm interest in his fellows, and that strong desire to be helpful to others, without which some of the finest gifts lose half their value. The ministry is a work he loves; and though, like all ministers, he has had heartaches and disappointments in it, it is quite certain that he would never have been half as happy in any other calling. He has given himself without reserve to the work, and he knows something of the deep satisfactions of those who spend themselves freely in the Master's service.

Mr. Hulme is a Yorkshireman. He was born at Bridlington a little more than fifty years ago, and received his school education at the neighbouring town of Scarborough. His father, who was a

sea captain, died while he was a child, but he was blessed with the care and training of a godly mother. Under her teaching and example his thoughts very early began to be occupied with religion. It was not, however, till after he had left school and was engaged in business that his religious impressions and desires ripened into decision for Christ. He was then attending the ministry of the Rev. W. Morgan, by whom he was baptized in his seventeenth year. He began to teach in the Sunday-school and visit in poor districts, and to speak occasionally in mission rooms—the first steps with many to the ministry. A few years later he was settled in business at Beverley, and while there was much engaged in preaching in the village churches in the district. We have heard stories, from those who knew him in those budding years, of his fame and achievements as a local preacher, and of his readiness for theological discussion, for which we regret that we cannot find space in this short sketch. The child is father of the man, and the local preacher was father of the settled minister. There are the same militant virtues, but mellowed and chastened now with the passing years. While engaged in this work the desire grew in him to devote himself wholly to the ministry, and he was encouraged and helped in this desire by the minister of the Beverley church, the Rev. W. Upton. Eventually, at Mr. Upton's suggestion, he applied for admission to Rawdon College. Before the church would give the recommendation for which the College Committee asks, Mr. Hulme was required to preach six trial sermons—four before the congregation and two before the church—a test which, if it were universal, would certainly reduce the number of students in our colleges. In entering college rather late and remaining only three years, Mr. Hulme missed some things which an earlier and a longer college course would have given him. The more natural ability a man has, the more desirable it is that he should have the best and fullest training he can take. On the other hand, however, Mr. Hulme brought with him to college a much larger experience in preaching than most students bring, and a knowledge of life and men gained in business, not less essential to the minister than a knowledge of books. After three years at Rawdon he settled at Chesterfield, where he laboured usefully and happily for six years.

In 1879 Mr. Hulme received an invitation from the Committee responsible for the building of a new church in Stratford Road, Birmingham. Stratford Road Church was the first of the four or five churches which have been built in Birmingham within the last twenty years by the help of the Cannon Street Trustees. A grant of £3,500, increased by an additional grant to £4,000, was made from the Cannon Street Fund towards the cost. The church and caretaker's house were built first, and a couple of years after the church was opened school accommodation was added, the cost of the whole being about £10,000. The church is a large and handsome structure, and well placed in the centre of a thickly-populated neighbourhood. Mr. Hulme accepted the invitation of the Committee, and began his ministry at Stratford Road soon after the church was opened, and here he has continued till the present time—a period of eighteen years.

A great deal of good work has been done at Stratford Road during these eighteen years. A good church and congregation have been gathered, and the usual church organisations have been established and maintained. There have been several occasions of great quickening and spiritual prosperity, when many have been won to Christ and gathered into the fellowship of the church. Mr. Hulme has been helped in his work by earnest and devoted men and women, who love the house and work of the Lord, and who have given of their substance and their service. One of these we may be permitted to mention, Mr. H. P. Chapman, who has been connected with the church from the first, and has served it well as secretary. One feature of Stratford Road is its strong Sunday-school, and the care which is shown for the spiritual welfare of the young. Notwithstanding our constant talk on this subject and our ready assent to the obvious and commonplace truths which touch it, it is doubtful whether ministers and churches recognise as they should the vital importance of it. The church, of course, must be ready to put its hand to every kind of spiritual work which needs to be done; but there is no work so profitable to the churches as work among the young, and there is no work by which we can do more to hasten the extension of Christ's Kingdom. Mr. Hulme has been awake to the importance of this work. He has been in close sympathy with the young; he has

had instruction and inquirers' classes for young people, and he has reaped the fruit of this care and effort in large additions to the church from the school.

Mr. Hulme is a busy man beyond his own church; indeed, we have sometimes wondered how he finds time as well as strength for all he has in hand. He has taken his part in denominational work in the city, and he is always ready to give a hand to any new enterprise he can help. He is one of the secretaries of the Birmingham Free Church Council, and one of the secretaries of the Birmingham and Midland Education League. He has been a member of the Birmingham School Board for the last nine years, a position which involves a great deal of work. In all these positions he has rendered good service. We think Mr. Hulme would be considered by those who are wise in such matters, a good man in committee, which is somewhat different, so we have been told, from being a good committee-man. Certainly some of his good qualities come out in committee. He has good sense, and always wants to get at the right thing, and to get the right thing done. He has that integrity of purpose which helps a man to straight sight, and which saves him from getting tangled in the by-roads of a poor or selfish expediency. He is sanguine, and believes all things possible—except now and then, when he believes nothing possible. He is an open and generous opponent; and although he is not afraid to say an unpleasant thing which needs to be said, there is never any malice in his speech.

Mr. Hulme's preaching is practical and fervent. His grandfather was one of John Wesley's preachers, and his mother was a Wesleyan; and, whether by descent or not, he has himself something of the Methodist fervour. The great truths of the Gospel kindle and move him. Religion is a real and pressing interest to him, and he seeks to make it such to others. He is earnest, direct, persuasive. He keeps close to the central truths and facts of the Gospel, and rarely, we imagine, wanders into theological or other by-paths. He has borne in mind the Apostolic precept, "Do the work of an evangelist." He has, in the old phrase, which has a fine and great meaning, "a love for souls"; and to win men to Christ has been, and is still, the keynote of his ministry.

HENRY BONNER.

THE BELOVED DISCIPLE.

SOME of the twelve seem to have been acquainted with the Master before they became Apostles. The readiness with which they rose up and followed Him at His bidding—adopting His cult and His leadership, and His lowly lot in so doing—suggests that He was no stranger to them. It is hardly likely that they would have “left all” (Matthew xix. 27) to follow into poverty and disrepute a man of whom they previously knew nothing. They must surely have known Him already; nor is there anything in the Gospel record requiring us to suppose the contrary. Certain of the women who figure in the narrative were evidently acquaintances of one another, and some of them were mothers of some of the chosen twelve; one of them was the mother of our Lord Himself. They appear to have been friends and neighbours of one another prior to His entering upon His public life, and this event seems to have drawn them into yet closer union. There is, moreover, sufficient in the narrative to show that there was not only friendship among that favoured company, but some sort of relationship as well. Into this question we now propose to enter.

There are many indications in the narratives of the Evangelists that John the Apostle, in particular, was an object of special attention and interest to our Divine Lord. What may have been the reason for this we are not expressly given to understand; yet there are circumstances mentioned in those narratives which would appear to afford some clue to the mystery—if mystery it be. That Paul had been married and was become a widower is a view that has been maintained on the ground of a few fragments of evidence gathered out of his writings. May we not offer yet another conjecture with reference to another Apostle which appears to be at least equally probable? It is this, that “the beloved disciple” appears to have stood in a twofold relationship to the Master—relationship by consanguinity and by marriage.

By a comparison of several passages it seems pretty clearly made out that the person known as “Salome” (Mark xv. 40 and xvi. 1) was the same person as “the mother of Zebedee’s children,” alluded to in Matthew xx. 20. In the first place, in Matthew xxvii. 56, she is one of three women who followed our Lord from Galilee and ministered unto Him. The same three are mentioned in

Mark xv. 40 in the same connection, and as also employed in rendering Him kind offices. In the former of these two passages she is introduced to us as "the mother of Zebedee's children," but in the latter of them she is drawn out from obscurity and mentioned by name. She is also named elsewhere (Mark xvi. 1) as among the three women who came to the grave, on the morning of the Resurrection, to embalm the body of the Redeemer when the Sabbath was past. It is stated in the Annotated Paragraph Bible that this woman was the same person as "His mother's sister," mentioned (without name) in John xix. 25. The statement is made on the ground that, whereas in the passages in Matthew and Mark three women only are mentioned, in the passage in John mention is made of a fourth. Mary, the wife of Cleophas, could hardly have been sister to the mother of Jesus; for if that had been so it would follow that two girls in a family bore the same name. Since one of the three mentioned in the passage in Matthew was "the mother of Zebedee's children," for which epithet Mark substitutes the name "Salome," these two appear to be but one and the same person; and inasmuch as "Mary, the wife of Cleophas," is not the same person as our Lord's "mother's sister," the authority above named infers that "His mother's sister" is but another designation for Salome. Of course, it is but an inference from the facts; but if it is sound, then the relationship of "the beloved disciple" to the Saviour by consanguinity is established. John and Jesus were, in that case, cousins in the first degree, and we have here some clue to the special attachment to which allusion has been made.

If such relationship did really exist, then it goes far to explain an episode which otherwise seems to contain something inexplicable. When "the mother of Zebedee's children" preferred, as a special favour, the request that her two sons might, of all the other Apostles, occupy thrones nearest the Messiah in His Kingdom (*conf.* Matthew xx. 21 with xix. 28), it was but a plea natural to a mother. She preferred the request with all a mother's fondness and proudness of her sons who had already experienced the honour of the Lord's approval and choice. Yet still, in view of the fact that there were others who had similarly shared the honour of the Master's choice and affection, it is difficult to acquit

her of having been guilty of an unreasonable, invidious, and somewhat silly proceeding. She requested that just the same favour should, as nearly as might be, be conferred upon them each—the place, status, and authority to be reserved for them according to her idea of their worth. In thus inviting attention to her sons she both ran the risk of refusal and chagrin, and also exposed her two beloved ones to the danger of being set upon by Peter and the others for a couple of upstarts. Is it likely that any mother would have thus compromised herself and her sons *coram populo* if she had not already some antecedent reason for anticipating a favourable response? What could have induced her to prefer such a request on behalf of *her* sons in particular—and that at such evident risk of umbrage and ridicule on the part of all the other intimate friends of the Master?—and what could have been the *basis* of so extraordinary and invidious a request, if not their consanguinity with Him? Such a ground, and such only, may reasonably have formed the *rationale* of the request, involving, as it did, the somewhat brusque exclusion of all others, whether apostles or disciples, whether men or women, and even the Virgin herself. We submit that the incident supplies confirmation of the conjecture that there was some sort of family relationship which prompted the request, and which appeared to her and her sons (see Mark x. 35), to render it probable, on the face of it, that it would not be unfavourably received.

We are, indeed, nowhere told in as many words that “the disciple whom Jesus loved” was a cousin of His; the circumstantial evidence, however, is so strong as to render the inference all but irresistible; so much so, that the fact has generally been assumed, and seems never to have been seriously called in question. The expression “the disciple whom Jesus loved” is only resorted to by the fourth Evangelist. In a variety of places he alludes to him as “that disciple,” “another disciple,” “the other disciple,” “that other disciple” (xviii. 15, 16; xix. 27; xx. 3, 4, 8; xxi. 23, 24). All of which forms of expression appear to have been resorted to from a fixed design—the design of avoiding the mention of a *name*;—and whose name should it be but that of the writer himself? The individual in question is not alluded to in such terms as these by any other inspired writer than the

writer of the fourth Gospel. And at the close of his Gospel this Evangelist, immediately after recording our Lord's reply to Peter's inquiry, "Lord, and what shall this man do?" adds, "This is the disciple which testifieth of these things and wrote these things." The "beloved disciple" was the fourth Evangelist, and no other; and we have already seen that this Evangelist was our Lord's cousin.

Now, no one can fail to observe that our Lord showed a distinct preference for this Apostle as compared with the other members of the apostolic circle. When, for example, John (in Mark ix. 38) interrupts Him so unceremoniously, as would seem, with that inconsequent remark of his about their having undertaken to forbid a man who was not a professed fellow-disciple of theirs to cast out demons in Christ's name, the Master deals with the untimely interruption in a manner quite different from that in which He deals with a similar interruption on the part of Peter (in Matthew xvi. 23). He tenderly refrains from upbraiding John for his obliviousness of the amenities of respectful behaviour, dealing with the interruption gently, and taking up again, later on, the thread of His discourse. Why did the Master show him so much consideration? A similar considerateness is observable in His way of treating the request of Salome on behalf of her two sons, already alluded to. (*Cnf.* Matthew xx. 20 to 23 with Mark x. 35 to 40). Why, again, should John (of all men) have been charged with the care of the mother of Jesus on the momentous occasion of her Son's crucifixion—there being *other* sons of hers, besides Jesus, to whom the charge might in His absence have with propriety been assigned? And why was John, rather than our Lord's other cousin ("James, the *brother* of John"), singled out for this privilege? And why should John alone, of all the male friends of Jesus, have been in the company of Mary on that occasion at all, if he was not there as in some sense her natural protector among the unruly crowd of the murderers of our Lord and of the riffraff of the slums of Jerusalem collected round the cross? That her husband was now deceased seems proved by his absence from her side on such an occasion as that. Why was John, in particular, selected to take the place of guardian to her from that day forward? John, indeed, was always one of

the favoured ones. Wherever we find Peter (first-chosen of the twelve), John is not far away; in Gethsemane, at the Transfiguration, at the raising of the daughter of Jairus, John and his brother are ever among the favoured three specially selected by the Master to be the eye-witnesses of the special tokens of His Messiahship. Nor were these special attentions all on one side; the attentions of the Master towards "the beloved disciple" were at all times reciprocated whenever the circumstances were calculated to awaken reciprocity. "That other disciple outran Peter and reached the sepulchre *first*." On the sea of Galilee, again, after the Resurrection, when Peter and others "went a-fishing," it was "that disciple whom Jesus loved" who was first to recognise that what they had at first supposed to be "an apparition" was the Master Himself. Even into Pilate's judgment hall "the beloved disciple" discovered means of finding his way. We must not attach undue importance to the position of John at the Supper; for though he sat on the one side of the Master, it seems pretty evident that Judas sat on the other. Be this as it may, the attentions between John and the Master are very marked, and were on all occasions mutual. John displays a *solicitude* with regard to the Master, as distinguished from all the other Apostles—a *tenderness* in his care for Him exceeding even that of Peter; while none of the other Apostles (excepting, possibly, Peter and James) figure so prominently and so constantly as His immediate associates throughout His public life. Can we account for all these marks of special attachment and ever alert and studied reciprocity between John and the Master? If it were accounted for by cousinship alone, then why was not James also called "the disciple whom Jesus loved"?

Have we not here sufficient material for a sound conjecture? May not the disciple thus specially singled out for favour have stood in a *twofold* relationship to the Master? May there not have been a relationship by *marriage* as well as by consanguinity? We are not forgetting that it is recorded that His "brethren" did not believe in Him; but still His *sisters* are not mentioned in such a connection. Nor do we forget that the word "brethren" is sometimes found in the New Testament usage to include persons of *both* sexes; but it never requires us to attach this abnormal meaning to the word unless there are circumstances which call for it.

Nor, again, are we forgetting that if the consanguinity above alluded to did really exist, then on the hypothesis of marriage we have an instance of the marriage of cousins. This raises the question whether, in Jewish law, the marriage of persons so related was permissible. Regarding this point, at any rate, the Old Testament, at all events, says nothing. It is important, however, to observe that the statement that our Lord and John were consins is not by any means finally proved. It rests purely on the assumption that the person alluded to in John xix. 25 as our Lord's "mother's sister" was indeed the mother of John the Evangelist. If such was really the case, then the special attachment which existed between the two is sufficiently accounted for, and we are released from the necessity of supposing that He who "left us an example that we should follow in His steps," set us an example of showing partiality. The idea of favouritism, then, goes out, or, at all events, is minified.

The hypothesis now suggested appears to supply a missing link in the Gospel history. The marriage at Cana in Galilee—how do we account for the fact of "Jesus and His disciples" having been invited to join in that festivity? Why should "the Carpenter," together with His humble adherents, all have been requested to join in the festivities of a family party if none of them were personally interested in the event which was thus being celebrated? Our Lord and His disciples were evidently not strangers to the parties to that marriage. And if that question is not easily answered, how much more difficult is it to explain why "the *mother* of Jesus" was also there? But what more natural than that the "mother" should have been present at the wedding of her own daughter? This would account for her having interested herself, as she so evidently did, in seeing to it that everything went off smoothly on the occasion. And how, otherwise, do we account for their having seen their way, spiritually-minded persons as they were, to accept with one consent such an invitation? May not this have been the occasion of the wedding of the very sister of the writer of the Gospel in which the episode is related? This would account for the presence of his fellow-apostles there; it would also account for the presence there of our Lord and His mother. The avoidance, moreover, of all mention of

his own name in the narrative is quite in keeping with his uniform practice in matters relating to himself. Had he informed us that the occasion was that of his own wedding, we should all have been surprised at his unusual garrulity. It should, moreover, be borne in mind that Cana of Galilee was quite in the neighbourhood alike of Nazareth, Bethsaida, and Capernaum, at which places many of their number resided. One of them at least (Nathaniel) belonged to that place (see John xxi. 2 with i. 44, 45), and it is even conceivable that the festival may have been celebrated on his premises. If all this be so, then we appear to have some light on an incident in our Lord's public life which has never yet been explained.

If the conjecture thus put forward should prove to be correct, then the singularly tender and affecting language in which this Apostle is alluded to—"that disciple whom Jesus loved"—becomes in a measure the more intelligible. We can, in that case, better understand also why our Lord, in the hour when He had reached the climax of His agony, said to "the disciple whom He loved"—"Behold! thy mother," and to her—"Woman, behold! thy son;" for the words "mother" and "son" would, on such a hypothesis, have a significance quite natural and usual—and neither hyperbolic, fanciful, nor strained. Such a conjecture might, moreover, help to account for what might otherwise seem to be a marked *favouritism* on the part of our Lord—a kind of weakness such as we are hardly prepared to find in Him who is the embodiment of the world's best type of manliness—"the Man Christ Jesus." If John was specially "loved" by the Master because he was His cousin, the sentiment would be still more accounted for if it should appear that he was also the husband of one of our Lord's sisters.

Be the case as it may, the numerous details recorded in the Gospels touching the bearing of our Divine Lord and the Apostle John towards one another call for inquiry, and the circumstance of John's singling himself out from among his fellow-Apostles as "the disciple whom Jesus loved" is, when we bear in mind the natural modesty of the man, clearly one that requires explanation. We submit that the opinion that such twofold relationship existed between them accounts for all the facts as no other theory does.

Folkestone.

J. D. BATE, M.R.A.S.

THE EDUCATION OF THE YOUNG IN OUR DISTINCTIVE PRINCIPLES.*

II.—NEED OF TEACHING THEM TO THE YOUNG.

IT is often said by way of objection to the argument advanced in the previous part of this paper that children and young people cannot understand our sectarian differences, that the dogmas of theologians, the hair-splitting of metaphysicians, and the strife of ecclesiastics are nothing to them. But is this impotence a note of childhood alone? Theology, in its higher reaches, and for its more abstruse speculations, no doubt requires a trained and scholarly mind. Logical acumen, subtle argumentation, a knowledge of the history of opinion and belief are indispensable for the scientific theologian; but the results of his researches may be appreciated by men who can claim no share of his power. We may understand what we could never discover, and endorse what we could not originate. It would be absurd to perplex the minds of children with the subtle metaphysics of theology; but our distinctive principles do not fall under this category, and may as a rule be expressed in simple forms. Besides which truth may be stated and illustrated where it is not logically proved. It may be so expressed as to gain admission into a child's mind when he could not master the grounds on which it rests. So far, Keble was right—

“Oh, say not, dream not, heavenly notes
To childish ears are vain,
That the young mind at random floats,
And cannot reach the strain!

“Dim or unheard the words may fall;
And yet the heaven-taught mind
May learn the sacred air, and all
The harmony unwind.”

We are moreover confronted by this fact, that throughout our land, in thousands of schools and churches, young children are being indoctrinated in the most pernicious and revolting dogmas—dogmas which are no true representation of the Gospel, but a cruel

* “The Circular Letter of the Herts Union of Baptist Churches,” by the Rev. James Stuart.

and piteous caricature of it. They are taught that sin can be forgiven only by priestly absolution; that they ought regularly to go to confession and detail to God's minister all their misdoings, that repentance is penance, that there is but one true church, that Dissenters are schismatics and heretics, outside the pale of covenanted mercy, and that it is a sin to enter their meeting-houses and listen to their preachers. Even a writer so spiritual as the late Mrs. Alexander can write of the priest:

“In the name of God the Father,
Of the Son, and Holy Ghost,
He baptized us then and made us
Soldiers in our Master's host.

“We were washed in holy water;
We were set within Christ's Church,
Gifted with His Holy Spirit,
And forgiven all our sin.”

In another hymn-book for children we are told of a baptized little one—

“The pure baptismal wave
Hath washed its sin away,
Unhindered it may pass
To glad eternal day.”

As if the unbaptized little one were doomed to eternal night, its sin unforgiven simply because it was not “baptized”: an idea which is both heathenish and revolting! Error of the most soul-destroying kind is thus instilled into the minds of children, and in hundreds of day schools the children of Non-conformists have to listen to this worse than nonsense. We must do our utmost to prevent such superstitious and mischievous teaching taking possession of their minds and rooting itself there. A certain doctrinaire once told S. T. Coleridge that it was unfair to influence a child's mind by inculcating any opinions before it should have come to years of discretion and be able to choose for itself. “I showed him the ground around my house and told him it was my botanic garden. ‘How so?’ said he. ‘It is covered with weeds.’ Oh, I replied, that is because it has not yet come to the age of discretion and choice, hence weeds you see have taken the liberty to grow, and I thought it unfair in me to prejudice the soil in favour of roses and strawberries.” As we value our

distinctive principles, and believe them to reflect the truths of Scripture, we are bound to teach them to young people. We can reasonably expect to make denominational progress only as we strive to make the children of this generation what we should like the men of the next generation to be. "The boy is father of the man," and if we allow the boy to grow up ignorant, indifferent to truth or prejudiced against it, his manhood will be maimed and warped, and he will fail to render to Christ the service that he should.

The importance of the instruction of the young has been recognised in the Roman Catholic and Anglican Churches, and we who have, as we believe, a purer faith and a more scriptural and unadulterated form of Christianity ought not to be averse from learning from them. Thus, in that masterly work "The Method of S. Sulpice," we read—

"Of all the decrees passed by the Church in the Council of Trent, perhaps there was none more necessary than that which enjoins on every pastor the obligation of carefully teaching the elements of the Christian faith to children. In those days, unhappily, the function of catechist had fallen into contempt, and many pastors entirely neglected this part of their duty. But hardly had the Church made her voice heard, than on all sides a wonderful zeal for the Christian instruction of childhood was awakened."

Again :

"Bellarmin, being Archbishop of Capua, assembled the children in his cathedral, gave them the catechism himself, and distributed rewards to those who answered best. Having once found an old man, nearly one hundred years of age, among the twelve poor whose feet it was his office to wash on Holy Thursday, he asked him to repeat the Apostles' Creed. 'I have never known it,' said the old man; 'no one has ever taught it to me.' At these words the holy archbishop changed colour, and for some moments could not speak. Then, with a deep sigh, and amid a torrent of tears, he exclaimed, 'What! in a hundred has not one man been found who would teach this poor Christian the articles of faith? Woe, woe, to such negligent pastors!' This circumstance redoubled his zeal for the exercise of the catechism; he commended it still more earnestly to his curés; and with this object he gathered them together in his palace, and in special conferences traced out for them the rules to be observed in their public catechising; more than this, he went to the several parishes and gave the catechism himself to the children. It is said that he explained it in so fatherly a manner that all were touched and softened by it. As soon as the archbishop's catechism

was announced, people of every age hastened to it with the children, and Bellarmin took advantage of this to give them good advice."

Finally, of a well-known transformation of a moral wilderness in Paris, we are told :

"Soon after S. Vincent de Paul laid the foundation of another congregation which embraced the same subject—the Christian instruction of children. In the missions which his priests preached to the country people, he enjoined them to teach the little catechism at noon and the great catechism in the evening, and he desired that part of the time should be occupied in questioning the children. Once, having heard that one of his priests had departed from these instructions, he wrote to him in these words: 'I have been much disturbed to find that, instead of teaching the great catechism in the evenings, you have preached sermons in your mission. This ought not to be. . . . because the people have more need of the catechism, and they profit more by it; and also because it is our custom, and it has pleased our Lord to give great blessings to this practice; and also it gives greater opportunity for the exercise of humility.'"

As to the means by which this duty may be fulfilled, the following brief suggestions are all that we can here offer:—

Our pastors must regard this duty as emphatically theirs. There are frequent occasions in our ordinary ministry when we can embody in our sermons brief, terse statements of our distinctive principles, and offer pointed illustrations of their working. In *children's addresses*, whether in Sunday-school or at the Sunday-morning service, we may give an occasional five or ten minutes' talk on some distinctive theme which would prove as welcome, as it could not fail to be instructive. *Lectures* of a more specific and elaborate order might be delivered either on our principles in the abstract or on great and crucial events in our history. It would be well, too, to familiarise our people with the heroes of our faith, with the lives of the men and women who, at home or abroad, in our own or earlier ages, have exemplified the spirit of Christ in, as we hold, its highest and noblest form. The Baptist Union Manuals on "The Anabaptists," "Hansard Knollys," and "Vavasor Powell" ought to be utilised, and the substance of them given to our congregations in lectures or familiar talks. This has been done in several instances with marked advantage. The week-night service might often be used for some such purpose, and our people would be profited by the variety and freshness it would ensure.

Special classes should be established, and text-books bearing on the various points of interest systematically studied or their contents explained by the teacher. Young members' meetings, held it may be fortnightly or monthly, afford an admirable opportunity for confirming the faith of the young in the great principles of the spiritual life, and expanding their knowledge of the beliefs which distinguish our churches. This plan is recommended as the result of experience. The Christian Endeavour Societies should be urged to address themselves seriously to the subject. Two or three of the young people should be encouraged to give a monthly or quarterly digest of certain chapters in Skeats's "History of the Free Churches," Stoughton's "Religion in England," Camp's "History of the Baptists," the Lives of Andrew Fuller, Robert Hall, and John Foster; or again, they might deal with the heroes of the mission field—Carey, Judson, Knibb, Saker, Comber, and others whose names will readily occur. Sunday-school teachers should, in this respect, be the allies and helpers of the pastors. Even where the International System of Lessons is adopted there is ample scope for illustrating all our distinctive principles from the words of Christ and the incidents of His life, and from the teaching and labours of the Apostles. We ought also to have A GOOD CATECHISM setting forth clearly and tersely the things most surely believed among us. It would give definiteness to our teaching and make its apprehension and remembrance easier. Such a Catechism is, we understand, being prepared by a Committee of the National Council of the Evangelical Free Churches. Should it fulfil the expectations of its promoters it will be a welcome means of diffusing a knowledge of our principles.*

It is also open to question whether we make as *wise and judicious use of the Press* as our interests demand, and our possibilities allow. Books like "Theodosia Ernest," written from an English standpoint, are invaluable, and we should place them more widely than we do in the hands of our senior scholars and the members of our Bible-classes. The American

* I should also like to commend heartily and strongly two small volumes by the Rev. E. C. Pike, B.A., of Exeter, published at 1s. 6d. each by H. R. Allenson, on "English Nonconformity" and "The Spiritual Basis of Nonconformity."

churches are wiser in their generation than we are in providing for their young people ample stores of good and lively reading. They support their denominational magazines and papers, rich and well-to-do men subscribing largely, so as to secure a wider circulation than would otherwise be possible. In this direction immeasurably more might be and ought to be done by our churches than we have hitherto dreamed of. The reading of our young people needs to be carefully guarded. In newspapers and magazines, in reviews and novels of a certain type, attacks of a subtle and insidious character are made on Christianity itself, as though it were an obsolete and discredited religion; on Evangelicalism as though it were a narrow semi-Pagan creed; on Nonconformity as though it were essentially provincial and vulgar—out of sympathy with culture and with all the healthiest currents of national life. There is no need to advertise the books to which we refer by naming them. We are most of us familiar with them or their titles, and some of us know sufficient of the superior persons who write them to feel no surprise at their heartless and ungenerous misrepresentation. Renegades who have been caught in the snares of a superficial and godless culture, and who worship at the shrine of respectability, are naturally the bitterest foes of their old associates who have no place in "society." There is no lack of good and healthy reading, and if we can teach our young people to read with discrimination and candour, we shall strengthen them against many subtle temptations, and help them to preserve the purity and freshness of their faith. It must be our aim to bring up our boys and girls for Christ, to aid the spiritual development, the chivalrous loyalty, the high-toned Christian character of the young men and young women associated with our churches. No effort should be regarded as too strenuous, no sacrifice too great, if by any means we can accomplish an end so desirable. It is because we believe that our distinctive principles as exponents of the mind of the Master contain within them "the promise and potency" of all that is clear and comprehensive in the knowledge of God, pure and strong in character, heroic in devotion and persevering in service, that this duty is incumbent on us all. Our churches, ministers, and Sunday-school teachers will, if they are wise, address themselves to it with redoubled energy.

WHY DID THE JEWS REJECT CHRIST?

THIS question, in some form or other, presents itself to every inquiring mind, and does not always receive a full or satisfactory answer. It is our purpose to present an outline of the main causes and conditions which led to this lamentable result.

At the outset, let it be distinctly borne in mind that not all the Jews rejected the claims of Christ. During His lifetime hundreds acknowledged Him as the promised Messiah, and, with ever perverted notions, trusted Him as the Coming One. Among this number were persons from all ranks of society, all grades of intelligence, and all degrees of piety. The company who believed in Jesus during His lifetime also gives us a collection of noble men and women, which it would be difficult to match from any other source. Such names as Peter, John, and Mary the mother of Jesus, and Joseph of Arimathea, Lazarus, Martha, and Mary, are names full of honour. In fact, the lifetime of Jesus secured the adherence of the majority of those men whose work and preaching have saved Europe. But after the death of Christ, the accession to the early Church from among the Jews was not only great, but phenomenal. At the close of the first great Christian sermon delivered after the Ascension, and delivered by the Apostle Peter, some three thousand persons, all Jews or Proselytes, signified their acceptance of Our Lord's claims by undergoing baptism. The Acts of the Apostles shows that, under the preaching of Paul, Christian Churches sprang up on every hand, and all these found their first adherents—especially in the early days of the Apostles' ministry—among the Jews scattered abroad in every city throughout the eastern portion of the Roman Empire. Indeed, so great was the influx of Jews, and so powerful were they in the early days, that the youthful Church was in danger of being entirely swamped by their endeavours to impose upon their Gentile brethren their lingering Jewish ordinances.

But, as will be readily seen, neither the Gospels nor the Acts of the Apostles, nor indeed any of the inspired documents of the early Church, give us any adequate conception of the number of the Jews who joined the early Church; and that for the simple

reason that the Acts of the Apostles is almost entirely taken up with the labours of the Gentile Apostle among the cities of the Gentiles, and the major part of the Epistles are the productions of the same Apostle. Had we the record of the labours of James and Peter, of Matthew and of the other Apostles, to say nothing of the crowds of eloquent and earnest labourers that must in a very short time have sprung up around them, we should then have a far different conception of the number of the Jewish people who found in Jesus their expected Messiah.

One more point is of great importance to a right conception of the numbers of the Jews who did not reject the claims of Jesus. The Jews, as we know them to-day, are altogether and only the descendants of those Jews who rejected the claims of Jesus. Where are the millions of descendants of those Jews who received the claims of Jesus? They are incorporated with the believers in Christ, in Whom all distinctions of race and caste are lost and forgotten. Only those Jews who rejected Jesus have retained their distinctness and isolation; those who received the Messiah found the middle wall of partition between Jew and Gentile broken down and despised. They cast racial distinction and Jewish identity aside. They broke their proud and exclusive caste, and, amalgamating with their fellow-believers of other and varying stocks, have doubtless added to the Christian Church of the present day an element of strength and religious enthusiasm she could but ill have spared. Who knows what Jewish blood in Gentile veins has done towards the establishment of Christ's Kingdom, and is now doing towards its dissemination throughout the world? They have sacrificed their nationality on the altar of Christian brotherhood.

Keeping in view these considerations, we can enter on our inquiry with a clearer understanding as to its force and meaning.

That a great number of Jews did not accept the claims of Jesus, either during His lifetime or the lifetime of His Apostles, and that they have left descendants who in our own day do not receive Him as their Messiah, is an undisputed fact.

Let us then inquire into some of the main considerations fit to throw some light on this phenomenon.

I.—That the great majority of the Jewish people in the days of Our Lord had little or no access to their own Scriptures cannot be gainsaid. There are few indeed who can have had them in their entirety. A complete copy must have been a royal possession. Even the Synagogues scattered up and down the country had probably only the Books of the Law of Moses and fragments of the Prophets. The expense of a scroll, which could only be written with great labour, and by the most learned men of the nation, was an effective barrier to the Scriptures becoming at all well known. It is supposed that, in the case of Jesus Himself, He was possibly indebted to the kindness of the custodian of the Synagogue of Nazareth for access to the scrolls of sacred writings, and that in the deserted Synagogue, when the worshippers were about their daily concerns, the Child made Himself familiar with the burning words of the precious documents.

The people consequently were more or less ignorant of the originals of their religion. And that portion of them who could be said to have gained any intimacy with the Jewish faith held it as taught by the Scribes and Pharisees, who, it is evident by the writings of the evangelists, were mere schoolmen in the matter; recommending to their hearers the traditions of the fathers instead of the truth of God.

The great body of the people then had a mere traditional view of what were to be the marks of the coming Messiah, and were without opportunity of comparing their ancient prophecies with the Man who stood before them, declaring in Himself their fulfilment.

II.—At the same time there was a general lack of acquaintance with Jesus. His ministry only extended over three years. He came in contact with comparatively few people. The evidences of His Messiahship never came before the people as a whole. The most favoured only received some isolated indication, as a miracle or a discourse. Prior to His death the predictions of Isaiah were, of necessity, but partially fulfilled: until His death, resurrection, and ascension had been accomplished, the greatest signs were unexhibited; and until these were given, many of the more cautious must have hesitated. Jesus' own brothers are a case in point. It seems to be the general opinion that they who did not

respect the Messiah's claims while the evidence of His Messiahship was still accumulating, readily and joyfully admitted them when once the resurrection and ascension rose as top stones to the mighty pillar of evidence. The Apostles themselves entered into fulness of faith only as the growing evidence became more and more complete.

III.—Under the teaching of the Scribes and Pharisees, which presented not the truth of the Scriptures, but the traditions of men, the Jewish people were preoccupied with another Messiah. Why, we ask, do not the Buddhists of China accept Christ? Because they are preoccupied with Buddha, and are therefore not disposed to listen to, let alone examine, the claims of any other. Why do not the Mohammedans accept Christ? Because they are preoccupied by the Arabian Prophet, and therefore have no desire even to hear of another. Why do thousands in our Christian communities not seek heaven? Because they are preoccupied by earth. Why do they not seek righteousness? Because preoccupied by sin. Why do they not seek Christ? Because self has taken up every affection of their heart, and ambition every moment of their life, and they have no desire to have God in their remembrance. In like manner the Jews of our Lord's day were preoccupied with the thought of another Messiah. Not a present, visible, living Messiah, but a Messiah of the imagination, created and nourished by a present political tyranny, a debased priesthood, and a proud worldly race of religious teachers. In like manner the Jews of our own day are preoccupied—preoccupied by the hope of a still future One, who shall fulfil their long and disappointed desires.

Could but a wave of dissatisfaction with respect to their dull, voiceless, godless Buddha sweep over the nations of the East, then might the claims of Jesus, receiving their merited attention, lay hold upon the hungry heart. Could but the Mohammedan, by God's good spirit, be led to feel the helplessness of his own spotted Prophet; could but a wave of manhood and noble feeling, sweeping over India, break the iron image of caste among the fettered Hindoos,—then we might hope that the claims of the Redeemer would be frankly considered. And, given the consideration of Christ's claims, without the preoccupation of the heart by these

sad idols of the deluded, without the sad love of the human heart for sin and darkness, we have no fear for the claims of Jesus.

IV.—No careful reader of Scripture can miss the great outstanding fact that while, on the one hand, God in the earlier days of the world's history chose Israel for His special manifestations, instructions, and revelations of truth; on the other hand, as the sad and natural result of their long-continued indifference and their great national crimes against that Divine light, He has allowed a blindness in part to happen unto Israel—a blindness which the Apostle Paul bemoans as having happened unto his own countrymen, but in which he tremblingly rejoices as having become the riches of the Gentiles; a blindness which, while it has been a just result of their own transgression, and the cause of their present sad, homeless, Messiahless state, has yet been used to the blessing of the world at large. By the hardness and blind bigotry of the Jews were many of the early preachers of the truth encouraged and built up in their God-given conviction that the time had come to carry the Gospel through the whole world and rear on high the Light of the Gentiles.

V.—In all this Scripture glories in the prospect, and good men are buoyed up and greatly inspired by the faith that there shall yet come a great in-gathering of this great and god-honoured people. They, by God's grace, have given to us the Scriptures. They, by His appointment, have given us our Messiah. They, by God's inalienable affection for that wayward people, have given us the noble band of Apostles and martyrs, who carried the glad news of the Gospel to the benighted idolaters of the Roman, Greek, and Barbarian world. In short, they have given us that beneficent Gospel which has become the soul of our national life, the joy of our homes, the regeneration of our manhood; and we, in God's own time, by His gracious Spirit, shall yet be permitted to give back to them that which shall be their eternal riches.

“For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead.”
“And so all Israel shall be saved.”

DAVID DONALD.

MISS KINGSLEY ON THE DRINK TRAFFIC IN WEST AFRICA.*

THE grounds on which Miss Kingsley criticises unfavourably the procedure of missionaries in respect to the deficiencies, as she considers them, in their educational system, and the character of their converts, are, as we have endeavoured to show, exceedingly slight. Several of her strictures are no doubt worthy of candid consideration, and will therefore receive it; but in the main our various organisations have worked on the wisest and most practicable lines. Miss Kingsley's plea for patient toleration of some of the most mischievous native customs—such as polygamy—is, as we have seen, equally inconclusive. We now pass on to what she has, last of all, written as to the trade in spirits:—

“As regards the drink traffic—no one seems inclined to speak the truth about it in West Africa; and what I say I must be understood to say only about West Africa, because I do not like to form opinions without having had opportunities for personal observation, and the only part of Africa I have had these opportunities in has been from Sierra Leone to Angola; and the reports from South Africa show that an entirely different, and a most unhealthy, state of affairs exists there from its invasion by mixed European nationalities, with individuals of a low type, greedy for wealth. West African conditions are no more like South African conditions than they are like Indian. The missionary party on the whole have gravely exaggerated both the evil and the extent of the liquor traffic in West Africa. I make an exception in favour of the late superintendent of the Wesleyan mission on the Gold Coast, the Rev. Dennis Kemp, who had enough courage and truth in him to stand up at a public meeting in Liverpool on July 2nd, 1896, and record it as his opinion that the ‘natives of the Gold Coast were remarkably abstemious; but spirits were, “he believed,” of no benefit to the natives, and they would be better without them.’ I have quoted the whole of the remark, as it is never fair to quote half a man says on any subject, but I do not agree with the latter half of it, and the Gold Coast natives are not any more abstemious, if so much so, as other tribes on the Coast. I have elsewhere attempted to show that the drink-traffic is by no means the most important factor in the mission failure on the West Coast, but that it has been used in an unjustifiable way by the missionary party, because they know the cry against alcohol is at present a popular one in England, and it has also the advantage of making the subscribers at home regard the African as an innocent creature who is led away by bad white men, and therefore still more interesting and more worthy, and in more need of subscriptions than ever. I should rather like

* TRAVELS IN WEST AFRICA. By Mary H. Kingsley. Macmillan & Co.

to see the African lady or gentleman who could be 'led away'—all the leading away I have seen on the Coast has been the other way about."

To these statements, which, as it seems to us, are scarcely marked by Miss Kingsley's wonted candour, we can most appropriately reply, not by any argument of our own, but by adducing the testimony of men whose long residence in West Africa has given them a knowledge of the question, which it is impossible for Miss Kingsley to possess—men who, in several cases, have no connection with our missionary societies, and whose position in political and scientific circles gives their words exceptional weight:—

Sir Alfred Molony, late Governor of Lagos:—

"This uncontrolled sale has, it is too visible, a very degrading and degenerating effect on the aborigines."

Sir Gilbert Carter, present Governor of Lagos, says:—

"Nobody deploras the spirit traffic in West Africa more than I do, though I am glad of its aid as a revenue-producing medium."

Sir C. McDonald, late Consul-General, Niger Protectorate, says:—

"Could the liquor traffic be entirely and immediately done away, and a sufficient revenue be obtained from other sources, I for one would be very glad."

Sir George Goldie, Governor of the Royal Niger Company:—

"I would advocate the total prohibition of the import of trade spirits into West Africa, from the southern frontier of Morocco down to the northern frontier of Cape Colony. In former days the traffic could not increase with the startling rapidity which is now displayed. Owing to proper precautions not being taken to restrict the liquor traffic, our policy is sowing the seeds of its own decay by producing the rapid increase of this traffic with which other commerce cannot compete."

Mr. H. M. Stanley says:—

"If it depended on me, I would have no more to do with the rum than with poison; but the traders have so supplied the people with rum that without it friendship or trade on the Lower Congo is impossible."

The late Sir Richard Burton, the Great African Traveller, in his work on Abbeokuta, after speaking of the ravages caused along the Western Coast of Africa by the rum, says:—

"It is my sincere belief that if the slave trade were re-vived with all its horrors, and Africa could get rid of the white man with the gunpowder and rum which he has introduced, Africa would be a gainer by the exchange."

Mr. W. C. Betts, one of the principal Native Liquor Traders in Sierra Leone, Wilberforce Hall, Free Town, 9th December, 1887:—

“I am myself a large dealer in spirituous liquors. I have on the road now thousands of gallons of rum, and several thousands of demijohns of gin. The liquor traffic destroys body and soul together; such slaves have they become to the white man's rum and gin. Rum and gin are their incessant demand and cry. The traffic has so debased them that everywhere they neglect their own comfort.”

Rev. James Johnson, Native Clergyman of Lagos, Conference Room of the House of Commons, Friday, April 1st, 1887:—

“I believe that this rum trade is the very death of commerce itself. The people are brutalised and demoralised; and how can they have an appetite for wholesome commerce? The slave trade has been to Africa a great evil, but the evils of the rum trade are far worse. I would rather my countrymen were in slavery and being worked hard, and kept away from the drink, than that the drink should be let loose upon them.”

During last year the Germans on the West Coast, in the Cameroon and Togo districts, presented a petition to the German Chancellor, from which we take the following extracts:—

“An attentive observer of the development of our colonies cannot fail to perceive that the two West African protectorate districts of Cameroon and Togo are greatly in danger, notwithstanding all efforts, of never being vouchsafed to partake in the blessings of the Christian religion, and hence, of true civilisation. This danger is created by the liquor traffic, which, during the last few years, has been assuming ever-increasing dimensions. . . . What an injury, however, must be done to the heathen tribes in our protectorates, who are notoriously quite incapable of resisting the pernicious effect of alcohol, unless they are protected against this threatening doom. It can already be proved that owing to the use of spirits, the inclination to work and the working capacity and strength of the natives is even now decreasing, and the missionary societies are brought face to face with the deplorable fact that the excessive importation of spirits is obstructing and impeding their activity. A merchant thus expresses his personal experience:

“When twelve years ago I first came to Africa the natives of Little Popo were known throughout the coast as being capable boatmen, and it was a pleasure to work with these people. Every factory had one or two boat-crews of their own, who did their duty in a most excellent manner. However wildly the surf might beat, the people were nevertheless working, and almost regularly brought the goods ashore dry and safe, even through the worst of seas. And now? Throughout the whole of Little Popo not three good, reliable boat-crews could be found. As soon as the sea is a little rough the men refuse to work. If the pressure of work is at all heavy,

and if they think they have earned enough, they will run away. Whence this change? The only answer that can be given is: "It has been brought about by the baneful liquor." I could enumerate quite a number of men who, either as clerks or workmen, at first conducted themselves most admirably in my service, but subsequently, when they had arrived at a regular income and comparative affluence, they commenced to drink, and finally had to be dismissed, and a great many of them went from bad to worse and died in misery and wretchedness.'

"Mr. Oehler, Inspector of the Bâle Missionary Society, thus refers to the obstacles put in the way of missionary work:

"A very painful circumstance is the ever-extending growth of the liquor traffic in Cameroon. A brother writes:—"Liquor, this baneful destroyer of all progress and all civilisation, is entering further and further among the people, and even now liquor has already become the mightiest idol in the country; it rules the whole public and private life, no less than formerly the secret league and the cult of spirits." The susceptibility of the population of Cameroon for Christianity and civilisation would justify the fairest hopes for the countries, but for the fact that unfortunately it is to be feared that its inhabitants will be ruined morally, physically, and economically in the same measure in which the liquor traffic prospers. We expect our Christians to keep away from liquor and the liquor traffic. They appear to understand the necessity of this, and so far have on the whole kept steadfast, and are also proceeding against the transgressors of the liquor prohibition with disciplinary measures, irrespective of person; but the struggle is hard, while this current of poison is pouring forth unchecked into the unhappy country, involving great temptations to the negroes and ruin to those who succumb to them.'

"Surely it would scarcely be possible to produce more weighty evidence as to the injuriousness of the liquor traffic than this; showing that by its influence the working capacity of the negroes is paralysed and missionary work is impeded, yea, to a great part rendered impossible."

These testimonies, taken mostly from the Report of the United Committee for the Prevention of the Demoralisation of Native Races by the Liquor Traffic, might be indefinitely multiplied, but they should more than suffice to show the unsoundness of Miss Kingsley's unexpected and capricious assertions on a matter of such great moment. It is noteworthy that it is only as a revenue-producing medium that the traffic in spirits is seriously defended. On every other ground it is condemned by the judgment and conscience of every competent witness. We cannot but regret that in a book of such exceptional interest she should have given expression to opinions which are invalid and mischievous, and we trust that we shall yet hear of her recantation. EDITOR.

THOMAS CARLYLE : A GENERAL APPRECIATION.

THE literature of the nineteenth century is illustrated by the name of no writer more remarkable than that of Thomas Carlyle, that powerful but erratic genius, who, while living apart from his age, yet knew it so well, and in his secluded walk revolved with an independence, if not with an originality, rarely equalled, the great problems of philosophy, literature, and politics. His adventurous spirit scorned the beaten track, and he declined to believe that wisdom was to be found in the thoughts and ways of the men around him. Before he had completed his education at the University of Edinburgh (1809-1814), whose professors he somewhere calls "hide-bound pedants," he drank eagerly at the streams of free thought which had recently burst forth on the continent of Europe, and that draught not only excited, but, in a measure, intoxicated him. The formulæ of the old orthodoxy in which he had been trained became "stale, flat, and unprofitable." He entered another world, where every object awakened wonder and delight. He rejoiced in a sense of newly acquired freedom. Things familiar were set aside as conventionalities and shams, and full of enthusiasm for the foreign literature which had fascinated his attention, and yielding himself more especially to the influence of Goethe, Carlyle prosecuted his studies, careless as to whither they led, and without a shadow of suspicion that that which exhilarated and emboldened him might be false and misleading. Goethe became his ideal, the master whose word exercised over him an irresistible spell, the magician whose wand had a more than mesmeric power. It is too much to say that had there been no Goethe there would, in a literary sense, have been no Carlyle, for Carlyle, though he had known no language but our own, and had never read a solitary book, would still have been a vigorous thinker, endowed with that unique power which belongs to genius alone, the power of lighting his own fire, of pursuing inquiries in which no forerunner had led the way, and "voyaging through strange seas of thought alone." His individuality was never lost or obscured; but, at the same time, the influence of Goethe was paramount. Carlyle himself often boasted of this, and he was, in many cases, content to be a reflector where he might have shone

as an original light—an echo, where he might have been a voice. In his first letter to Goethe he speaks of his hope of one day seeing the man whose intellect and mind he most admires, and “pouring out before him, as a father, the woes and wanderings of a heart whose mysteries he seemed so thoroughly to comprehend.” “Many names,” he says, “have been expunged from my literary calendar since I first knew you, but your name still stands there in characters more bright than ever.” In another letter he assures Goethe that his voice came to him from afar, with counsel and help in his utmost need. “If I have been delivered from darkness into any measure of light; if I know aught of myself and my duties and destination, it is to the study of your writings more than to any other circumstance that I owe this; it is you, more than any other man, that I should always thank and reverence with the feeling of a disciple to his Master, nay, of a son to his spiritual Father.”

Carlyle's first efforts in literature were translations from the German—specimens of German romances—after which he sent forth those wonderful critical and biographical essays in which he painted, in bold and ineffaceable colours, the images of Richter, Schiller, Fichte, and other master spirits who, until then, were almost unknown in England. Carlyle's style, no less than his thought, shows the influence of these foreign masters—some people might even imagine it to bear the obnoxious trade mark, “made in Germany.” And yet it is a style of remarkable and, in some respects, of unrivalled power. It has been condemned as outlandish and barbarous, rugged and uncouth, an unintelligible jargon. You feel, in reading some of his denunciations and rhapsodies, as if you were being “driven in a cart without springs” in the ruts of a rough stony road. M. Taine charges Carlyle with taking everything in a contrary meaning:—“The inhabitants of his world walk head downwards, feet in the air, dressed in motley, as great lords and maniacs with contortions, jerks, and cries: we read Carlyle and are stunned by extravagant and discordant sounds;” we have a headache and are dazed. Englishmen are perhaps made of tougher stuff than Frenchmen, and are therefore not so easily upset, or so soon seized with nightmare; but there can be no doubt that Carlyle showed a disregard

of all accepted rules, and cared little for "the models of good writing." He gloried in shocking the proprieties, and often, in his wild fantastic sentences, approached the verge of lawlessness. But he had a knowledge of the English tongue such as few others have possessed, and, when he wished it, could write with a simplicity and grace after which feebler men aspire in vain. (See, *e.g.*, his *Life of Schiller* and his earlier *Essays*.) His words are the fit servants of his thought, and if they came out "pell-mell," "vast, fitful, decidedly fuliginous," with what seems to many of us a strange and hopeless confusion, it is because the rush of his thought is too powerful to move with slow and measured tread. A man whose books "quiver with tragic pathos, solemn aspiration, and riotous humour" cannot stop to ask whether his periods are constructed with classic elegance, and whether they will satisfy the taste which has been formed by the rules of polite literature. We are here in contact with a man whose fiery enthusiasm sweeps down all barriers which obstruct his path. His researches are recondite, his ponderings profound. He has in him a pathetic, sorrowful interest in the condition of men, a generous sympathy which alternates with his cynical scepticism and gloomy despair. There is a weird grandeur in the voice which issues from the oracular cell, and if it is often obscure and enigmatic; if its utterances are at times incoherent and contradictory, this is a characteristic which it shares with older and more renowned oracles. For our own part we are prepared to leave all that is dark and doubtful, because of the splendid flashes of light which so frequently burst on our view, and throw over the whole scene the glow of a divine illumination. The jargon shall be forgotten in the seer-like vision of "the eternal veracities," and in the innumerable pages which denounce with prophetic fervour the hollowness, the unrealities, and unrighteousness of men, which inspire with invincible courage the brave seeker after truth, and the worn and wearied wrestler in the great conflict of life; pages which, written in prose, have the intuitive power, the rich, imaginative glow and fine frenzy of the Divine Poet, and read like strains of impassioned music—voices from another and higher world they sometimes seem. However much Carlyle may in some of his wild and fantastic originalities have laid himself open to the charge of pantheism, indifferentism,

anti-theism and anti-Christianity, he has in him a deep undertone of faith. He often displayed a flippancy, an impatience with old-fashioned and traditional beliefs, and a cruel censoriousness of creed-bound religionists which are unworthy alike of his genius and his descent. He recklessly directed his great powers of sarcasm against men with whom he was more closely allied than he knew, and whose work he ought to have helped; but, notwithstanding all this, the main burden of his writings is that there is in nature and in human life a power which makes for righteousness. No one has illustrated more clearly, or vindicated more impressively, the great truth that there exists a righteous God, as the governor of men and of nations, that *justice* lies at the heart of the universe, and that the laws thereof cannot be infringed with impunity. He calls on us, with every variety of language, to cooperate always and under all circumstances with "the world's eternal tendencies," and warns us that all success gained otherwise is a poor and worthless thing, so that, "if thou hadst all the artillery of Woolwich at thy back in support of an unjust thing, and infinite bonfires visibly waiting ahead of thee to blaze centuries long for thy victory on behalf of it, I would advise thee to call halt, to fling down thy baton, and say, in God's name, 'No.'"

Carlyle was not only a great thinker, but a great inspirer of thought, and has probably exercised a wider and more powerful influence on our social, political, and religious beliefs than any other writer of the century. It has been stated that in the early forties there were few young men at Oxford and Cambridge who, if they had anything in them, escaped being Carlyle-bitten. And far later than the forties, and in other colleges and universities, a good many young men had the Carlyle fever. "He has given most of us a bad half-hour," yes, and more than one such half-hour, and we do not regret it. We are all the better for it to-day.* England owes to Carlyle a debt which no words can

* At the ministerial breakfast in connection with Dr. Maclaren's jubilee, this prince of preachers, referring to the new breath of life which was passing over the Nonconformist Churches when he entered the ministry, declared, "The young men, my contemporaries, fed upon Coleridge and Wordsworth, Carlyle and Emerson; wholesomer food, I think, than some of the young ones to-day are getting."

adequately discharge. He has stimulated the mental activity of her sons and led them into realms of thought to which, but for him, they would have been strangers. He has exposed, perhaps with needless ferocity, but not unjustly, the shams and unrealities and unveracities of the age, taught us that there is a nobler heaven than money-making, and a worse and more terrible hell than poverty. He has been as "a voice from the eternities," and his impress can be seen on much of the highest thought and best literature of the day. His works form an imperishable monument of his splendid genius, his prophetic enthusiasm, his unwearied diligence. His is a name of which any royal majesty might be proud. Notwithstanding, his cynicism and petulance, as revealed in the self-disclosures of his reminiscences, written in his solitary old age, and after he was stunned by the sudden death of his wife (a blow from which he never fully recovered), he stands before us a true king of men. There are many of his works which none of us can wisely neglect, among which may certainly be classed "Sartor Resartus," the "Lectures on Heroes," "Past and Present," "The Letters and Speeches of Oliver Cromwell," "The French Revolution," and the bulk of the "Miscellaneous Essays." The study of books like these can scarcely fail to make strong men.

STUDIES OF SUMMER GROWTH.

WHEN May merges into June, one of the refreshing sights of the woodland is the new growth upon the pines. To get an exquisite sensation of light and colour you should, on a fine morning, stand before a plantation made up principally of firs, and facing the south. Let the sky be deep blue, the effect of a clarifying north wind. Then there will come a heightening of the pulse and thrills of pleasure as you revel in the play of light, and a sense of subtle influences as the shades of green and gold soothe the sight, and become a revelation to the mind. The strong sunshine, the blue background, the airier associates of the stern trees form a picture likely to make the eye moisten with allowable emotion. Those sombre sentinels of the forest—the Scotch fir—have responded to the call of the season and come out in tufts of silver grey, while the spruce, nothing loath, wears a coat tabbed all over with vivid green, and trimmed with buff flowers tinged with lilac. These solemnities in summer costume may have between them a larch, as lightly clad as a wood nymph, and as graceful as sweet seventeen. There is something both hopeful and tender in the sight of a clump of Scotch firs, silvered to their summits with fresh growths.

pendent from which drop the sweet young cones—soft, green and glazed. You would hardly think this dark wind-blown tree capable of such a transformation. The tendency of the fancy is to clothe with human attributes whatever it appropriates. The fir, therefore, may point the moral that there are possibilities of surprising geniality behind stern exteriors. The unusual moods of the usually austere may be very beautiful. We knew years ago one of the most rigid of men. But to hear him pray! Then the fashion of his countenance was altered, and his voice became soft and tremulous. There was also another as precise as a Dutch hedge; but a child with shining curls would mount his knee and put him out of shape as no one else would even think of doing. Ah! Have we not seen staid folk, when young people have set the tune, come out as gay as the spruce in May?

If you put your ear to the railway metals you can feel the vibration of the express miles away; so if you place your mind on the lines of Nature you can hear far off the on-coming of the great Truths of God. The Creator forecasts all His mighty acts in outlines and suggestions, and as it is instructive to compare the finished picture with the preparatory "studies" for it, so is it profitable to travel from the purposes and performances of God in Revelation, to the faint hints that we get of those same possibilities in the realm of Nature. The larch, arrayed in the purple plumelets of April, or full of the resinous richness of June, sets us thinking of the Resurrection. When the great winds of winter sweep the land, how stark, how drear, how cold this self-same tree! It seems impossible to believe that the wisp-like twigs will put on such delicacy of colour. Can these dry branches live? Whence the syntheses of influence which clothe this daughter of the forest with such charms?

The same thought possesses us as we walk through the prolific growth of the June meadows. The dull field, in January sullen beneath the frowns of a leaden sky, has become a home and a hunting-ground for myriads of birds, beetles, butterflies and bees. What wonderful grasses rustle and bow to each other in the summer breeze! No beauties at a Court presentation can vie with them. Nay, let our comparison stand down, and let the contrast of the Christ, uttered among the lilies of the Galilean hillside, be heard—"I say unto you that even Solomon, in all his glory, was not arrayed like one of these." Foxtails, pink clovers, and white purples with overpowering perfume; sorrels, six-fingers and bents, broomheads, buttercups and ox-eyes, all bending and turning to the rhythm of the wind. Is this the mead so irresponsible in the wintry day? Surely a prophet has been by and cried, "O earth, earth, earth, hear the word of the Lord!" Why, then, "should it be thought a thing incredible with you that God should raise the dead?" Let *God* be the subject, and any predicate consistent with His character is possible. Have we taken in all that Christ would have us receive from His use of the word "clothe?" Let us lift our eyes from the page and listen. "If God so clothe the grass of the

field . . . shall He not much more clothe you, O ye of little faith?" Thus from the sward, with verdure clad, we rise in thought to higher things, till we see the saints "clothed upon," and mortality "swallowed up of life." When a child's top rotates most rapidly, we hear only a dreamy hum; and when the period of growth reaches toward its climax, the sounds of June sink into the silences of July. During that month and August a wonderful brooding hum hovers everywhere. When the fields lie open to the blazing sun this satisfying undertone may be heard. Many things combine to create it. The changed notes of birds, the increase of insect life, the ripening corn. But it comes as a thought-stirring contrast to the exultant cries of May and June. The lark has ceased to soar, the nightingale to sing, the cuckoo to call his "merry note." Summer sings low as she bends over her work. The year is growing older and talks less. This later time has its minstrels, but they chant other notes. So in life. As experience ripens, the crisp songs of early days are exchanged for other lays.

H. T. S.

SUNDAY MORNINGS WITH THE CHILDREN.

VIII.—THE NEGLECTED VINEYARD.—PROV. xxiv. 30-34.

THE text is rather a long one, and it would take up a good deal of our space if we were to print it in full, so I will ask you to turn to your Bibles and read it for yourselves. It does not need much explanation, does it? The wise man, as he walked through the country, went by this field and vineyard. He was not looking out for them, or trying to find good land going to waste, but they were in such a shocking state that he could not help noticing them. Very likely both belonged to the same man, though he is referred to in two different ways. The sluggard, the man who spends all his days in idleness and sleep, cannot be a sensible man. His very idleness shows that he is foolish, for he does not understand that God placed him in this world to work, not to be idle; to use his opportunities, not to waste them. But the man who owned the field and the vineyard was wasting his chances. The field might have been covered with a good crop of corn, the vineyard might have been full of trees laden with beautiful fruit. But instead of that, we are told, they were covered with weeds; and the weeds had been neglected when they were small, and had been allowed to grow so high, that now they hid the ground altogether, keeping the sunlight from whatever may have been sown there, and taking the nourishment that should have gone to the corn or the fruit. And then the wall, which had been built all round to keep out thieves and wild animals, was so broken that it could serve no good purpose, and might be really dangerous to those who passed by. So instead of being fruitful and well-kept, the land was desolate and useless.

And what was the secret of this? The Wise Man goes on to tell us. He did not merely glance at this scene of untidiness and desolation, he stopped

to consider it well, and see if he could find in it a lesson for himself and for others. As he thought about it all, he could see not only the cause of this sad state, but what misery and want it would bring to the sluggard. I expect the sluggard saw the field far more often than the wise man did; but *he* did not stop to consider it. For it is only the man who takes the trouble to think about things who receives instruction from them. So the field and the vineyard that were of so little use to their owner because of his idleness and his stupidity, taught the wise man a lesson which he has handed down to us.

What was the lesson? It was this, that the state of that land was due to the idleness of the owner. From a man's work we can tell pretty well what he himself is. From the field and the vineyard the wise man could tell what sort of man their owner was. Such a piece of land could only belong to a lazy, self-indulgent man; one who, though he never worked, loved sleep, and would go on sleeping though there was work waiting to be done. It was not enough for him to pass sufficient time in his bed to refresh himself after his day's labour, and gain strength for the coming day. He loved to lie drowsing in bed when he should have been up and about. And while he slept the weeds grew. "Well," thought the wise man, "there can be only one end to this. Thy poverty shall come as one that travelleth; as quickly as a man who hurries on a journey. You shall find yourself attacked by want, and it will not be driven away. It shall come like an armed man, and will compel you to submit to it."

Remember, then, the lesson. God has not given to all of us a field and a vineyard, but He has given us other gifts. You remember how Jesus spoke of men as land in which seed is sown, and some brought forth good fruit and some no fruit at all. Our hearts and our minds have to be attended to, just as a vineyard has; and they can only be kept rightly and well by our own work. If we are diligent, if we are prayerful and obedient to the voice of God, our lives will be as fruitful fields. But if we are idle, if we are careless about what is right, and love ease and comfort when we ought to work, our lives will become like the vineyard of the slothful man. The weeds of sin will grow up in them, and destroy all the good that is in them. Then they will be no use to ourselves, and we shall have left undone the great work that God has given us to do—the work of becoming like Jesus. The wise man must have felt sad at the sight of the good land, which might have brought forth so much good fruit, lying wasted and desolate; but yet he himself learned a lesson from it. Would it not be sad if our lives should ever be like that vineyard, no use to ourselves, bringing no gladness or happiness to others, but only serving as an example of what is wrong, and of what people should strive *not to be*. Will you try to make your life like the life of Jesus? You know that when a farmer cultivates a field he does not make the corn grow by himself. God sends the seed and the sunshine, the rain and the nourishment, so that the corn may grow up. But the farmer prepares the soil, sows the seed, and keeps out the weeds. So if your life is to bear good fruit, God will help every good thought and every good act of yours to bear fruit. But it is your duty to watch and see that the weeds do not grow up and destroy the good that is growing there. And that you cannot do by being lazy and careless and self-indulgent, but only by trying day by day to do only what your conscience tells you is right. May God help you all, so that your lives may bring forth much good fruit.

THE NEWLY DISCOVERED LOGIA.

“**N**EVER man spake like this man.” Every succeeding age shows more fully how true this saying is of Jesus Christ. A discovery has recently been made of words attributed to Him, and although, as yet, there is but little evidence of their genuineness, they naturally excite keen interest throughout the civilised world, not among the learned only, but among persons of every class. Somewhere about the third century A.D., in a hamlet near Oxyrhynchus, an ancient Egyptian city 120 miles south of Cairo, a leaf out of a book, containing some traditional sayings of our Lord, was thrown as useless on a dust-heap, possibly by some careless servant who had no idea of its value. What became of the damaged book, and its owner, cannot now be ascertained. The city and all its grandeur and activities are known no more. There was once an important church here, with bishops and deacons, but ages since all knowledge of its work and worship, its heresies and discipline, its joys and sorrows passed into oblivion. It will have something to tell in the land of revelation, but here, and to-day, the one outcome is this soiled, faded leaf.

The fragment gives eight reputed sayings of Jesus Christ. It was discovered last winter by two Fellows of Oxford, Mr. B. P. Grenfell and Mr. A. S. Hunt, who have carefully examined the Greek inscription and published the result. Several of these are almost identical with passages in the Gospels. One or two are new, and it is an interesting inquiry as to what will be their effect on theological opinion.

Now, first of all, this discovery brings to the front the question of authority. Are we as Christians bound to believe in the teaching of these *logia*? We accept all Christ's sayings as words of eternal life. Are these, then, His words? In the second *logion* we are told that Jesus said, “Except ye keep the Sabbath, ye shall not see the Father.” This is not acceptable to the opinion of the day, and it raises what may be termed a trilemma. Christ's words must (1) be accepted, or (2) brought to the bar of public opinion, or (3) these are not Christ's words. It is highly probable that had the saying been in disregard of the Sabbath, it would have been welcomed and its genuineness confidently asserted. This is unsatisfactory, for surely the Divine “Light of the World” is not to be subjected to the uncertain light of man's intuition. The question here is: “Are these *logia* of equal authority with those given in the Gospels?” They are not. Why? Here inspiration comes in. Belief in Christ is based upon what the Holy Spirit has handed to us of the words of Christ. Luke, at the opening of his Gospel, tells us that there were many records of our Lord's work and teaching. All are gone now but this poor scrap preserved in the ruins of a hamlet! It may contain the word of God, but it is not the word of God. This incident gives emphasis to our need of an infallibly inspired record that we may “know the certainty” of the teaching of the Infallible Christ.

But *logion* No. 2 is surely of great value to-day. “Jesus saith, Except

ye fast to the world, ye shall in no wise find the Kingdom of God. Except ye keep the Sabbath, ye shall not see the Father."

To go no further, we have here an accepted tradition of the churches in the second or third century. I fail to see that it is "extremely obscure." It demands separation from the world on the part of the Christian. The believer has other food, other joys, other associations. He is in the world, but not of it. It is in vain to profess, as, alas! too many do, especially in the present age, to follow Christ and find a home in the pleasures of unregenerate society. From its gaieties, its maxims, its life we are called to fast. An indispensable aid to the unworldly life must be Sabbath observance. One day in seven set apart for spiritual culture is an absolute necessity for those who would truly follow Christ. We must be in the world, in its business and many of its pursuits, but if we would not be of the world we must get away from it, at least one day in seven. The editors evidently think the meaning of the precept is, "Make the Sabbath a real Sabbath." Never has there been an age in which this precept was more needed than the present time. If Christ were to come to London to-day, these might well be His first words. Although there is no proof of their inspiration, we may prayerfully listen to this grand old preacher, whoever he was, although his pulpit is but a dust-heap, as he calls to us, in the name of Jesus Christ, to fast from the world and to keep holy the Sabbath Day.

But we feel no difficulty in endorsing this saying. The Sabbath breaker ever fails in the vision of God. It is by the holy observance of the day He has appointed as the Lord's Day that we gain the privilege of near communion with Him. It may be noted here that the Codex Bezae D. gives Luke vi. 40: "On the same day having seen one working on the Sabbath, He said to him, O man! if indeed thou knowest what thou doest thou art blessed; but if thou knowest not thou art cursed and art a transgressor of the law."

Another new saying is found in *logion* 5: "Raise the stone and there shalt thou find Me; cleave the wood and there am I." Some have found perplexity in this saying. One thing is clear, and that is, that it contains a very definite statement of the Deity of Our Lord. It is given in a form which suggests that the belief was prevalent in the churches at that date. Some have seen in it an indication of pantheism. But surely, it is the doctrine of an ever-present Christ, such a doctrine as, in fact, He constantly taught. Among the ancient Jews, to draw water and to cleave wood was considered as the lowliest, almost a degrading occupation. The Gibeonites who had deceived Joshua were condemned to this work (Joshua ix. 23, see also Deut. xxix. 11). The first act in drawing water was to move the stone (Gen. xxix. 3). This saying is the correlative of No. 2. It teaches that the Lord is ever present with His people, even in the lowliest toil. Not only in worship, but in work He may be found. So all true labour is glorious; even removing stones and cleaving wood is not beneath His notice, and He forsakes not His humble followers when in His providence they may be engaged in what is contemptible in the eyes of the world.

We are grateful for this fragment, and hope that more like it may be found. It was a stalwart boast that when the book of *logia* should be discovered, it would be in favour of the loose religion of our day rather than of the severer demands of the New Testament, and would assuredly overturn the stricter views of evangelical religion. That boast is a little silenced now. This imperfect glimpse at the past shows the reverse. It is thus of no little value to the cause of vital religion, whilst its archæological importance cannot be exaggerated. It is rich reward for the industry of Messrs. Grenfell and Hunt, and another success for the Egyptian Exploration Fund.

J. HUNT COOKE.

DAN RYAN.

IT was a happy thought on the part of Pastor J. J. Kendon that, more than thirty years ago, gave birth to an organised effort to meet the spiritual needs of the teeming masses from Slumdom that annually visit our Kentish hop-gardens. Most pleasing results have followed these efforts in renewed hearts and homes, not the least interesting of which is the latest that has recently come to light.

“Just a Bermondsey boy, and a rough one at that,” was the verdict of the City missionary. The missionary in his work over the wide parish of Bermondsey had often met him, and received a goodly share of banter and rough horse-play in return for his efforts to reform Dan and his boon companions. He was an Irishman and avowed himself a Roman Catholic; his lip and life proclaimed him a veritable son of sin. He eked out a precarious existence, picking up a casual job when and wherever he could, often at his wits' end to find food to keep body and soul together. He thus found his way into Kent, with many others of his class.

In the neighbourhood of Goudhurst the “Hop-pickers' Mission” was in full swing, seeking to “lift up the fallen,” and among our devoted workers was the missionary from Bermondsey.

The season was exceptionally wet and trying, so that many of the poor “hoppers,” instead of laying in a stock of health, as in former years, found, alas! when too late, they had sown the seeds of disease and death. The incessant rains also seriously interfered with our ordinary mission-work.

Dan was not a little surprised one morning to see his Bermondsey missionary step up to the bin for a friendly chat; but he did not receive him unkindly, nor lavish upon him the usual banter. He even consented to come to a hoppers' tea and meeting in a neighbouring barn, provided by a godly farmer and his wife.

The missionary started early for the intended sanctum, with some misgivings as to whether Dan would keep his word; but Dan was there before him, and ready to lend a hand in clearing the barn of farming implements. In spreading the tables, afterwards clearing for the meeting, and distributing tracts and hymn-sheets, he was much in evidence, as one who meant to make the meeting “go.” How eagerly—yea, hungrily—

listened as the missionaries told "the old, old story"! Not in vain did he thus hang on the preacher's lips for the Word of Life.

Months rolled by; the season and its services were well-nigh forgotten in the ever-present and pressing claims of daily duty. In his casual visits to the infirmary our Bermondsey missionary was startled, one day, at hearing his name faintly called from a sick pillow. Stretched there was the wreck of a once stalwart, strong young man, so pale and wasted that the missionary failed to recognise the poor fellow. But Ryan knew him, and with grateful tears told his tale of Divine mercy. The terribly severe weather of September had been too much for him; he caught the chill which sealed his death-warrant; but *he found Christ* through the message of that meeting in the barn, and now was ready for, if not eagerly awaiting, his approaching end—able with the Psalmist to say: "Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me."

The "Hop Mission" work is emphatically a "work of faith," both the season and sphere of service being limited; yet it would not be difficult to multiply instances of this kind in proof of its usefulness, as our sketches in these pages in former years bear witness.

Among the many claims upon the generosity of God's stewards, there is a danger that old-established, well-tried missions may be forgotten; hence this incident as a "reminder." The need is as great as ever; help sent in promptly will be well and worthily bestowed. The season only lasts through September; it is, therefore, obvious that those who would have fellowship with us in this good work must send at once; and thus enable us to measure our means, and place our men in the field without delay.

Contributions may be sent to Pastor J. J. Kendon, Goudhurst, Kent; Mrs. C. H. Spurgeon, Westwood, Upper Norwood (naming the mission); or to the Secretary.

JOHN BURNHAM.

NOTES AND COMMENTS.

SLAVERY IN ZANZIBAR.—The questions asked in the House of Commons on this subject a few weeks ago were asked none too soon. Mr. Curzon's answers were not only disappointing in themselves, but an insult to the nation. It is a strange thing to think of a British Minister defending this odious system and setting at nought the proudest traditions of the English race. Mr. Curzon contended that "British officers were bound to administer the Mohammedan law and to supply the master with a sufficient force of police to recover the runaway." The Attorney-General went even further by suggesting that "the slaves were sent back, not as runaways, but as criminals." These statements aroused general indignation, even among the most subservient followers of the Government; and the day after they were made Mr. Curzon, who had by some means been brought to his senses, announced that the Foreign Office were already sending out special instructions to our representatives at Mombasa that no proceedings of the kind referred to should take place in the future. How-

ever satisfied any of us may be with the result, we cannot admire "the oratorical somersault by which it was reached." The whole incident teaches us that the Government needs to be very closely watched.

THE DISSIDENTING PREACHER AT THE LECTERN OF THE PARISH CHURCH.—The leading Ritualistic weekly is smarting from the fact that its own bigotry and exclusiveness are not universally approved of. Its equanimity has been sadly disturbed by the presence of Nonconformist Ministers at the Jubilee Service at St. Paul's and at "the honours paid to eminent Dissenting preachers." Is it not an outrage to all ecclesiastical decency that so many "parish priests" should have invited "Separatist preachers" to read the lessons in parish churches? Such parish priests, we are told, have "committed an act of bigotry and autocratic intrusion upon the rights and liberties of the local people of God." They "insult and trample on the liberty of the parish congregation." Their act is "a piece of the purest autocratic clericalism—as if a priest were set in the parish to be a wilful Cæsar or a Pope rather than to be a pastor." What dreadful creatures these Dissenters must be! They ought surely to be allowed no quarter! Our contemporary plainly believes in the impossibility of Christian men respecting or in any way associating with those of their fellow-Christians who differ from them. Kindliness and forbearance, toleration and courtesy, to say nothing of still higher principles, are, we are afraid, unknown weapons in its armoury. Otherwise how could such words as the following have been penned:—"According to the liberal and wide aspect in which the Catholic Church regards the whole organic body of the faithful as a royal priesthood, a Separatist preacher, though he be ever so tongue-dexterous and entertaining in the pulpit, is less of a 'minister' of Christ than the humblest old washerwoman at her tub who remains in communion with the Church." The veriest prig of a curate may claim an honour denied—*e.g.*, to Dr. Maclaren. Happily the "honest zealots," on whom the *Church Times* looks with condescending pity, have not so learned Christ. Strong in the approval of their Lord, they can treat as it deserves the miserably small and uncharitable judgment of men who think that they alone are the people!

NONCONFORMIST ORDERS.—Canon Page Roberts has recently given great offence to the High Church party by declaring that where the spirit of the Apostle Paul prevails there will be a recognition of the validity of the Nonconformist ministry. Among other things he "regretted that the English fashionable classes see no difference between one body of Dissenters and another. The true attitude of the Church of England ought to be one of frank recognition of the divine calling of the sister Churches. St. Paul was the great unordained minister, a triumphant witness of the freedom of the early Church. All who in any denomination felt themselves called to be ministers of Christ might justify their ministry by the example of Paul, who boldly declared that the original Apostles added nothing to him." For these very sensible and Christian sentiments the Canon has been taken

severely to task, and has been charged, in the choice language of our ecclesiastical censors, with being "so illiberal and cowardly as to spit in his mother's face." It virtually is said that to a Churchman all Dissenters are alike—Dissent itself is *the sin*, if not the sin of sins.

THE GROWTH OF THE ENGLISH "CHURCH" has naturally been one of the chief subjects of discussion in the Church papers. Sixty years ago there were seven Colonial bishoprics, now there are ninety-two, while the sixteen American bishops have become seventy-eight. The *Guardian* assures us that: "For once ecclesiastical organisation has gone ahead of the needs behind which it ordinarily lags. There is a great possible advantage in this, since whenever the supply of clergy becomes adequate the bishops will be there to receive and distribute them. But the proportionate excess of bishops over clergy places the deficiency in the supply of the latter in the strongest possible light. We hear a good deal about the *status* of the colonial clergy, but to our minds the weakest point in that *status* is the fact that so few are found willing to make it their own. There must be a serious deficiency in the missionary spirit when the complaint of want of men is so universal." Our contemporary laments the fact that missions of recovery among lapsed Christians at home are less interesting than missions of discovery among heathens. The need at home is of the same kind as the need abroad. The growth of the Church has not been simply numerical. In some directions there is unquestionably more spiritual life than formerly, while there has, alas! been an approximation to the doctrines and practices of Rome which is simply appalling. To those who believe in the Christianity of the New Testament the articles "After Sixty Years," which have recently appeared in the *Church Times*, cannot fail to be painful reading.

THE NAVAL REVIEW was certainly a brilliant display, and has given a unique demonstration not only of the strength of England, but of the folly and wickedness of the men who have been crying out for vastly increased armaments. Such a cry has been put utterly to shame, and it is surely time that these croakers as to the defencelessness of Great Britain were silenced. The *Guardian* pointedly says: "This extraordinary display of England's power at sea contrasts a little painfully with recent displays of England's weakness in diplomacy. We do not expect even such a fleet as ours to compass impossibilities, but it does seem that the consciousness of possessing it might well have imparted a little more energy to English words at Constantinople and to English deeds in Crete. We are no advocates of independent action or of the abandonment of the Concert. We do not doubt that the one would have been disastrous, or that the other might have defeated its own object. But would it have been equally out of the question, or equally unwise, to speak with a little more of that politic indifference to consequences which belongs to conscious strength, with a little more visible conviction that there is no nation that will not think twice before quarrelling with a neighbour armed with such large capacities for defence?" A recent

episode in the House of Lords, in which Lord Salisbury acknowledged the powerlessness of England to accomplish anything against the wishes of the Sultan, is very humiliating. The burden of his speech seemed to be "Oh, for one hour of Bismarck!" Surely this is not the tone which should be taken by a strong Minister of a strong nation where wrong has to be suppressed and tyranny and injustice overthrown. It is another illustration of "the lath painted to look like iron"!

OBITUARY.—The death-roll of the last month contains many notable names. Of these, the best known is probably that of *Mrs. Oliphant*, the distinguished novelist, biographer, and historian. In more than one of her innumerable novels she dealt in a very caustic and ungenerous style with Nonconformist life, though it must be admitted that all sections of the Church received equally merciless treatment. She displayed ceaseless industry, and had a clever and taking style. There is much in her novels which a fair and generous-minded woman would never have written. She was hard, supercilious, and scornful, though she had qualities of a very different order. Large as is the space she has filled in the public mind, it is questionable whether much of her work will live. She was not one of the immortals. Her life was one of great sorrow, as she suffered many painful bereavements. To a friend, at its close, she said, "I have no thoughts, not even of my boys, but only of the Saviour, who will receive me, and of the Father."

The late *Dr. David Brown*, Principal of the Free Church College at Aberdeen, has passed away at the advanced age of ninety-three. He began his ministry as assistant to Edward Irving at Regent's Square, and after holding several pastorates, became a professor in the Free Church College, Aberdeen, and subsequently its Principal. He was a member of the New Testament Revision Committee, a frequent contributor to various magazines and reviews, and published several theological works of importance. He was a strong supporter of Home Rule for Ireland, and advocated the disestablishment of the Scottish Church as necessary for that reunion of Presbyterianism in Scotland, for which he so ardently longed.

Our Wesleyan friends have lost an able administrator and an exceptionally genial man through the death of the *Rev. David C. Ingram*, of Blairgowrie. Mr. Ingram held a prominent position on several Connexional Committees, and during his ministry in Scotland did much to consolidate and extend Methodism north of the Tweed. His name had been mentioned as one of five in connection with the vacancy in the general secretaryship of Home Missions created by the death of the *Rev. J. E. Clapham*. He was in his fifty-eighth year. One of his sons, a young Indian missionary of exceptionally brilliant powers and equal devotion, died suddenly about eighteen months ago, and from this blow Mr. Ingram never fully recovered.

Our own denomination has lost *Mr. Alderman Barlow, J.P.*, of Accrington—a man of rare strength of character and simplicity of purpose, a devout

student of the Bible, and vigorous Christian worker. This prince among Christian laymen had passed his eightieth year.—*Mrs. Pople*, the wife of our Congo missionary who passed away so unexpectedly a few months ago, has been early called to follow her husband, leaving her infant child behind her. It is pathetic to think of what the first year of married life has meant for these young missionaries.

REVIEWS.

STUDIES IN HEBREW PROPER NAMES. By G. Buchanan Gray, M.A.
A. and C. Black. 7s. 6d.

IT is a pleasure to commend this book to all students of the Bible who have any knowledge of Hebrew. It is the outcome of thorough and painstaking work. Mr. Gray has not spared himself, and the reader who will follow him through all the detail of his treatment of his theme must be prepared for some exertion, but he will be amply rewarded. From the intricacies of the inquiry he will be brought to a large place, and will find that the patient, almost microscopic, discussion of minutæ leads to conclusions far-reaching and important. The book reflects, as was inevitable, the prevalent uncertainty as to portions of the Old Testament narratives. But Mr. Gray has none of the narrow dogmatism which has disfigured not a little of the work of modern exponents of the higher criticism; he states his views temperately, and with the reserve of a man who is seeking truth and has no partisan interests to serve.

With regard to the large and interesting class of "Animal-Names," Mr. Gray holds, with Robertson Smith, that their explanation is probably to be sought in the *totem* worship and *totem* organisation, which existed among some of the peoples of Canaan and some of the Hebrew tribes before the amalgamation of the latter into a nation. If this be so, such names were primarily clan-names, and only later were used to designate places and individuals. A striking fact in this connection is that by far the greater number of towns bearing animal names were situated in the south—in the territory of Judah. "Out of a total of thirty-three, four *at most* lie north of Shechem." If, then, such names are rightly referable to *totem* organisation, "the inference can scarcely be wrong that this organisation was more prevalent or lasted longer in the south than in the north" (p. 107).

Abundant evidence is adduced to show that the use by the Hebrews of names with distinctly religious significance increased as time went on, and this to such a degree that in post-exilic lists the names of half the laity and of nearly all the priests are compounded with El or Yah.

Very noteworthy is the manner in which those divine names are employed as elements in compound names. Whereas in the earliest period El predominates as an element in personal names, in the post-Davidic period down to the Babylonian exile Yah is much more frequent; after the exile El recovers something of its former frequency. Thus the relatively late use of Yah, or Yahweh, in the formation of names is in entire accord with the

statement in Exodus as to the introduction of this designation of the Deity.

Another matter of interest is the testimony afforded by a review of Hebrew proper names "of the growing sense that 'Israel's Yahweh was one Yahweh,' who was behind all actions, the source of all welfare, the true object of all worship." For, whereas in compound names of an earlier time the divine element most often stands first, and is thus emphasised, in the later time the position is reversed. This suggests that it became no longer needful to make the subject emphatic, as it could be but one—the God who was known as El, or Yahweh. Other peoples might invoke many deities, and connect their names with places and persons. Israel adored and invoked but One.

Such are some of the subjects which are discussed and illumined in the course of this admirable "study." The value of the book is increased and its use facilitated by copious appendices and indices.

THE AMBITIONS OF ST. PAUL. By W. Garrett Horder. Alexander & Shephard. 1s. 6d.

AMBITION of one kind or another is an essential element of human nature, and, if rightly directed, will become the source of strength and nobility. It is not *in itself* an evil. Like every natural instinct, it needs wise and firm guidance, and having it will be purely beneficent in its results. St. Paul's ambitions as described in 1 Thess. iv. 11, Rom. xv. 2, and 2 Cor. v. 9, are such as we all ought to cherish. By their means only can we reach the perfect life. Mr. Horder dwells on their spirit and aim with sympathy and insight, shows how they spring from every heart of Christian faith and lead to the gladness of perfect peace. This is a wise, manly, and helpful booklet.

A RIDE THROUGH WESTERN ASIA. By Clive Bingham ; with Illustrations. 8s. 6d. net. **WITH THE TURKISH ARMY IN THESSALY.** With Illustrations and Maps. Same Author. 6s. 6d. net. Macmillan & Co.

MR. BINGHAM held until recently, the post of Honorary Attaché to the British Embassy at St. Petersburg, and went out as correspondent for one of the principal English newspapers to the unfortunate Greco-Turkish war in the spring. His Western Asiatic journey, which began in June, 1895, extended over thirteen months. The time was memorable, for the Armenian massacres were then going on, and the Great Assassin was doing his deadliest work. Mr. Bingham writes with all the dash and vigour we associate with a war correspondent ; his ride was one of the most daring of recent adventures, and the book could scarcely be written in other than a lively and pleasant style. Mr. Bingham travelled some 8,217 miles, more than 4,000 of which he rode on horseback. The devices by which he obtained a passport, or "tezkeret," and baffled prohibitory regulations were clever and amusing. He went through the heart of Asia Minor by way of Angora, Sivas, and Erzerum. At Erzerum he witnessed the results of a recent massacre, and in

his account of what he saw, pays a tribute to the European delegates who worked hard and faithfully to get at the truth in the face of systematic opposition from the official dispensers of justice. From Asia Minor Mr. Bingham passed into Persia, moving from north to south, and visiting Tabreez, Teheran, Ispahan, Persepolis, &c; then he went to Turkish Arabia, where, he assures us, English rule would, as the Sultan well knows, be by no means unpopular. Leaving Baghdad, he travelled through Persia west to east, Kurdistan, Khorasan, and Meshed; and finally passed into Central Asia, going through Transcaspia, Bokhara, and Samarcand, to the western frontier of China, the former kingdom of Kashgar; thence returning north, across the Steppe to Omsk in Western Siberia, and by the new Trans-Siberian railway to Moscow. No outline of Mr. Bingham's course can give an adequate idea of the instructive and amusing experiences through which he passed. He kept everywhere open eyes and ears; he learned much of the character of the people and not less of the political influences which in various directions are at work. For the Armenians he has no great affection. They are astute and subtle, uncleanly in their habits, and given to lying and cowardice, understanding but little of the religion they profess. The Russian influence is very strong in Asia Minor.

"I gathered from all I heard that the Russians were considered to hold the key to the position. A short time before, when there had been a riot near the Russian Consulate, the Cossack escort had turned out armed only with whips, and had chased the Turkish infantry, who had rifles, out of the street. The local prestige of Russia was increased by this incident, and it was well known that thirty to forty thousand of her troops were massed on the Caucasian frontier. The English, on the other hand, were far away, and 'though great in ships, nothing by land,' as the general opinion in Turkey runs. The Kurds, however, in spite of it, had just sent a monster petition to the Queen setting forth the ungenerous treatment they had received and offering their alliance. They laid emphasis on the fact that they had always lived on friendly terms with the Armenians, many of whom were their slaves, until latterly, when they had been forced by peremptory orders from the Palace to ill-treat and murder them."

The Russian system of government necessarily tends to the extinction of the national characteristics of the countries she conquers. Two great factors in her power are her army and her church, one of the chief aims of the latter being to foster a spirit of loyalty to the Tsar.

To the far-reaching influence of Russia's policy Mr. Bingham is fully alive, though he does not seem to have any special dread of it. Thus in regard to a concession which has been exacted from China since the war with Japan, he writes:—

"The scheme of building a railway across Asia is a magnificent one, and so far it has been magnificently carried out. Everything I saw on the line was big and sound and solid. The lines were good and well laid; the bridges, though only of wood, were well built, and serve their purposes

excellently, the rolling stock very fair, the buffets at the stations were well managed if not luxurious, and the officials were well organised; last, but not least, a more punctual train service one could not hope for anywhere. No doubt the running of the line through Manchuria means that Manchuria will become some day an integral part of the Russian Empire, but that may eventually mean as great a benefit to the world at large as to the power of Russia."

There are many other questions touched upon in Mr. Bingham's ride to which we cannot so much as refer. Suffice it to say that students of politics and of religion; readers who delight in vivid descriptions and stirring adventures, will find much to delight and instruct them in every chapter.

The second volume contains materials which Mr. Bingham collected during his experiences as correspondent of the *Times* in the Graeco-Turkish war. He had unusual opportunities of observation, and kept eyes and ears open. His descriptions here, as in his larger work, are vivid and effective, so that we seem after reading them to have been ourselves at Milona, Larissa, Pharsala, Velestino, and Domoko. Mr. Bingham cherishes a great admiration for the courage and discipline of the Turkish army, and shows that the want of adequate preparation and the absence of discipline among the Greeks would alone account for their disasters. "When the next Alexander or Napoleon arises, he will lead either the Chinese or the Turks," is his emphatic opinion. The warning he gives as to the way in which the Germans are pushing their way in the East, and pushing the English aside, ought not to be overlooked.

Both volumes are enriched with excellent maps, a number of really fine illustrations from photographs, and capital indices.

THE ECUMENICAL COUNCILS. By William P. Du Bose, S.T.D. With an Introduction by the Rt. Rev. Thomas F. Gailor, D.D. Edinburgh: T. & T. Clark. 6s.

THIS able and scholarly volume forms part of the series which is being published in this country by Messrs. T. & T. Clark under the general title of "Eras of the Christian Church." The author warns us that the book is not, properly speaking, a history, and that though it deals with a well-known course of events, it is only with the ulterior purpose of tracing the evolution of a process of thought. "It is properly an historical study of the growth and formation of the Catholic doctrine of the person of Jesus Christ, that is to say, of the personal union of the divine and human in our Lord, which makes Him the supreme object of our spiritual and religious interest." Christ Himself is and must be more than our science of Him, so that our Christology will never be complete. We are even more powerless to grasp the fulness of the godhead which dwells in Christ than we are to grasp the unity and the organic whole of Nature, though in both cases there may be a continuous approximation to the truth. The study is timely, for as it is aptly remarked, "There is everywhere a manifest revival of Christological interest and discussion, and there are signs of a still deeper

renewal of Christological thought and science. A religious activity more earnest as well as more varied and conflicting than the world has known for a long time presses upon us with questions which demand both historical and scientific treatment. Especially is there serious and long-standing confusion with regard to the union and relation of the Divine and human natures and function in the person of our Lord. Partial defective views of His human activities, knowledge and power—a higher or psychical Docetism—characterise our current theology." A knowledge of the past thought of the Church cannot indeed solve for us the problems of to-day, especially as they are raised in connection with the Higher Criticism, but it is helpful and indeed indispensable. The student is greatly aided by an acquaintance with the principles of Ebionism and Docetism, of Sabellianism, and Arianism, of Apollinarism, Nestorianism, and Adoptionism. The Councils of Nicaea, of Constantinople, Ephesus, Chalcedon, &c., naturally had an immense influence on the thought of the Church, and it would be difficult to find any one work in which we can obtain a clearer or more satisfactory bird's-eye view of the whole period embraced within the first and sixth Councils, or be brought more closely to the heart of the great subject discussed. Such classical works as Dormer's "History of the Doctrine of the Person of Christ," Hefele's "History of the Councils," and other histories must still be consulted on particular points, but Dr. Du Bose is a scholarly, interesting, and altogether adequate guide—a clear and forcible writer, and one with whose doctrinal conclusions we are in hearty agreement.

THE ANCIENT BRITISH CHURCHES. By the Ven. William Macdonald Sinclair, D.D. Being the Sixth Charge delivered to the Clergy and Churchwardens of the Archdeaconry, on Wednesday, May 26th, 1897, at St. Sepulchre's Church, Holborn. Elliot Stock. 1s.

THIS charge is especially timely in view of the thirteenth centenary commemorations of St. Columba and St. Augustine. Dr. Sinclair has consulted all the chief authorities, and reaches the conclusion we naturally expect him to reach not only from his Scotch descent, but from his well-known thoroughness and candour. He states that with few exceptions "England owed its final and permanent conversion to the labours of the Scotie Church. The Scotie Church was the daughter of the Irish Church; the Irish Church was the daughter of the British. It was the final organisation of the Churches of the Heptarchy thus converted that was the real work of St. Gregory, St. Augustine, and Archbishop Theodore." As a summary, indicating the lines of early British progress, this pamphlet is admirable.

THE TENDENCIES OF MODERN THEOLOGY. By Rev. John Banks. London: Charles H. Kelly, 2, Castle Street, City Road. 3s. 6d.

PROFESSOR BANKS has been well-advised in gathering together a number of his papers which have appeared in various periodicals during the last few years. He is one of the most capable of living theologians, and after reading this volume it will, we imagine, be impossible for anyone to say that theology is either a dead or a dying science. A finer vindication of its

claims we have rarely met with. Much of the book is occupied with criticism of prominent writers, such as Wendt, Beyschlag, Ritschl, and a number of our English theologians. The chapters on "Is Christianity an Evolution?" and "The New Rationalism" are especially able. It is necessary to emphasise the defects in Dr. Horton's position, as the charm of his writings frequently blinds people to the dangerous tendencies of much of his teaching, and in his work on "The Teaching of Jesus" his adoption of Wendt's position is undoubtedly lacking in discrimination. There are few aspects of recent discussion, whether relating to the Incarnation or to the Atonement of Christ, which Mr. Banks does not review. We have read his volume with great satisfaction.

NORMAN MACLEOD. By John Wellwood. **FLETCHER OF SALTOUN.** By E. W. T. Omond. Oliphant, Anderson & Ferrier. 1s. 6d. each.

NOT since Thomas Chalmers passed away has there been in Scotland a more popular preacher or a man more widely loved than Norman Macleod. He was held in affectionate esteem by Her Majesty the Queen, and had a hold which few others have gained on the hearts of the poor and struggling. He was every inch a man, and to come into contact with him was in the best sense an inspiration. Mr. Wellwood has written of this genial and heroic "great heart" with judgment and sympathy, so that there is no more delightful book in the "Famous Scots Series." "Fletcher of Saltoun" carries us back to the stormy times which preceded the Act of Union in 1707. Dogmatic and impracticable as he undoubtedly was, and an almost visionary champion of freedom, Fletcher was a true patriot, and the country owes more to him and his influence than is always admitted. His famous saying as to his carelessness as to who should make the laws of a country if he were permitted to make all its ballads, is that by which he is best remembered. But Mr. Omond shows how many other claims he has on remembrance, his enemies themselves being judges. Fletcher anticipated many modern theories and principles, and was in various ways before his time. This sketch of his life is admirable.

ARNOLD OF RUGBY: His School Life and Contributions to Education. Edited by J. J. Finlay, M.A., Principal of the College of Preceptors' Training College. With an Introduction by the Right Rev. the Lord Bishop of Hereford. C. J. Clay & Sons, Cambridge University Press Warehouse, Ave Maria Lane. 5s.

THE late Dean Stanley's Life of Dr. Arnold will always remain the standard authority. It is in fact one of the two or three biographies which can be classed with Boswell's Johnson. Mr. Finlay addresses himself more directly to a special class of readers, such as are interested in education and public school-life. He portrays Dr. Arnold as a schoolmaster, shows how far the principles he inculcated and carried out have been generally adopted, and in what direction they still need to be more vigorously applied. His work is admirably done. He has shown us the grandeur of Arnold's character,

and the wisdom of his methods. The ministry of the School Chapel is vividly depicted, and to illustrate it a number of the Rugby sermons are given in an appendix, as are several essays on educational topics. It has been a great delight to renew our acquaintance with one of the noblest men of the century as he is here presented by one of kindred mind. No man could read this work and fail to be better for it.

THE SORROW OF GOD, AND OTHER SERMONS. By John Oates. (London: James Bowden, 10, Henrietta Street, Covent Garden. 3s. 6d.) This beautifully got-up book contains seventeen devout and suggestive sermons, which are in every sense worthy of their choice setting. Mr. Oates is a man of finely poetic and sensitive nature, alive to all current movements of thought, versed in our best literature, and able to express himself in simple, terse, and forcible language. His style is free from conventionalities, marked by tenderness and delicacy of feeling, and abounds in touches of real genius.

THE Religious Tract Society have collected into what ought to be a popular volume six of their short "Biographies for the People," under the title of REFORMATION MARTYRS, including John Huss, William Tyndale, Hugh Latimer, Patrick Hamilton, George Wishart, and Bishop Hooper. In the "Present Day Primers" they publish a KEY TO THE EXERCISES in Dr. Green's "Brief Introduction to New Testament Greek." This is prepared by the Rev. S. W. Green, M.A., and will be a welcome volume to young learners. AMONG THE DARK-HAIRED RACE IN THE FLOWERY LAND, by Samuel B. Drake, one of our own missionaries, is an account of missionary labour in China. The book is written with a full knowledge both of the land and people of China, and with a supreme desire for the progress of the Gospel in a land which not only needs, but is ready to receive it. It is the sort of book that stimulates missionary effort. Children should find a delight in studying natural history when they can command such a clearly written and admirable book to aid them as THROUGH A POCKET LENS, by Henry Scherren, F.Z.S.

THE EARLIEST CHRISTIAN HYMN. By George S. Barrett, D.D. (London: James Clarke & Co., 13 & 14, Fleet Street. 2s. 6d.) The "Earliest Christian Hymn" is, of course, found in 1 Timothy iii. 16, and Dr. Barrett has made each of its members the foundation of an impressive discourse. The sermons have all the insight, devout feeling, and earnest purpose which have given Dr. Barrett's ministry its distinction. The work altogether is timely, and should do much to check the laxity of faith which is manifest in many quarters, even in evangelical churches. The appendix on "The Virgin Birth" is specially welcome.

THE CRITICAL REVIEW for July (T. & T. Clark) is a capital number. The reviews of Gibson's XXXIX. Articles, Hort's "Christian Ecclesia," Abbott's "The Spirit of the Waters," and Archbishop Benson's "Cyrian" would make any number noteworthy.



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*Yours faithfully
James Walker*

THE
BAPTIST MAGAZINE

SEPTEMBER, 1897.

THE REV. JAMES WALKER, OF FROME.

MR. WALKER has for nearly twenty years—the whole of his ministerial life—been pastor of the church at Sheppard's Barton, Frome; but he is better known in the denomination than most men who have ministered in larger centres, or have become known in different parts of the country through changes in their pastoral career. His reputation is due to the force of his personality, and to the high qualities of mind and spirit that have been manifested both in his public and his private life. He has a social versatility, by the aid of which he can readily put himself *en rapport* with any person, almost equally with the labourer by the roadside and with the college professor or the reading man of his own intellectual level, with the simple woman solicitous about home and children, and with the lady of literary and artistic accomplishment. Callow youths at their most awkward stage soon find themselves at ease with him; and children chuckle over some Bab ballad which he will recite, prepared by the nonsense to listen soberly to an interesting piece of information, or more earnest talk. Mr. Walker takes through life an alert and eager mind which counts no kind of knowledge superfluous, and no human interest irrelevant. In the sermon he wins immediate attention, and sustains it without the least indication of strain or effort. He can speak pertinently and with effect on questions related to the philosophical side of religion, but he has no natural attraction, either to the speculative or the mystical; thought is of value to him as it bears upon life. He both claims and exercises the widest latitude for inquiry and the utmost freedom of expression, yet never loses sight of Christ as Master in the realm both of

thought and of life. His preaching in its spirit is truly evangelical, and he does the work of evangelism upon those who listen to it week after week. In style it is rugged, yet cultured; tender, yet restrained; its language is simple, forcible, and occasionally colloquial. The listener almost wonders what it is that has compelled attention. It is not flowers of rhetoric or flights of fancy; it is that the preacher is speaking out of an honest and good heart, aided by an energetic and well-furnished mind—as a living man to living men.

Mr. Walker is a Londoner, and was born, at Southwark, on December 24th, 1850. He received from his parents a wiry frame and a healthy mind, and his home associations were such as to develop a wholesome manhood. His father and mother, though they played no public part, had something distinctive which even a casual acquaintance could not fail to recognise. I have heard them described by their son, and my own impressions are in harmony with the description, as “quiet, thoughtful, God-fearing folk, caring more for honesty, love, and honour than for aught else.” Mr. Walker’s first school was the Protestant Dissenters’ School, Dean Street; he was afterwards sent to the Southwark Grammar School, of which Dr. William Cox was at that time head-master. Mr. Walker had a partiality for the scholastic profession, and was trained with a view to it; but as he was pursuing his course influences came into his life which changed its current and turned it into another channel. It was the preaching of a man, recently removed from among us, that won for Christ young Walker’s mind and soul; and almost at the same time quickened a desire—which afterwards ripened into a determination—to devote his life to the Christian ministry. The Rev. Henry Platten came to be minister at Maze Pond Chapel, which Mr. Walker attended. There was to start with a natural affinity between the teacher and the disciple. The youth was capable of being set on fire with religious enthusiasm: but it was not any man who could be the instrument of his soul’s awakening. Mr. Platten was just the preacher to call out what was best in a young man of quick, eager intelligence, earnest but critical, at an impressionable stage of his life. A memorial booklet has been published since Mr. Platten’s death, to which Mr. Walker has contributed a section on the Maze Pond

Ministry, in which we find some reflection of the writer himself, and which might almost be a description of his own ministry.

“Though Mr. Platten’s ministry was ardently appreciated by the church members generally, and his congregation included more than an average proportion of thoughtful and intelligent men, it was, as might be expected, young men and women who were more especially drawn to the preacher, encouraged by the almost marvellous way in which he spoke to the present-day needs of the human heart. Many of these in distress found comfort, joy, and inspiration for the remainder of their lives through the words of help and cheer which fell from his lips. Life under such a teacher assumed a new meaning. Many doubts were completely hushed to rest, while others were partially subdued, or at least held in abeyance until a more extended knowledge of the thoughts of the wisest and best of mankind, together with a patient endeavour to do the will of God according to the light He had already given, should have brought a clearer vision to bear upon them. . . . Young men were so fascinated by his inimitable style of presenting the main truths of the Gospel that they were, by imperceptible steps, led on to the higher Teacher, the preacher’s Lord and Master. . . . Some have entered the ministry, while others, by means of pen or pencil, have taken no mean rank in the world of art or letters.”

By attending a Bible-class conducted by Mr. Platten, Mr. Walker came into more direct and immediate contact with the preacher; with the result that he modestly offered himself, first for church membership, and then for the ministry. Mr. Platten perceived in James Walker a man after his own heart, and gave him every encouragement and help. Undoubtedly the influence of Henry Platten was among the most powerful formative influences in Mr. Walker’s life. The latter had too pronounced an individuality to be moulded after any set pattern. With an unbounded admiration for his teacher, he was never tempted to imitate either his unique style or mode of expression, still less what must be called his fascinating eccentricities. Yet probably Mr. Platten modified the cast of Mr. Walker’s mind as far as one man can the mind of another. To the end there remained a close and intimate friendship between the older man and the younger, who seemed so readily fitted to understand and appreciate each the other. Mr. Walker, seeking college training, was naturally predisposed towards Mr. Platten’s *alma mater*, and accordingly entered Rawdon in 1872—a little older than most students are at the beginning of their course, but with a riper experience of men

and things. He quickly became popular with his fellow-students by reason of a manliness of mind and character, along with that boyishness of spirit which is irrepressible in the man, and without which he can never be himself. His tutors found in him a pupil such as they love to have, reverent, patient, and responsive. In the five years at Rawdon, under the direction of his venerated tutors, Dr. Green (who was President for nearly the whole of the time) and the Rev. Wm. Medley, M.A. (who happily still retains the position of honour and influence which only Rawdon students can appreciate to the full), the foundations were laid of a sound and broad culture; and the genial humanity of Mr. Walker was developed by fellowship with his comrades.

Towards the end of our friend's fifth year at college, the late Rev. T. G. Rooke, B.A., came from Frome to the Presidency of Rawdon; Dr. Green having removed to London. In exchange for the tutor it received, Rawdon sent to the church at Sheppard's Barton, Frome, a pastor in the subject of this sketch; and there Mr. Walker has remained until now, a gratifying illustration of stable equilibrium in these days of ministerial restlessness, so that "Walker" and "Frome" seem almost inseparable. It was an honour to go straight from college to a church of such traditions as Sheppard's Barton, and there were some who wondered whether the young minister would be equal to the situation.

In the course of a very honourable history, the church had had as its ministers able and learned men, including the Rev. Drs. Murch and William Jones (both of whom, like Mr. Rooke, had left it to become Presidents of Colleges); John Foster, who during his brief ministry there published the "Essays" which are of classical rank in literature; more recently Dr. Samuel Manning, afterwards of the Religious Tract Society; and for fourteen years Mr. Rooke, whose encyclopædic knowledge had given him much influence in the town as a counsellor on various subjects and occasions, and who, on his retirement, had to resign with his pastorate the secretaryship of about a dozen societies. But Mr. Walker commanded confidence from the first by his ability and character; and he has had the satisfaction of witnessing the deepening stability and growing influence of the church under his care. He is not infrequently heard in the large towns in

various parts of the country, for while the quiet of Frome is in harmony with his studential habits, he is responsive to the wider, though perhaps not deeper, life of the city; and he finds in occasional ministrations away from home stimulus to himself and larger opportunities of usefulness. Mr. Walker has taken full advantage of that moderate leisure for reading and thought, denied to so many of his brethren, which such a pastorate as that at Sheppard's Barton not only affords but requires, and the results of his reading are apparent in his pulpit efforts. He has not been indifferent to the claims of the community in which he lives, or to the country churches in his own neighbourhood. But his best is always given to his own people, whose confidence and affection he has enjoyed in growing measure for so many years.

The churches of the Association with which he is connected (Wilts and East Somerset Association) did him the honour of electing him as its President for the year 1893; during the year of office his addresses were "The Mission of the Church To-day," and "The Conduct of Public Worship."

A tender and sacred domestic tie, now, alas! with a deep strand of mourning in it, also links Mr. Walker to Frome. For fourteen years his home was enriched with the companionship of his sweet and charming wife, whom early in his ministry he had brought from the home of her father—Mr. R. J. Hurtle, J.P., of Burnley. But four years ago Mrs. Walker passed away, after some months of slow decline, leaving our brother to cherish her memory, along with the three bright young people—two sons and a daughter—who compose his family. It may be permitted to one who had the privilege of knowing Mrs. Walker, both in her father's home and afterwards in her own, to pay a reverent tribute to her memory as a lady of much winsomeness and grace, along with a cultivated intellect, and with refined sensibilities balanced by practical womanly sense, fitted alike by character and education to enter as a comrade into every phase of her husband's life. In the case of a minister, the home tells upon his public life to a high degree, although it must always be spoken of with reserve; but no account of Mr. Walker could be adequate which should be entirely silent as to this factor in his life.

E. ERNEST COLEMAN.

THE FRUITS OF THE SUN.

Earth is a wintry clod ;
 But spring-wind, like a dancing psaltress, passes
 Over its breast to waken it ; rare verdure
 Buds tenderly upon rough banks, between
 The withered tree roots, and the cracks of frost,
 Like a smile striving with a wrinkled face ;
 The grass grows bright, the boughs are swoln with blooms.

ROBERT BROWNING.

THE old Hebrew poetry anticipated at least one great discovery of modern science, the unity of nature. It portrayed the earth, not as an isolated and self-sustaining piece of matter, which kindled its own lamp and became the source of its own light and heat, beauty and fruitfulness, but as a small and dependent part of the great whole—the universe of God. The Biblical song of the earth begins, not with the earth itself, but with the heavens. Read, as one proof of this, the 104th Psalm. The vast panorama which is unrolled in that psalm begins with the solar light, and passes on to the clouds, the wings of the wind, the deep, the springs which run among the hills, the trees full of sap, the grass for cattle, and herb for the service of man. Read also, for further proof of the old Hebrew belief in the unity of nature, those words in the last chapter of Deuteronomy : “Blessed of the Lord be his land ; for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious things of the fruits of the sun.”

The prophet saw and emphasized that fact—the fact that the primary physical cause of the fruits of the ground is not in the earth but in the sun. Taken in their largest sense those fruits may be divided into two parts, the old and the new. The old are old indeed. The vast coal beds were stored up with careful forethought for man, through long ages before he was created. The heat given out by the coal came from the sun’s light in its action upon the growth of pre-Adamite forests. The comfort of our winter firesides is the gift of the sun, as is also the moving force of all the steam engines at work over land and sea. The sun, through

stores of light and heat hoarded up for us in the earth's crust, is not only ministering to the varied physical needs of man, but also to his intellectual and moral development, and to the ultimate rapid advance of the great Christian enterprises, the aim of which is to draw the nations together into a life of unity and peace and progress.

In passing from the old to the new products of the sun we shall confine ourselves mainly to those that are annual. The annual renewal of the old earth is a wonderful thing: a kind of ever-recurring miracle, under the reign of rigid fixed law, directing the eyes of the swiftly passing generations of men to God, Who "maketh all things new." Flowers, blossoms, fruits, annually springing forth afresh under the light of the open sky, point straight to His continued and unwearied working. They are as new year by year, as is the sparkle of the early dew morning by morning.* Nature, through her union with God, has full confidence in her own powers to produce a succession of new things. She has no storehouse for her corn. She keeps no reserve of it—none is needed—annually she causes it to grow and ripen. Such is her method. She so shuts us up for our supplies to the yearly harvest, that its failure would mean the starvation of the world. But we never fear that. Although corn for the future is not yet in existence, we are as sure of it, in its season, as we are of the coal which had been hoarded up for us from the beginning. Why equally sure? Because we are so made as to have an unshaken faith in the unfailing powers of nature. If the sunbeam and the cloud and the dew and the raindrop should fail, all would fail. "If the earth," in the eloquent words of Hooker, "should be defeated of heavenly influence, and the fruits of the earth pine away, as children at the withered breast of their mother no longer able to yield them relief, what would become of man himself whom these things do now serve?" On that point, however, we have no anxiety. For there would seem to be wrapped up in the very centre of our being, the belief "that while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

* "The worlde that neweth every daie."—Gower, *Confessio Amantis*.

One word must here be said on the marvellous *beauty* of the annual process by which nature brings forth the fruits of the sun. Even the winter plays a great part in the production of those fruits: the beauty of the process, however, which everyone may see and trace onwards for himself, begins under the breath of the spring. What power there is in it, and what silence! Keats felt and described, with a touch of genius, the *silence* in which the earth awakens up out of her wintry sleep under the light of the early spring.

“The clouds were pure and white as flocks new shorn,
 And fresh from the clear brook; sweetly they slept
 On the blue fields of heaven, and then there crept
 A little noiseless noise among the leaves;
 Born of the very sigh that silence heaves:
 For not the faintest motion could be seen
 Of all the shades that slanted o'er the green.”

Would that we all had an ear for the silence, which is itself an accent to our heart of the voice of Him who annually renews the earth. But the voice of birds will soon be heard, the days pass, the silence is broken. Have you never gone out into the country lanes at the time when the spring is passing into the summer? Have you never been held fast by a spell, admiring the hedges of snow-white May, and listening to the birds filling the air with song? The silence now merges into the great chime and symphony of nature. What a charm comes over us as the year moves on from winter to spring, from spring to summer, from summer to the golden autumn! What refreshment to eye and ear and soul! What winged thoughts soaring up from the seen and heard to the unseen and unheard—from the transient to the eternal—from earth to heaven! What aspirations after God! What ascents through change and care right up into the very heart itself of His infinite and unchanging Love!

At this point several analogies open out before us. Three of these we will now briefly trace: analogies of dependence, of adaptation, and of assimilation.

There is an analogy between the *dependence* of the earth upon the sun, and of man upon God. In our knowledge of the fact that one orb, the planet on which we live, is wholly dependent upon

another orb in the same material universe, there may be nothing which is in itself religious; but it is a sublime sign and illustration, always before our eyes, of what is of the very essence of all true religion, namely, our absolute dependence upon God. Among other things, we are wholly dependent upon Him, as we have already indicated, for the continuance of the sun itself, and for the whole order of nature to which the sun belongs. The laws of nature, what are they but the Thoughts of God? The forces of nature, what are they but the emanations of His Power? It is with the eyes of His heart that He, who holds the vast whole of things in heaven and earth in His own Hands, watches over us and reads our daily wants. He listens to and answers the world's cry for help, for protection, for bread: "I will answer, saith the Lord, I will answer the heavens, and they shall answer the earth; and the earth shall answer the corn, and the wine, and the oil; and they shall answer Jezreel." He answers, too, the cry for that other Bread—the living Bread—which alone can satisfy the soul. That bread grows in no cornfields; it is not made out of any of the fruits ripened by the sun; it cannot, indeed, be *made* at all, not even by the Hands of the Creator. Nothing less than the Uncreated God Himself can satisfy the cravings of our spirit. "I," He said, speaking to us in the person of Christ, "I am the Bread of life; he that cometh to Me shall not hunger, and he that believeth in Me shall never thirst."

There is an analogy not only of dependence but of *adaptation*. Sunlight is not simple, but composite; not a single ray, but a mixture of rays. Divinely revealed Light is, in like manner, formed by a number of rays, which so meet and blend in the person of Christ—"the Light of the world"—that the vitality of each is derived from its union with all. The light of the sun is perfectly adapted to the varied forms of physical life in the globe; the Light of Christ to the spiritual, moral, and intellectual life in man. Many distinct rays enter into the one perfect light of the Sun of Righteousness. Let us for a moment fix our thoughts on two of these: first, the Redemptive, sin-scattering, soul-healing ray*, which is identical with the vicarious element in the person

* Malachi iv. 2; 1 Peter ii. 24.

and work of Christ ; second, the clear, ethical ray of the Sermon on the Mount. To separate these one from the other would be to destroy the efficacy of both. In the Divine plan the two go together, they inseparably blend. Neither of them, taken by itself, is fully adapted to the whole nature of man ; neither is the measure of the whole Gospel of God. At a time in which there is a strong tendency in some quarters to rend off the redemptive doctrine of Christ from His moral precepts, it is well to remember not only that the two are joined together by God, but also that the relation of the former to the latter is very largely a relation of cause and effect. The adaptation of the gospel to man lies mainly in *that* fact. Constituted as we are, and in a world like this, we do not see how it can be possible, without daily help from God through the Incarnation and the Cross, to translate the moral precepts of the Sermon on the Mount into actual daily life. Christian morality is a branch of the Tree of Life, whose vitality is gone the moment it is torn off from the parent stem, and treated as if it had in itself an independent power of growth. This, the divinest morality of all, is a direct offshoot from our inner union with Him Who "loved us and gave Himself for us."

He awakens in those who receive Him as "the propitiation for our sins ; and not for ours only, but also for the whole world," a great responsive love. That love, which has its origin in our redemption by the Grace of God, is the mightiest moral force that can possibly be introduced into the life of a sinful man. It kindles in him the fire of a great passion for holiness. He is inspired by it with the spirit which aims at unswerving obedience to God along the whole line of moral duty ; and in this way it is itself in Paul's phrase "The fulfilment of the law." It redeems him, and restores to him, at length, every lost moral perfection. Here then, we have a moral triumph ; triumph, be it observed, not of the mere ethic of Christianity, severed from the sin-atonement Cross, but of both—Ethic and Cross—combined. The former, without the constraining love of the latter, would be, as a moral power, insufficient ; it would be something like a watch without a mainspring, or a solar system without the sun. It would lack perfect adaptation, completeness, force. The master motive—the strongest motive of all to Godlike holiness—would certainly be wanting.

But why leave out that? Why take a part only of the Gospel, vainly labouring to expand and round off that broken part into the complete whole? Why break up into the narrow forms and imperfect hues of our own imagination the broad, golden light of God's blessed Day? What is most needed is a great broadening of mind and spirit: first to receive, and then to transmit to others, not a few only, but, as far as may be, all the vital elements of Divine Revelation—the full and perfectly adapted “Light of the knowledge of the glory of God in the face of Jesus Christ.”

We come to the analogy of *assimilation*. The light of the sun on the earth and the Light of God in the soul are, in one respect alike—an unfathomable mystery belongs to each, and yet, for all practical purposes, each carries in itself the evidence of its own reality and life-giving power. By the sun's light we see the sun; by God's Light we see God. That He is the Father of our spirits, loving us with an infinite love, and caring for us with an infinite care, is to us at times as self-evident as the pulse-beat of our own life. It is not more true that the plant has power to assimilate the light of the sun, than that man has power to assimilate the Light of God. It is said that the beauty of the autumnal tints of a tree is in exact proportion to the amount of sunshine it had absorbed. The tree simply manifests to the eye what it had long been receiving in silence from the sun. The analogy here to man's noblest life is obvious. The beauty of his character, right on into “the eventide,” is it not in exact proportion to the amount of light he had assimilated from God in the earlier divisions of life's day?

The cornfield may be taken as a further illustration. Blades of wheat have their time of struggle. We have seen them cut by the cold wind, bitten by the frost, and, at the very outset of life, undergoing an apparent process of death. If, however, they could speak, and tell out the whole truth about themselves, they might say: No; not death, but development; we are more vital than we seem. We are stronger than the winter wind and frost; the sunbeam is with us. We are tiny things and weak, but the power of growth is in us, and we are in alliance with the sun. We drink in light from its own fountain in the sky. By it we live, we grow, we ripen. Before the year is out we shall have ripened into life-sustaining grain—the full corn in the ear—fields of waving gold.

the "precious things of the fruits of the sun." Here again, the analogy is clear. As the varied beauty of the earth through spring, summer, and autumn is the assimilation of sunlight, so the highest beauty of all—that of moral and spiritual character—springs from the soul's assimilation of the Divine Light. By that we live, we grow, we ripen; only the ripening of our spirit, so far from being autumnal and final, like the ripening of the corn, is the beginning of a higher spiritual development—of a new spring growth in a new heaven. The communion of our spirit with God continues, and grows, from world to world. "It doth not yet appear what we shall be: but we know that when He shall appear we shall be like Him; for we shall see Him as He is."

There are times in the life of the soul in which it is as if a curtain of thick darkness fell and hid from it all truths save this innermost one, that God, through the person and work of Christ, has made us capable of continuous growth into His own likeness; times in which that one truth breaks upon our inner life like a sunrise. It fills our whole field of vision, and surely in it enough is revealed for trust, guidance, patience, courage, victory, whatever the crisis may be through which the soul is now passing, or may yet have to pass. Under its influence we become in some degree content to let many a mystery remain for a while unsolved. The solution will come further on, at a later stage of our spiritual growth. We shall at length have grown so like God as to be able to read the mysteries which now confound us in His light, and with the insight of His own Spirit. Nothing is more ennobling than the belief—amounting almost to consciousness—that the silent growth into the likeness of God, which is now going on in the heart of those who obey Him, will—ere long under new and better conditions—go on for ever. No dread then enters into our anticipation of the unseen future. We fear no evil. Hope abounds. Joy is unspeakable. The voice of gratitude rising to God from our inner life wakes glad echoes in the outer world of nature: all of it—voice and echoes—blending and ascending together in the music of a Divine response: "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

W. T. ROSEVEAR.

HERO WORSHIP.

I.—AS TAUGHT BY CARLYLE.

CARLYLE'S most characteristic teaching is probably his doctrine of Hero Worship. This is with him the philosophy of history, the science of politics, and the essence of religion. The principle will be best understood from his own words :—

As I take it, Universal History, the history of what man has accomplished in this world, is at bottom the history of the great men who have worked here. They were the leaders of men these great ones; the modellers, patterns, and in a wide sense creators of whatsoever the general mass of men contrived to do or to attain; all things that we see standing accomplished in the world are properly the outer material result, the practical realisation and embodiment of thoughts that dwelt in the great men sent into the world—the soul of the whole world's history—it may justly be considered were the history of these.

Hero worship, heartfelt prostrate admiration, submission burning, boundless, for a noblest god-like form of man, is not this the germ of Christianity itself? . . . Napoleon was a divine missionary, though unconscious of it, and preached through the cannon's throat *the tools to him that can handle them*, which is our ultimate political evangel, wherein alone true liberty can lie.

The Bible of a nation, the practically credited God's message to a nation is said to be beyond all else the authentic biography of its heroic souls—this is the real record of the appearance of God in the history of a nation.

Reverence for the intellectual power, loyal furtherance and obedience to it, are the outcome and essence of all true religion, and was and ever will be. To the man of great intellect belongs eternally the government of the world. Where he reigns all is blessed, and the good rejoice and the wicked make wail. When the contrary of him reigns, all is accursed, and the gods lament, and will, by terrible methods, rectify the matter bye-and-bye. Have you forbidden this man to rule? Obey he cannot. He will retire later into deserts far from you and your affairs.

Now the question we have to ask concerning this philosophy is, is it true or false, or partly one and partly the other? Is it friendly or hostile to the welfare of mankind and the progress of the world? Evidently there is in it so large an admixture of truth that we must, to a large extent, and under certain reservations, act upon the principles which Carlyle has so forcibly expounded. Those principles are not, indeed, altogether true

They contain not a few elements of folly and error, which endanger their validity and neutralise their worth. The position must be qualified. To yield to it an unfeigned assent and consent would impose on us an intellectual and spiritual slavery such as our "creed-bound age" as Carlyle often called it, groaning under the trammels of a lifeless orthodoxy, and oppressed by its articles, its catechisms and confessions, has never known. Much as we might be elated by the prospect of liberty which it promises, we should soon become entangled in the meshes of a more galling tyranny—our outlook would be contracted, and to climb the steep mountain heights, with their scenes of magnificence and charm, and to feel the exhilaration of their keen, bracing air, would then be impossible. The image which Carlyle has set up is, no doubt, grand and imposing in appearance—infinite pains have been expended upon its structure, but, at the best, it is an image still, and not the God for whom we crave. Nor is it an image made of pure gold and adorned only with precious stones. The baser metals are there. The sides of the image are of brass, its legs are of iron, its feet are part of iron and part of clay, its face is brazen, and very brazen. To the decree which has gone forth, while we are prepared to do all that it can lawfully demand, we are bound to reply, "Be it known unto thee, O King, that we will not serve thy gods, nor worship the image which thou hast set up."

Passing over Carlyle's lax use of the word worship it is plain that his position ignores the rights and privileges of the multitude, and exalts unduly the claims of the few. He practically advocates the doctrine that the people exist for the sake of the rulers, and not the rulers for the sake of the people. He has, indeed, declaimed, in vigorous language, against "the powers that be," and spoken in a strain of revolt which delights the ears of the radical and the demagogue. But, notwithstanding all his railing, he had no confidence in the people. He hated political reforms, thought that mankind in the mass were a worthless set, "flunkeys," "mostly fools," and that "democracy is, by the nature of it, a self-cancelling business, and gives, in the long run, a net result of zero." "Hero worship is the soul of all social business among men." Hence Carlyle was the strenuous advocate of American slavery, as, at a later date, he was the indiscriminate eulogist of Governor Eyre, who

quelled, by "diabolical means," the so-called insurrection in Jamaica, while Gordon and the champions of the negro he treated with scornful contempt. In a humanitarian age like ours a doctrine which leads to such issues cannot stand. We believe in the virtues of patriotism, obedience to law and respect to lawgivers, but have no sympathy with kingcraft and tyranny. A rational Christian philosophy is the advocate of the weak, the oppressed, and the suffering, and if it invests with a sense of awe the majestic personality of God, it emphasizes, no less decidedly, the significance of the personality of man. It never suppresses the individual either in the race or the rulers of the race. We are none of us suffered to lose ourselves in the seething mass of life by which we are surrounded, or made the tools of the men above us. Heroes have no right to lord it over us, nor is it the sum total of virtue to be blindly submissive to them, and simply follow our leaders. There exists between the Creator and ourselves a distinct personal relationship, different in each separate case. God has invested our nature with special significance, and made sacred the thoughts implanted in our mind and the powers with which we are severally endowed. Men are not made to order, after the same pattern. The tiny germs of originality, which are all most of us can boast of, are not to be destroyed. Our individuality is not to be obscured. I, for one, have no love for the imperialism which would force all thought into harmony with the will of one man, for the oligarchy which exalts the interests of an aristocracy and subjugates the many, or even for the ignorant clamour of democracy which would trample on the rights of a minority and deify the brute force of numbers. I have learned my politics, where I have learned other and higher principles, in the school of One who, while He does not depreciate the great men of the world, protects the poor and helpless, and will not willingly suffer the weakest to go to the wall. The life of humanity at large can be preserved only by the preservation of its separate parts. The interests of the race cannot be strengthened if those of the individual are neglected.

Carlyle has also overlooked the fact that great men are, in no inconsiderable degree, the creation of their time. When we contemplate men from a distance they give us the im-

pression of unique and unrivalled majesty. When we approach nearer to them they are seen to form part of a range or cluster of mountains from which they are barely distinguishable, or distinguishable only by superior height. The wider the spread of civilisation, the more thoroughly developed the individuals of a nation, the lesser relative importance will heroes, as such, possess. They are, in many cases, the offspring of their age, and could do nothing without the people whom they too often despise. To say, therefore, that the history of a nation is simply the history of its great men, is to say what is not true. They are as much the result as the cause of intellectual and social progress—the creatures as well as the leaders of their age. Carlyle's theory might be established if we could hear of the birth of Sir Isaac Newton among savages, of a Milton among the Bechuanas or the Matabele, of a George Stephenson or James Watt, a Livingstone or a Nansen, among the islanders of the South Sea. Leaders we must always have—in literature, science and art, in the spheres of discovery and invention, in local and national politics, men who can initiate, organise, and guide conflicting forces—but progress is effected, not by their influence alone, but by that of multitudes of obscure workers who create the conditions, and render possible the application of the principles, without which leadership would be in vain. There runs throughout the social fabric a law of mutual dependence which cannot safely be overlooked. And this quite invalidates Carlyle's doctrine. There are, however, limitations under which it may be accepted, and these we shall proceed to point out.

II.—CHRISTIAN HERO WORSHIP.

All Carlyle's talk about hero worship is not, however, empty jargon, or the loud bombast of a wind bag. Use the word worship in its old sense of honour, and we see at once that there is a legitimate and necessary hero worship, which it is for the advantage of men everywhere to cultivate. There is in our hearts *an instinct of reverence*, a sense of something or someone above us to whom we naturally look up. If a man is greater, wiser, or better than we are, we inevitably regard him with honour; aye, and we all crave for someone to whom we can thus look up. It is a mean nature which is satisfied with its own resources, which

enthrones self as its idol and deems all others of inferior mould. When I think of tendencies which are at work in our modern England, endangering this instinct of reverence, I can almost forgive Carlyle for insisting so strongly on hero worship as a panacea for our evils and for suggesting the use of "the beneficent whip." In the gigantic increase of wealth during the last half-century and the ease with which it has been acquired, in the rapid rise of multitudes in the social scale, in the superficial culture of some at least of the children of rich and successful parents, in the relaxed rules of parental discipline and the self-assertion and independence of boys and girls in their teens, we see signs which are anything but assuring for the future. There is an insolence of clever shallowness and of cheaply bought knowledge which is simply contemptible. What a mistake it was that the Decalogue did not command "Parents obey your children that it may be well with you." Were the old legislator to appear among us he would be brushed aside as "behind the times." There are young prodigies who have now a better social position than their parents had at their age, and because of their parents' self-sacrifice have received a better education than theirs have been. In their gilded refinement they look with a kind of pity at the simplicity of the old folks, speak with a scarcely disguised contempt of their ignorance and their old-fashioned ideas, are shocked at their neglect and abuse of their H's, which no doubt is a very shocking thing, and one which should be avoided. These young lords of creation give themselves the airs of a superior race, and wonder whatever could have induced them to have come of so lowly a stock! I confess that I have no great liking for any of the men, be they young or old, on whose face you can almost read the legend, *Nil admirari*. To deem nothing worthy of our admiration is to be either pitifully indifferent or intolerably conceited. The virtue of reverence has been called "The true salt of the soul." As Wordsworth tells us, "We live by admiration, hope, and love," and one of the greatest of Mr. Carlyle's disciples, Mr. Ruskin, assured the undergraduates at Oxford, in memorable words, which deserve to be written in letters of gold, "This is the thing which I know, and which if you labour faithfully you also shall know, that in Reverence is the chief joy and power of life; Reverence for all that which is pure

and bright in your own youth ; for that which is true and tried in the age of others ; for all that is gracious among the living, great among the dead, and marvellous among the powers that cannot die."

Allied with reverence is the *instinct of imitation*, the desire to become like those whom we admire. This instinct operates most evidently in our childhood. We begin our experience with acts not grounded in judgment or reason, but copied from example. A child looks and listens and tries to repeat. His mind is at first purely receptive, moulded by the influences around him. Then, by and by, he begins voluntarily and intentionally to do as others do, and in this way the foundations of his character are laid. Still later we are influenced by fashion, the desire for esteem, the love of friends, the spirit of the age, and are moulded by them into peculiar forms of life. We are all susceptible to such influences, and few of us have either the will or the power to withstand them. Originality is rare—imitation is common and becomes a potent educator. Excellence in every department is attained by the mind keeping before it ideas of the great and good, the beautiful and perfect. The painter and sculptor travel to distant lands to familiarise themselves with the most exquisite models of their art ; and I suppose we all know how the genius of the young Correggio was awakened when he stood before Raphael's St. Cecilia and exclaimed, "I, too, am a painter." Poets have been roused into song as they listened to the impassioned strains of other poets, and patriots have been stirred to heroism by a recital of the deeds of the founders of their state, the defenders of their liberty, and the conquerors of their foe. The principle is indeed of continuous and world-wide operation, and the spirit of many a noble life has been summed up in the well-known motto, *aei aristeuein*, always to excel,

"To stand the first in worth and in command,
To add new honours to my native land,
Before my eyes my mighty sires to place,
And emulate the glories of our race."

Ideas, truths, principles are often in themselves little better than vague abstractions, and fail to lay hold of us. They vanish before our eyes and elude our grasp. But when we see them embodied in a life like our own they are clear and intelligible and appeal to

us with persuasive power. To have come into contact with "the first in worth as in command," to have known a really great man is one of the choicest experiences of life. To associate with one in whom we see largeness of knowledge, ripeness of judgment, purity of heart and strength of will, will do more to develop and perfect our nature than all the logic of the schoolmen and the platitudes of moralists. "Surely," said Sir John Herschell, "if the worst of men were snatched into Paradise for only half an hour he would come back the better for it." I don't suppose any of us want to be in Paradise yet, any more than we "want to be an angel." But there are men and women who create around them an atmosphere of truth, nobleness, and grace, and the very charm of whose presence lifts up our thoughts to higher things. Let us as far as we can cultivate their friendship and avoid those who breathe a tainted air. Oliver Goldsmith protested when in Scotland that he preferred the long low plains of Holland because the Scottish hills obstructed his view! I have no wish to be a Dutchman, and prefer the mountains and hills as a part of my view. There are those who cynically regard great men as mountains which shut out the view. Well, no Dutch plains for me! The mountains remove monotony, give diversity and grandeur, show us heights not yet attained, and remind us of prospects larger and more wonderful than we have yet seen. Familiarise your minds, therefore, with the lives and works of the really great. Let your imagination be as a picture gallery, adorned with the images of the heroic souls of all time. You may feel their presence in your heart, even when you cannot speak of them. They will raise you above all that is base, weak, and unworthy, restrain you in the hour of temptation, inspire you in moments of languor, and confront you as with the flaming sword of the cherubim when you turn your back on the tree of life. Make your tastes as broad and catholic as life itself. "Nothing human" in the deepest and best sense need be alien to you. There are heroes of the ancient world, Hebrew, Greek, and Roman; heroes of the mediæval ages and of the modern world; heroes of science and art, of politics and religion, of the workshop and the battlefield, and we may learn from them all. In the magnificent tribute which the late Matthew Arnold pays to his illustrious

father he depicts with profound pathos the aspects of life to us ordinary men. The host marches through the desert a feeble wavering line, plagued by thirst, dispirited by the long and weary way, torn by factions and scattered in hopeless confusion to die in the waste. But in our sorest straits the heroes of the world help us.

“Then in such hour of need
Of your fainting, dispirited race,
Ye like angels appear
Radiant with ardour divine.
Beacons of hope ye appear!
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.
Ye alight in our van! at your voice
Panic, despair flee away;
Ye move through the ranks, recall
The stragglers, refresh the outworn,
Praise, re-inspire the brave!
Order, courage, return;
Eyes rekindling, and prayers
Follow your steps as ye go.
Ye fill up the gaps in our files.
Strengthen the wavering line,
Stablish, continue our march
On to the bound of the waste,
On to the city of God.”

It is not likely that we can ourselves become great, but we may at least acquire the heroic spirit, casting off all that is mean, coarse, and selfish, and up to the measure of our opportunity and power be pure, strong, and courageous, cherishing a high and noble purpose, invincible resolution, a perseverance which will not be daunted, the masters not the slaves of circumstance, unconquered by the elements and ceasing not to fight until we have attained the crown. Robert Browning has left us no more precious legacy than the “Epilogue” which reached the hands of the public on the very day of his death. He was as each of us should be—

“One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted,
Wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.
No, at noonday in the bustle of man’s work-time
Greet the unseen with a cheer!
Bid him forward, breast and back as either should be,
‘Strive and thrive,’ cry ‘Speed—fight on, fare ever,
‘There as here.’”

JAMES STUART.

BIBLE STUDY AND REVIVALS.

REVIVALS of religion in the Churches of Jesus Christ have usually been preceded and attended by careful and devout study of the Bible. Since the time when Josiah read to the people the book which Hilkiah the priest found in the temple, a fresh hearing of a message from God has often led men to repentance and reformation. Whenever the professed people of God have deemed themselves fully acquainted with the meaning and purpose of the Scriptures, interpreting them according to rules derived from human caprice, there has been dearth of spiritual life. It was so with the age of the rabbis and rabbinic interpretation of the Old Testament; it was so with the ecclesiastical writers of the age that followed the union of Church and State under Constantine; so with the dreary centuries of scholasticism, and the intolerably mechanical exegesis of the post-Reformation period; it is still so with the rationalistic, unspiritual left wing of German Biblical critics and the dead formalism of some ritualistic churches. Neglect of the Bible and careless treatment of it are not unlike in their disastrous effects upon the spiritual life of the Church. The result of the former may be observed in the Roman Catholic countries of Europe and South America; of the latter, in many of the Lutheran churches of Germany. Neither danger has been wholly escaped in our own country.

A return to the written revelation of God, on the other hand, interpreted simply and uniformly, has often brought light out of darkness. Like oases in a desert are the periods in Christian history when allegory and mysticism and metaphysics have given place to the plain meaning of Scripture, interpreted according to the best light of humble students. Such an oasis was the school of interpreters founded by Theodore of Mopsuestia, of which the great Chrysostom was chief; a school whose advocacy of a literal interpretation of the Bible gave to the Church a few great preachers and then was buried under the advancing tide of artificial and elaborate nonsense which passed for theology during much of the Middle Ages. The Bible came again to its rights with Luther, but sank for a time out of sight when the defence

of creeds became the absorbing business of Luther's successors. It rose again to a commanding place with the pietists and Moravians of Germany in the eighteenth century, while England's preachers still lingered in the desert of moral platitudes and empty rhetoric. Since Wesley there has been no time when there were not some Christian Churches standing for a literal interpretation of the Bible as a guide to the knowledge of God, rather than a talisman to protect the believer from harm. During the past century each genuine revival of the Churches, especially in the United States, has been based on Biblical preaching and Biblical study. Those transitory movements which arose merely from the sympathetic, emotional excitement of great crowds have failed because they were built upon the sand. A solid foundation of Old Testament law and New Testament gospel, disposed in forms suited to the needs of the time, has always been necessary for an enduring structure.

The past twenty years have been occupied with a gradual shifting of opinion in regard to the Bible. The accession of several prominent English and American scholars to the ranks of the moderate higher critics has called the attention of the general public to investigations and speculations hitherto familiar only to scholars accustomed to the use of German books. A stage of this movement has seemed to be a weakening of belief in the divine origin of the Old Testament and an emphasis on the human elements in the composition of the New Testament. Already this stage is passing, leaving behind not just the old conception of the Bible, but a new one, stronger and more enduring, because more elastic and more nearly corresponding to the facts. We have not a "new Bible" as some ambiguously assert; but an old Bible seen at a new angle. May it not be that the lack of marked and widespread revivals which has been observed during this period of readjustment is due to that very readjustment? If we have loosened our hold on the Scriptures, it was but to take a new and stronger hold. Many there are who have not been moved at all by the wave of criticism which has shaken so many and swept some off their feet. Not a few, however, are ready to believe that an era of revival is at hand which will equal in gracious results, though not in visible manifestations, those of the past. When the

present fondness for studying the Bible as literature, admirable in itself, but in some quarters overdone, shall lead to a larger study of the Bible as the most divine because the most truly human of books, the faith of the faithful shall be increased, and those that believed not shall come by thousands to the source of all truth—not an infallible church, nor an infallible theology, nor an infallible book, but a Word once incarnate, and for ever speaking through men by the Spirit.—*From the Chicago Standard.*

THE IDEAL.

I THINK the song that's sweetest
 Is the one that's never sung;
 That lies at the heart of the singer,
 Too grand for mortal tongue.
 And, sometimes, in the silence,
 Between the day and night,
 He fancies that its measures
 Bid farewell to the light.
 A picture that is fairer
 Than all that have a part
 Among the master-pieces
 In the marble halls of art,
 Is the one that haunts the painter
 In all his golden dreams,
 And to the painter only
 A real picture seems.
 The noblest, grandest poem
 Lies not, in blue and gold,
 Among the treasured volumes
 That rosewood bookshelves hold;
 But, in bright, glowing visions,
 It comes to the poet's brain;
 And, when he tries to grasp it,
 He finds his effort vain.
 A fairy hand, from dream land,
 Beckons us here and there;
 And when we strive to clasp it,
 It vanishes into air.
 And thus our frail ideal
 Floats always just before,
 And we, with longing spirits,
 Reach for it evermore.

PSALM XVI.

THERE are times when our hearts are glad and we need for the expression of our gladness a "Michtam," or golden song. This psalm was written for those hours, alas too rare, when we exult in a jubilant faith and know it is well with us for time and well for eternity. A psalm for such an experience well begins :

"Keep me, O God, for I trust in Thee."

True peace is of grace, the fruit, indeed, of faith, but nevertheless ripened only by the sunshine of Divine favour. When the soul is released from affliction it longs for service. Here comes the recognition of the truth that the service of man is the service of God, which is not a modern discovery :

"What good I can do, cannot reach Thee in Thy greatness, but it may help Thy people on earth, and this is what I enjoy."

In the exercises of true religion there is joy, and in those of false religion there is multiplication of sorrow. It is faith in the true God, Jehovah, that sweetens the cup of life. The restraints of piety are blessed ; they may form the boundary of the garden of the Lord, but within are pleasant places. Now uprises the song of joy :

"I will bless Jehovah, who counsels me ;
Even in the night chastening my thoughts,
I have Jehovah before me continually ;
Because He is at hand, I shall not be moved."

It is a grand picture of the life of faith, service, separation, joy, and song.

After this brief ascription of praise, which divides the psalm into two parts, the writer passes on to a thought of the future life. They who doubt that the hope of a blessed immortality was known in David's time are deficient alike in insight into the meaning of the psalmist and knowledge of the development of opinion in ancient days. The wonderful Egyptian "Book of the Dead" shows that centuries before the royal poet was born a very subtle doctrine of the future state had been formulated. In this remarkable book, the Ab, the heart, is spoken of as the spring of

action and feeling, which is weighed on entering the unseen after death. Then there is frequent mention of Khu, or the glory, or the spirit, the condition of the righteous when disembodied. Then there is the material body, the Khat, which for ages has to rest in hope. Then the Ba, or soul, represented as a winged bird, with the face of the deceased, that lives in the region underground. Then there is the Sahu, called the wise or strong mummy, or the glorified body, which is to rise from the corpse of which that is the seed. All these belong to the Ka, or the Ego, the true personality with which at the last the several parts are united.

In the fivefold, or more accurately, sixfold, distribution in the latter part of the psalm there is a singular parallelism with the Egyptian faith, and this is seen both in the terms used and the connected descriptions. David may have had recourse to literature which has long since perished. There is a literary elegance in some of his psalms which suggests this. We now know there were libraries long antecedent to his time. Of recent years a wonderful mass of writing, some of a really cultured order, has been disinterred, both in Assyria and in Egypt. Moses was learned in all the learning of the Egyptians, and sufficient has been recovered to make it certain that that was extensive in his age. The frequent expression of the psalmist of delight in the law of the Lord would seem to indicate the possession of a more extensive literature than we are aware of. The precepts, judgments, testimonies, statutes, &c., of which he writes, must have been more than the Pentateuch. His expressions indicate an acquaintance with much writing of a spiritual character. It surely is not an impossible belief that there were in the possession of David some valuable religious records, which, in the providence of God, have not been transmitted to us; stars which disappeared in the dawn-twilight of the prophets, and the sunshine of the Gospel revelation.

The joyous anticipation of the future of the ninth and tenth verses is, upon the high authority of the Apostle Peter, Messianic. Every believer in Christ may have the same bright hope. The sixfold distribution is that of the Egyptian philosophy. The prevalent idea is that this is not founded on any ontological belief, but simply a poetical expression. But the thoughts of the

psalmist are so similar to those so frequently expressed in the "Book of the Dead," that it is difficult to believe that he had not met with them. The Ab. is glad, the Khu rejoiceth, the Khat rests in hope. The Ba is not left in the unseen, and the Sah is not suffered to see corruption. These are all belonging to the personal being, "I" and "My." To take one example from the great hieroglyphic work. Chapter 154 is entitled, "A chapter about not letting the body pass away." One saith: "All hail, I have come to make thee germinate." The reply is: "Make my flesh germinate, let not this body pass away. Come, bring breath for me, O Lord of breezes. Grant that I may be led out to eternity. Verily I have loved thyself, reject me not, perfect me after thy likeness, and let me not see corruption. Give me not over to the slaughterer in the chamber of torture." Then perhaps a reply: "Life comes by slaughter, the life that does his behest and obeys his command." Then the rejoinder: "Hand me not to his fingers, do not gain the mastery over me, I am under thy command, O Lord of Gods. Hail, Father Osiris. Thy limbs exist. Thou dost not decay. Not for thee are worms. Thou didst not rot. Nor didst thou suffer corruption. Nor didst thou moulder away. Nor didst thou turn to the worms." "I am Khepera" (God the evolver). "My members exist for ever. I shall not decay, nor shall I suffer corruption, nor shall I moulder away." This translation is somewhat free, but is faithful to the idea of the original. Remarkable is the expression of a faith, very similar to that of the psalm, of rising again by the power of the God who has passed through the same changes, but was delivered from corruption.

We may challenge all literature to provide a grander expression of true faith than the condensed and sublime concluding verse of the psalm. It is noteworthy that the aim of the "Book of the Dead" is to show the path of life. The deceased is represented in its numerous illustrations as passing through a number of varied scenes, till at last he reaches the fields of Aaru, where there are pleasures for ever and ever.

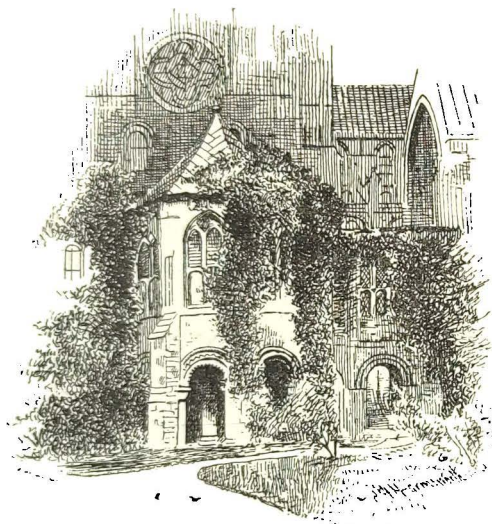
"Thou will teach me the path of life,
Fulness of joys is in Thy presence,
Pleasures at Thy right hand for ever."

J. HUNT COOKE.

THE ST. AUGUSTINE COMMEMORATION.

THE thirteenth centenary commemoration of the coming of St. Augustine as the first Archbishop of Canterbury began in June, and is to be continued, in various forms, throughout the year. At the Autumnal Session of the Baptist Union at Portsmouth, in 1895, the Rev. T. Vincent Tymms uttered his conviction that vigorous attempts would be made by the sacerdotal party, both Romish and Anglican, to glorify the mission of St. Augustine, as the foundation of British Christianity, and to make the Commemoration a means of advancing Romish principles. He has proved himself to be a true prophet. To the idea of a commemoration in itself no objection can be raised. It is, on the contrary, natural that such an event should be celebrated. But during recent years, and indeed more or less continuously since the Reformation, keen discussions have taken place as to the extent of our obligation to what is known as the Italian Mission, and its relations to pre-existing forms of Christianity. In a special form of service, which was prepared for the celebration at St. Paul's Cathedral on June 5th—the date of the baptism of Ethelbert—the following words occur in a collect:—“O God, Who, through the preaching of Thy blessed servant Augustine, *didst first bring the English race out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ.*” To the word *first* in this connection we most decidedly object. It is not in accordance with facts which, in Lord Macaulay's phrase, every schoolboy knows. Further, in an article in the *Church Times*, by Professor W. E. Collins, we are told that “there has recently been in many quarters a very laudable desire to magnify the share which was taken by the Church of Iona, and particularly by Aidan, in the conversion of England; and also in other quarters a less laudable desire to minimise our debt to Rome. Of the former tendency the most remarkable instance is to be found in Bishop Lightfoot's wonderful volume of historical sermons, ‘Leaders of the Northern Church;’ and perhaps its climax is to be found in his statement, ‘not Augustine, but Aidan is the true Apostle of England.’” Professor Collins contends—but so far as we can see without any adequate proof—that facts do not bear out the Bishop's view, and adds: “Even had a far larger part of England owed its conversion to him than actually did, the fact would still remain that the converts so made became part of the Church already founded through Augustine. Even had Aidan, or Birinus, or any other, been the means of founding new fully-organised Churches, which can hardly be maintained, the fact would remain that they have been merged in the pre-existing *Ecclesia Anglorum.*” Not in the pre-existing, for much of Augustine's work was superficial, and speedily perished. The extent and permanence of his influence is by no means so certain as is here implied; as, indeed, is evident from Montalembert's “Monks of the

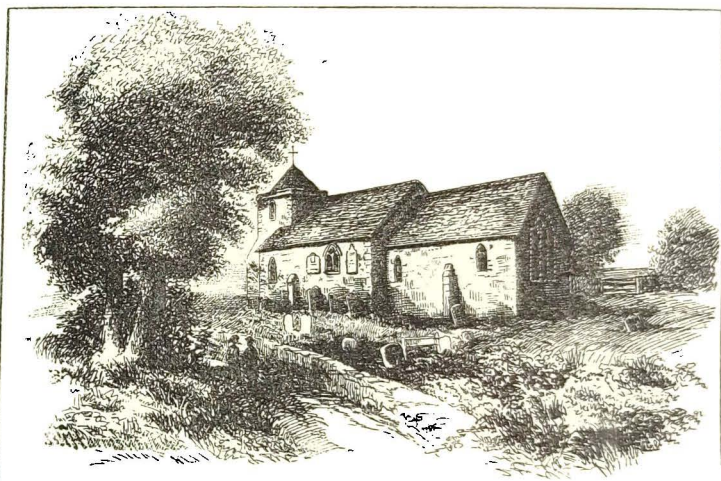
West," as well as from Dr. Lightfoot's lecture. See, *e.g.*, the quotation from Montalembert in our article on "St. Columba" (p. 278), and note, in reference to the points therein raised, how decidedly Bishop Lightfoot speaks: "Sussex still remained heathen. Sussex, 'the smallest of all, but one of the earliest founded.' Sussex, the immediate neighbour of the Roman missionaries in Kent. Sussex was at length stormed and taken. And here again the conqueror of this last stronghold of heathendom, though an ardent champion of the Roman cause, was a Northumbrian by birth. Wilfrid had been a pupil of Aidan, and his missionary inspiration was drawn from Lindisfarne. Was I not right, then, in claiming for Aidan the first place in the evangelisation of our race? *Augustine was the Apostle of Kent; but Aidan was the Apostle of England.*" A more accurate expression of the actual state of



THE BAPTISTRY, CANTERBURY CATHEDRAL.

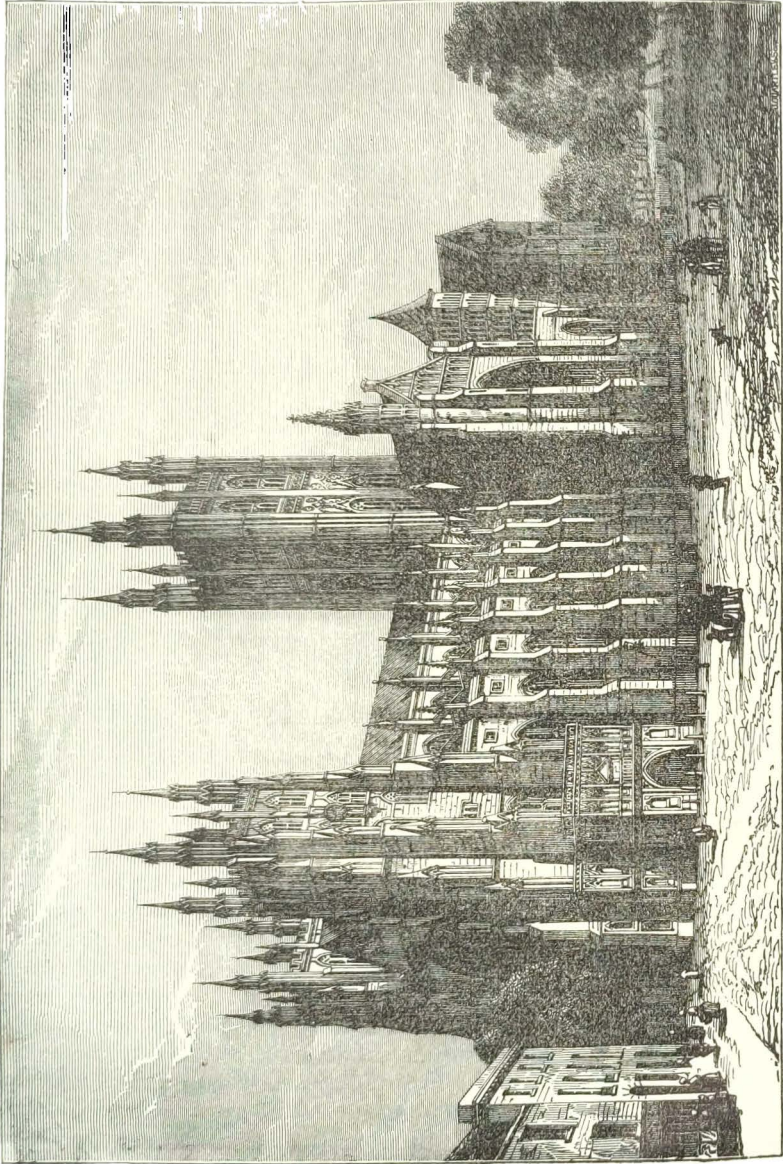
the case could not be given; and while we freely acknowledge the great indebtedness of England to Augustine and his associates, there is no need to give them more than their due. It is indeed ill work disputing over the degrees of thankfulness which we owe, under God, to those who brought us to the faith; but, "in the interests of plain truth," it is necessary to claim for the Celtic missionaries a larger share in the honour than Romanists and Anglican High Churchmen generally allow them. It will be difficult—to our thinking impossible—to refute the conclusion of so careful and exact a scholar, and so candid an historian as Bishop Lightfoot. We notice, moreover, that no lesser authority than the Primate of the English Church, in his sermon at the Augustine Commemoration, at Canterbury Cathedral, took a position practically identical with our own as to the secondary place of Augustine

and his comrades in the conversion of England, and in doing so must have disappointed both Roman Catholics and High Anglican eulogists of "the first Archbishop of Canterbury and the Apostle of England." Here are Dr. Temple's words:—"St. Augustine could not be said to be the author of that conversion of the English race, though he was the beginner of it. It was converted from many sources, and by many different missionaries—by men, among others, from Ireland and Scotland. The north was not converted by St. Augustine, nor for a long time was the south. There had been, we all knew, a Church here before, not only men who believed in Christ, but a Church in visible action. British Bishops took part in councils nearly three hundred years before Augustine came. But when our Saxon forefathers drove out the old inhabitants, and removed their Christianity



ST. MARTIN'S CHURCH, CANTERBURY.

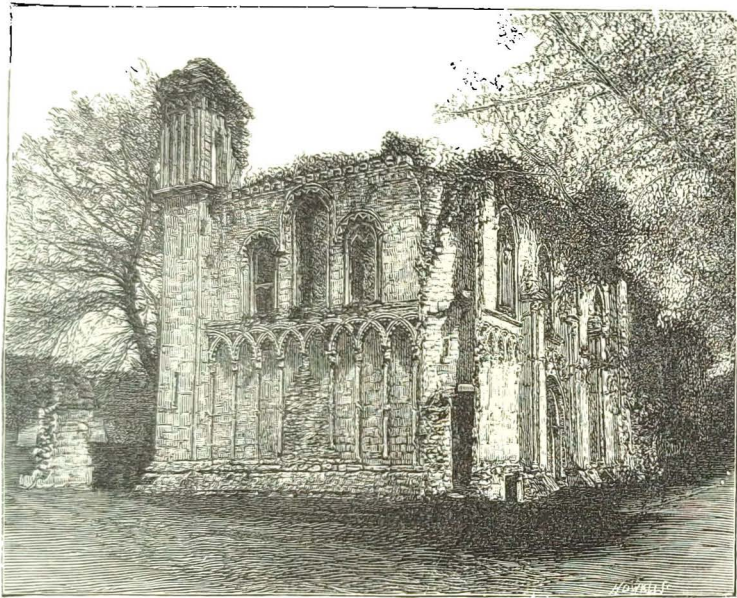
from this eastern side of the island, the work had to be done over again. St. Augustine did the work here. Others, not knowing of his work, did it elsewhere. They did not seek their guidance and inspiration from him. They did their work in their own way." The Bishop of London at the Commemoration Festival at Salisbury declared that "Augustine's mission was the first coming of Christianity to England," but he evidently means the first coming of Christianity from Rome, or of the first coming of the Roman form of Christianity, which is a very different matter, for he had previously spoken of Christians in Britain in early days, and of a Church which was undoubtedly organised, which had Bishops and held synods. According to the *Church Times*, in sketching the progress of the Italian Missions, Dr. Creighton by no means added to the dignity of its memories—"Augustine, although they wanted to do him all the reverence they



CANTERBURY CATHEDRAL.

could, could not be regarded as a great man. He had a greater man behind him, for few had been greater than Gregory, but in his (the Bishop's) opinion Augustine was rather a poor creature. If Augustine's attempt at the conversion of the English, which was restricted in extent and did not spread rapidly, had been left to itself it might have ended entirely in failure, and Christianity might have been swept away, but it was reinforced in a few years by a greater, a nobler, and grander mission that came from Iona to Northumbria. Augustine and his companions (added the Bishop) sank into insignificance before the saintly lives and beautiful characters of the Northumbrian Mission." Were the Bishop's words in the mind of a writer in the *Guardian*, who asserts that "some of the references lately made to St. Augustine seem to suggest the inquiry why the anniversary should be kept at all"? Such admissions as Dr. Creighton's concede all for which we need contend, and are demanded in "the interests of plain truth," though those same interests show that Romanists, and not Anglicans, are the legitimate descendants of the first Archbishop of Canterbury. As Augustine was not, however, the first Christian missionary or bishop (in the New Testament sense of the word) in England, he has no claim to the honour with which Romanists and Anglicans for their own purposes seek to invest him. His methods of evangelisation and his struggle for supremacy were of the earth earthy, and could have issued in nothing better than a Paganised form of Christianity. Heathen shrines could not be transformed into Christian sanctuaries by holy water. The conference which Augustine held at "Augustine's Oak," in Worcestershire, with the Welsh bishops, was his first resolute attempt to become master. The "Catholic peace" for which he pleaded meant submission to Rome. He was determined to treat the bishops and priests of the ancient British Church as subject to himself. Dean Spence, in his invaluable history of *The Church of England*, says: "That Pope Gregory, with his vast experience and unerring sagacity, knowing—as he must have well known—the power and life of Celtic Christianity, with a stroke of the pen should have thus ignored the existence of the mother Celtic Church—poor, perhaps, in wealth, but not in numbers; banished to the wild and desolate mountains of Wales and Cumberland, but still with its old organisation, with its bishops, with its vast monasteries, with its immemorial traditions—seems positively unthinkable. It must surely have been an intentional slight, a carefully thought-out act, when he formally placed his Italian friend and disciple Augustine over all the Celtic bishops in Britain, and by what seems to us a strangely arbitrary command, declared that *omnes Britannia sacerdotes* should be subject to the *Italian* archbishop of the English. It seems all but certain that the great and far-seeing Roman prelate was determined, as far as in him lay, to crush the Celtic organisation, and to substitute in its place the Roman order." That this was the meaning of Augustine's lofty pretensions and his three requirements when he met the British bishops there can be no doubt. The bishops could, however, see no sin in keeping Easter at the time at which they had

been always accustomed to keep it. They saw no need of completing the ministry of baptism—*i.e.*, of being re-baptized. They would not, for the sake of "Church unity" alone, abandon their own traditions, neither would they consent to work on Augustine's unspiritual lines for the evangelisation of England. Entreaties, exhortations, and reproofs were alike in vain, and "the holy father Augustine brought the long and fatiguing debate to a conclusion" by proposing the test of a miracle. He restored sight to a blind man! Still the bishops were unbelieving and obstinate. At a second conference, attended by men of great learning, "they laboured to gainsay everything he said," charging him, as the manner in which he pushed his



ST. JOSEPH'S CHAPEL, GLASTONBURY.

claims compelled them to charge him, with haughtiness. In a word, they would have nothing to do with this envoy of Rome and his superstitious practices. His bells and service books, his vestments, crosses, relics, and penances they could not endure, and told him plainly that they would not have him as Archbishop. The final reply of the British bishops to the Papal envoy was admirable for its lofty independence and its patriotic courage. Even the haughty envoy of Rome must have respected the men who declared, "that the British Churches owe the deference of brotherly kindness and charity to the Bishop of Rome and to all Christians. But other obedience than this they do not know to be due to him whom they call Pope; and for their part they were under the jurisdiction of the Bishop

of Caerleon-upon-Usk, who under God was their spiritual overseer and director." Early in August the Archbishop of Canterbury conducted the members of the Lambeth Conference, numbering 110 bishops and archbishops, on an "official visit" to Glastonbury. The visit did homage to the "honourable belief that the Gospel was first preached and obtained its earliest converts in Britain at Glastonbury, and that the Church then founded has had an unbroken continuity unto this day." The Bishop of Bath and Wells had issued a letter some months previously, in which he stated that it appeared to some worth while to draw attention "to the existence of the British Church in these islands before the arrival of St. Augustine and his companions, and to the connection of the Church of England with that Church." Was there, then, an intention to commemorate the resistant strength of these early British Christians in maintaining their independence of Rome? If so, where is the consistency of boasting that Dr. Temple "occupies the throne of Augustine," and that the English Church to-day owes its existence to Augustine as its apostle? Ecclesiastical descent from such a man is no honour. Augustine was no true promoter of Church unity, but a creator of division. Anglicans assert their independence of and equality with Rome. Yet Augustine's whole aim was to bring the British Christians into subjection to Rome, and Cardinal Vaughan, not Dr. Temple, is the man who can most appropriately claim identity of episcopate. But so strange a thing is ecclesiastical consistency that members of the Reformed Protestant Church of England are found boasting of the landing of Augustine as the rock whence they were hewn, and in view of the most characteristic Romish doctrines which Augustine preached, and the imperious claims he advanced as the representative of the Pope, are insisting on the necessity of walking in the old paths! Was Dr. Temple walking in these old paths when, in giving his benediction at Glastonbury, he held "the primatal cross in his hand"? That act was neither Primitive nor Apostolic.

The spectacular show at Glastonbury had in it many elements more akin to the pageantry of Rome than to the simplicity of the early Celtic Church; and for ourselves we do not see how, in these days of aggressive and advancing Romanism, we can any of us be equipped for the struggle which awaits us save by an uncompromising return to the primitive Apostolic faith, and to the simple anti-sacerdotal ecclesiasticism of the New Testament. Any other policy will be a virtual surrender to the successor, not of Augustine alone, but of his master, Pope Gregory.

For three of the illustrations which accompany this article—the BAPTISTERY, and ST. MARTIN'S CHURCH AT CANTERBURY, and ST. JOSEPH'S CHAPEL AT GLASTONBURY—we are indebted to the kindness of Rev. David Davies, editor of the *Christian Pictorial*; the fine view of CANTERBURY CATHEDRAL is from Vol. V. of Mr. Baring-Gould's "Lives of the Saints," and we have to thank Mr. Nimmo for courteously placing it at our disposal.

SUNDAY MORNINGS WITH THE CHILDREN.**IX.—A FULL CUP, AND HOW TO CARRY IT.**

“My cup runneth over.”—PSALM xxiii. 5.

WHEN we sit down at table to a meal, we expect to find not only plates laid there, but also cups or glasses. That is a poor feast at which there is not something pleasant to drink as well as something substantial to eat. So thought the people in olden times. You can still see in pictures the Egyptian kings sitting with the broad shallow cup poised on the finger-tips of the right hand, and the cup-bearer standing near ready to fill it. And when David describes the feast of life which God has prepared for him, he names the well-spread table and the fragrant perfume, but his chief thought is of the cup: “*my cup runneth over.*”

When a cup is set before us with something sweet in it, we like it to be full. “Half a cup” is sometimes asked for by grown people, but not often, I think, by boys and girls. Hospitable folk give their friends plenty to eat and drink. Joseph heaped Benjamin’s plate with food, and I expect he filled his cup in the same liberal way, to show him how welcome he was. That also is God’s manner; when He fills our cup, it “runneth over.”

But what is meant by “our cup”? The cup stands for the life. Our life is like a cup, because it can contain so much, and because we drink from it such pleasant draughts; and this is the cup which God is said to fill. He fills our life full. He keeps on pouring in good gifts, like wine into a goblet; He pours, and still He pours, one day after another, till we have enough, and more than enough, and then indeed our cup “runneth over.”

Did you ever try to count the stars in the sky, or, harder still, the drops of water in a lake? Did you ever try to count over the multitude of God’s mercies? Take a slate, or a sheet of paper, and begin as far back as you can recollect, and put down a dot for every mercy you can think of, and how soon it will be covered! “They cannot be reckoned up,” says another Psalm, not even by the cleverest mathematician. So many and so much of each! Most of us have more bread than we can eat, and all of us more water than we can drink, and we have nicer things than bread and water. We could sleep quite soundly on straw, and we have comfortable beds and blankets. We could get on with poor health, as so many invalids have to do, and we have splendid health, and sharp wits, and the delights of knowledge, and sometimes such a rush of high spirits that we could leap for joy just at being alive! That is what is meant by the cup “running over.”

It is still holiday-time with many of us, and we are reminded how much God gives us over and above what we actually need. Our friends give us

special birthday presents and treats and sweet surprises, and He loves to do the same. What enjoyment you have in music, or in painting, or in reading first-rate poetry or romance, or in cricket, or tennis, or a long day's ride on your bicycle! What a delight it is to jump into the train and be borne away for a month at the seaside or among the hills, with leave to get out of it all the pleasure you can! Who is the gracious Friend who does all this for us but God?

“He sets an angel at thy side,
And strews flowers round thee on thy way.”

Think of it when you come in fresh from a good game, or a delightful ride or ramble; “*my cup runneth over*,” and it is God who fills it so full.

But I have not yet spoken of His richest gifts of all. Cleopatra, it is said, once prepared a cup of wine for Cæsar, and dropped into it a jewel far more precious than the wine itself. Do you know the priceless jewel which God has dropped into your cup? It is His rich forgiving love, shown when He sent His own Son to die upon the cross for sinners such as us. God loves you, and will blot out your sins, and purify your heart, and bring you to heaven when this little life is over. Here are His best gifts; do not neglect them, and do not fancy that they are only for the poor and wretched, the sick and dying. They are for merry boys and girls like you. You miss the best kind of happiness until you are reconciled to God, and then you have it and all the rest besides. It crowns all our other joys to have Jesus as our own Saviour and God as our own Friend. Not till then can we feel all that is meant by our cup “*running over*.”

Now there is a shrewd old Scotch proverb which says, “A full cup is ill to carry.” A full cup, as you know when you try to hold it, spills over very easily. The proverb means that when people are very prosperous, and have all they want, they are apt to bear their good fortune badly, and to grow proud and hard and selfish. And it does prove so sometimes. A man may be quite spoiled and upset by prosperity; and I have known even children put on absurd airs because their father had moved to a larger house. But it never need be so. You *can* carry a full cup if your hand is steady. The Spanish women come from the fountain to their homes with great water-jars upon their heads, quite full, without spilling a drop of it. Cannot we learn to keep our hearts steady, and bear our prosperity well? Let me give you two or three thoughts which may possibly help you.

“Our cup runneth over”; but *how little we deserve!* Suppose God resolved to give us just what we deserved and no more, would our cup be so very full? Would it be half full? Might it not be difficult to get even a few drops out of it? Our holidays would have to go, and our snug homes, and many of our pleasant things; even our food and clothes would be in danger; certainly we should have little chance of heaven. All is of God's goodness, and we are beggars at His gate even for our daily bread. Shall beggars be proud? Shall we not carry our cup with care and great humility?

“Our cup runneth over”; let us be *always thanking God*. We do it before our meals; let us do it when we wake from sleep, and while we are dressing, and when we breathe the fresh outside air, when we close a delightful book or finish a successful game, when we enjoy home and friends and health and happiness, and above all when we think of Jesus. “In everything give thanks.” Get into the habit of turning to God. “Observe,” says Bunyan, “how the little chick, every time she drinks, lifts up her head and her eyes toward heaven; and learn from her to receive your mercies *always looking up*.”

“Our cup runneth over”; let us *give all we can to others*. There is something to spare for them if the cup is so full. There may be a good deal to spare. But, indeed, we should readily give up part of what we should like ourselves, rather than they should be left dry. In the early days of Christianity, if the Christians in a place had no ready money left, they fasted two or three days that they might supply those who were still poorer with necessary food. Was it not our great King Alfred who shared his one loaf with a man worse off than himself? Give someone else a good slice of your loaf or a good drink out of your cup, and you will be saved from the shame of selfishness, and enjoy your own share of it a hundred times more.

“Our cup runneth over”; but we *should be ready to give up whatever God wills*. Can we do without some of our pleasant things? Do we take it patiently when we are disappointed of a holiday, or beaten at a game, or if we have the toothache, or if someone gets above us in class, or if unkind things are said of us, or if we are passed by and forgotten? Suppose a harder thing—that we had to leave our house and live in a much smaller one and work much harder, or that perhaps we were crippled, or blind, or always ill? I trust no such troubles may come to any one of us; but if they did, could we bear them without complaining and be content? Whatever we lose, we shall always have Jesus. Would Jesus be enough for us?

As the pilgrims passed through the “Valley of Humiliation,” they espied a boy feeding his father’s sheep; he was in very mean clothes, but of a very well-favoured countenance, and as he sat by himself he sang:

“I am content with what I have,
 Little be it or much,
 And, Lord, contentment still I crave,
 Because Thou savest such.”

He was a poor boy, and some of you may be well off; he had few pleasures, and you may have many; but if you want to carry your full cup safely, it must be by having the same spirit of humility, gratitude, and happy resignation.

WILLIAM BROOK.

NOTES AND COMMENTS.

THE LAMBETH CONFERENCE ENCYCLICAL.—The letter issued by the Archbishops and Bishops is a grave and substantial document, for the most part worthy of the high and dignified position of its writers. It is less ecclesiastical and more strongly philanthropic and religious in its tone than many such documents have been, and as a rule gives the first place to the first things. It touches with a firm hand and in a spirit which our readers will approve such points as temperance, purity, the sanctity of marriage, industrial problems, and international arbitration. With its just and courageous declarations on these great themes we are in hearty accord, as we also are with the wise words relating to the critical study of the Bible, the encouragement of theological study, and the obligation of the Church in regard to Foreign Missions. On the first of these points, *e.g.*, no words could be more judicious or timely than these, and we should like to commend them to the notice of those who are incessantly denouncing "the higher critics." "The critical study of the Bible by competent scholars is essential to the maintenance in the Church of a healthy faith. That faith is already in serious danger which refuses to face questions that may be raised either on the authority or the genuineness of any part of the Scriptures that have come down to us. Such refusal creates painful suspicion in the minds of many whom we have to teach, and will weaken the strength of our own convictions of the truth that God has revealed to us. A faith which is always or often attended by a secret fear that we dare not inquire lest inquiry should lead us to results inconsistent with what we believe is already infected with a disease which may soon destroy it. But all inquiry is attended with a danger on the other side, unless it be protected by the guard of reverence, confidence, and patience." On the question of the unity of the Church a committee has been appointed to open correspondence with a view to establish a clearer understanding and closer relations with the Churches of the East and also with the Scandinavian Church. Every opportunity is to be taken to emphasise the Divine purpose of visible unity amongst Christians as a fact of revelation. This is decidedly good, and we are glad of the further acknowledgment that in the mission-field a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestation of that "unity of spirit which should ever mark the Church of Christ." Of course, this obligation is as paramount as indestructible, and as exacting at home as it is abroad, and we trust it will be duly enforced in England not less than in the Colonies and on the mission-field. Would not this unity of the spirit be aided if the other "religious communities" of England, as they are commonly termed, by Anglicans, were frankly recognised as churches, or as branches of the Church? The test of their

validity is not to be found, as in the case of certain brotherhoods and sisterhoods, in their "thorough harmony with the work" of the Church of England as such. They also have a commission, which they have received direct from Christ, and no "regulation" can be imposed upon their work, or accepted by them, which is not in thorough harmony with His will. Corporate and organic union of the churches is still remote, and may prove impossible, but a spiritual unity, with hearty fraternal co-operation, is by no means unattainable. And we venture to think that the hindrance to it does not come from our side.

AN ANGLICAN PATRIARCHATE.—Our readers are probably aware of the existence of a movement which wishes to unite the non-Roman Episcopal churches of various countries under a common head, who shall be for them a visible bond of unity. There are those who contend that a patriarchate is the logical outcome of episcopacy, now that England and America are separate nationalities, and that the colonies are no longer burdened with "Establishment." The Queen is the head of the Church in England, but the Episcopal Church in Ireland, in Scotland, in the colonies, and in the United States is independent of her ecclesiastical control. As there are bishops, priests, and deacons, may there not be bishops, archbishops, and a patriarch or father of them all? Would not a patriarch add dignity to the Church, and enable Anglicans to vie with Romanists? The great Latin Church would then be out-rivalled on its own ground. No doubt there would be difficulties to encounter. The *name* is one of these. *Anglican Church* is all right from a geographical point of view, but when applied to an Ecumenical Church it does not, as an American writer reminds us, "go back" of England. It implies that the Anglican Secession is the Anglican Secession. Moreover, the Americans refuse, and rightly refuse, to be Anglicanised. We are not surprised to learn that, for the present, the movement has received its quietus. And is there not a more excellent way? The *New York Independent* wisely asks: "Is it really necessary to have archbishops here and an Ecumenical Patriarch living in London? Is it, really necessary that the so-called Anglican Churches throughout the world should have a human Head, who shall respond to challenges for them all call Lambeth Conferences, and issue allocutions? Is there no better way? Might not the bishops all be brethren, and might not their Lambeths be made the accepted official bond of their unity—one, it may be, to which a wider invitation should be given, and under which even all Protestantism might enjoy an Ecumenical unity? That would be a larger idea than that of His Holiness the Patriarch of the Anglican Secession."

THE ORGANISATION OF THE ANGLICAN COMMUNION.—As the scheme for raising the Archbishopric of Canterbury to a Patriarchate was so decisively rejected by the American and Colonial Bishops, the Conference devised

another scheme, which is certainly less objectionable and less likely to create another Pope. The Encyclical says:—"We propose to form a central consultative body for supplying information and advice. This body must win its way to general recognition by the services which it may be able to render to the working of the Church. It can have no other than a moral authority, which will be developed out of its action. We have left the formation of it to the Archbishop of Canterbury, who already finds himself called on to do very much of what is proposed to be done by this Council. Beyond this point we have not thought it wise to go. But we desire to encourage the natural and spontaneous formation of Provinces." Even such a body will need to be closely watched, or it may tend to a greater centralisation of power than will be good for the Church at large. In government, as in ritual, there are "breakers ahead," and strong currents are "set" towards them.

WAS THE CHURCH OF ENGLAND EVER A ROMAN CATHOLIC CHURCH?—In its origin it certainly was not, though in no long time it as certainly fell under Roman Catholic influence, and became subject to Rome shortly after the landing of Augustine in Kent. Augustine was by no means the first missionary or the first preacher of the Gospel in England, but he was the first envoy or representative of Rome, and it was through his resolute and persistent work that the Church was so largely Romanised. At Glastonbury the other week the contention of the Bishop Designate of Bristol that the English Church before the Reformation never was a Roman Catholic Church is said to have been greeted with applause. It ought not to have been such a church, and had there been more such resistance to Augustine's haughty claims as he encountered in the West it would not have been. But as a fact it did become Roman Catholic. The same issue of the *Guardian*, which contains a report of the Glastonbury festival, also contains a review of Dr. Bright's "Early Church History," which virtually admits as much: "Controversial enthusiasm has its characteristic methods of dealing with inconvenient facts, and, as Dr. Bright says with well-deserved severity, 'Some Anglican writers have little right to be severe on Roman Catholics for faults in this direction.' Those who dwell on the imaginary services to the English of the 'ancient British Church,' or are influenced by the greater attractiveness as regards character and temperament of Aidan and the 'wide area' of the 'Scotic Mission,' are apt to forget that Augustine brought to our forefathers not merely the Christian faith, but the Christian faith in the special form which was to give the English Church its great place in Christendom, and Canterbury its pre-eminence among Western Sees. It was its derivation from Rome and from the greatest of the Roman Bishops that enabled that Church to shape the civil as well as the ecclesiastical history of England. This is the special debt that Englishmen owe to St. Augustine, 'and no seeming influence in anti-Roman controversy' ought ever to be allowed to obscure their acknowledgment of it."

COQUETTING WITH THE GREEK CHURCH.—Since the Anglican party received so decided a rebuff from “His Holiness the Pope,” the efforts to win the favour of the Greek Church have been redoubled. The visit of the Archbishop of York to Russia is said to have borne gratifying fruit, while the presence of the Archbishop of Finland at Her Majesty’s Jubilee has given occasion to most obsequious homage on the part of Anglican clerics. English Nonconformists are treated with supercilious contempt, while the representatives of a corrupt and persecuting Church—because it is Episcopal—are received with enthusiasm, and the day is longed for when the two Churches will be one. It is not only in England that this is resented. North of the Tweed, Dr. John Macleod, a leading member of the Scottish Church Society, which is decidedly “high,” has complained of it as an unfortunate thing that the Church of England “should devote itself so ardently to the restoration of inter-communion between her and, for instance, the Greek Church, and should be so indifferent, and should treat in so unworthy a spirit, the question of the restoration of better relations between herself and her sister National Church in Scotland.” It is quite in keeping with the blind and un-Christian spirit fostered by High Churchism that Dr. McLeod should have been told, in words which ought to open his eyes to the true character of Episcopacy: “that the Church of England does not regard the Established Church of Scotland as the National Church at all. Slightly over two centuries ago there was a Church in Scotland which was ‘established by law,’ and was in the fullest communion with the Church of England. That Church was disestablished by William of Orange for political reasons, but it still exists as the Scottish Episcopal Church. Its bishops inherit their succession from the bishops of the old Established Church. The disestablishment made no break in the continuity of its life. It is exactly the same Church now as it was before the arrival of William of Orange. It claims just as strongly as the Established Church to be ‘the National Church’ of Scotland, and has never abated one tittle of its claims. This is the body which the English Church regards as the ‘National Church.’ As long as the Established and Episcopal Churches exist side by side as two rival communions there can be no possibility of inter-communion between the English and Scotch Established Churches.” All this would be highly amusing if it were not so pitifully small and sad.

THE BACKBONE OF TRUTH IN PREACHING.—Preaching, to be effective, must be more than an appeal to the emotions; it must be illuminating and instructive—expounding, illustrating, and enforcing the truth committed to our trust. In a recent review, for the most part highly favourable, of Dr. John Watson’s “The Cure of Souls” in the *Guardian*, there are words which we should all do well to lay to heart:—“We are surprised to read that ‘the work of the pulpit in our day is not so much to teach or define as to stimulate and encourage.’ To this we demur, and, for ourselves, we entirely agree with the Wesleyan

farmer, who, after listening to an 'instruction,' exclaimed to the speaker, 'Ah, sir! that's what we want. We've had a deal too much *preaching*. We want *teaching* now.' When the preacher makes it his chief aim to 'stimulate and encourage,' he is exposed to the danger of appealing almost exclusively to the emotions; and is it not just because definite *teaching* is neglected in the pulpit that some of the sects are so weak? We believe that, to a large extent, "some of the sects," as they are condescendingly called, have gained their strength by means of their definite Biblical teaching. To neglect that teaching will certainly be suicidal. *Fas est doceri ab hoste*, and we should at any rate take warning. The reviewer does Dr. Watson the justice to admit that he insists on the importance of theology to the preacher, and quotes with approval the following:—"No one can hope to teach religion in even its simplest form with permanent success without a complete knowledge of theology, any more than a physician can practise medicine without a knowledge of physiology, or an engineer build a bridge who has not learned mathematics. Without a system in the background of his mind, a preacher's ideas will have no intellectual connection or artistic proportion. Without a system underlying his sermons he cannot grip and impress his hearers. His own creed, instead of being a microcosm, will be a chaos, and his sermons between January and December will not be a picture growing to perfection of perspective and form, but a kaleidoscope of whirling and amazing colours. This type of preacher may have an audience enthusiastic and admiring, but he has no pupils on whom he stamps the lines of truth." Again:—"Just as the great masters in art used to paint the nude figure complete in every line and muscle before they draped it with garments for some Christ, so must the most accurate theology underlie every sermon to secure it with intellectual consistency, and to invest it with spiritual force."

A GOOD MINISTER OF JESUS CHRIST.—At the Ordination Service in connection with the Wesleyan Conference at Leeds, the ex-President, Dr. Marshall Randles, gave the charge to forty-five young ministers. He regarded the functions of the ministry as falling under the two heads of teaching and ruling. There was in the charge a healthy evangelical and spiritual tone. "The office of the pastor," said Dr. Randles, "though sacred, is not sacerdotal. The minister is called to pray, preach, govern, guide, and edify the church, but never to offer sacrifice—to officiate as mediator between God and man—or to perform the function of the sons of Aaron." Dr. Randles denounced the apostolic succession theory, and asked why it was that the results of ordination in that succession were so often unsatisfactory as in the cases of indolent, heterodox, dissolute, or persecuting clergy? God makes His own ministers. There had been Popes and Prelates of doubtful morals, while saintliness and spiritual power were assuredly possessed by Bunyan, Rutherford, Chalmers, McCheyne,

Jonathan Edwards, Spurgeon, Dale, Adam Clarke, Jabez Bunting, and many others of similar type. Apostolic succession was in origin a myth, and in tendency a poisonous error. The validity of orders did not depend on the answers obtainable to tangled questions, obscured by lapse of time, such as whether Honorius II. was Pope or anti-Pope, or whether the episcopacy of Archbishop Parker rested on a sordid ordination. It was not credible that the continued gift of the Spirit for the work of the ministry rested upon a foundation of uncertainties such as these. Dr. Randles is not blind to the fact—on which, indeed, we should strenuously insist—that the Christian ministry is a Divine institution, and not a mere human device, or an expedient suggested by experience. It originated in the will and appointment of our Ascended Lord. The preacher argued for a distinction between the ministry and the laity: first, by the call of God; secondly, by the peculiar character of the work to which they are called; thirdly, by consecration to the ministry as their life-work; fourthly, by their separation from the secular pursuits of the world, and their claim to support from the Church.

DEATH OF THE FIRST BISHOP OF WAKEFIELD.—The Right Rev. W. Walsham How, D.D., died suddenly and unexpectedly in Ireland, whither he had gone for a brief holiday with one of his sons, on the 10th ult. He was born in 1823, and, after a curacy at Kidderminster, became rector of Whittington in 1851, where he remained until 1879, when he was appointed the first suffragan of East London, under the title of Bishop of Bedford. He was neither a great scholar nor a profound theologian, but his attainments were solid, while his character was of the purest and noblest type. He was a simple-minded, earnest, devout Christian, and a model "parish priest." His well-known and most useful work, *Pastor in Parochia*, was not only the fruit of his own experience, but largely a picture of himself, and presents us with the ideal he ever strove to attain. In East London his labours were, in every direction, indefatigable, and he was a familiar figure not only in the pulpit and on the platform, but in the slums and lodging-houses, and among thieves and loafers. He was known as the People's Bishop, the Poor Man's Bishop, and the Omnibus Bishop. After nine years' successful ministry in this difficult field he was made Bishop of Wakefield on the formation of the See in 1888, and in its administration proved himself a model bishop. He contributed terse and luminous notes on "The Four Gospels" in the Commentary published by the S.P.C.K., and a volume on "The Knowledge of God, and Other Sermons" in the "Preachers of the Age." He also published a volume of poems, mainly of a devotional character. His hymns, "O Word of God incarnate," and "O Jesu, Thou art standing outside the fast-closed door," and "For all Thy saints who from their labours rest," are among the best known, and have been adopted by all sections of the Church. The Bishop's recent Jubilee Hymn, "O, King of kings, whose reign of old," was written at the

request of Her Majesty, and was sung at almost every church and chapel in the kingdom. Dr. How was deservedly held in high and universal esteem. Though a strong Tory and Churchman, he was no bigot, and his Churchism was not of the order which tends towards Rome.

EACH DAY A JUDGMENT DAY. — A writer in the *National Baptist* pointedly remarks that "Whitefield and Edwards, and the other great preachers of a former time, dwelt often and powerfully upon the Day of Judgment, and held men spellbound and awe-struck as they painted the solemnities of that awful scene. Perhaps these honoured men dwelt too largely on one side of the subject; perhaps they made the justice of God predominate over His tenderness, and represented Him as delighting to condemn, rather than as longing to save. But it is very likely that our modern preachers have erred in the other direction, and too largely ignored the scenes which were so familiar to the thoughts of our Lord, and were so prominent in His teaching that when, without any preface or explanation, he spoke of 'that day,' everyone understood that He meant the day when before Him shall be gathered all the nations. Surely that day should not be ignored. But do we sufficiently realise that the future judgment is but the continuation and consummation of the judgment of each day? With every sun that rises and sets, we are judged by our own consciences, perhaps by our fellow-men, certainly by Him whose standard is the absolute goodness, and who has Himself illustrated this standard, and translated it into life. The books which will hereafter be opened are made up from the daily record. Have we lived in obedience to the impulse of love? Have we taught with supreme loyalty to truth? Have we followed our highest ideal, 'uncaring consequences'? Will our ledgers, our account books, the record of our words, of our secret thoughts, bear the inspection of Omniscience? Or have we allowed the present gain, the present ambition, the present popularity, to dull the voice of conscience, and to blind us to the light of duty? We are very fond of setting up a judgment seat, before which we try our fellow men; are we as careful to bring ourselves each day before the 'great white Throne,' which is as truly a reality now as it will be ten thousand ages hence? If we make every day a judgment day, we shall have less reason to dread the coming Day of Judgment; rather, if we daily labour that 'whether present or absent' we may be accepted of Him, we shall rejoice, as we look forward to the hour when, our spirits made perfect, our faults chastened, we shall stand before the judgment seat of Christ, having neither spot nor wrinkle nor any such thing."

MESSES. MORGAN & SCOTT publish a second edition of **ALPHA AND OMEGA**, or God in Human Life. By Rev. William Middleton. 2s. 6d. These seven sermons can be warmly commended for their Scriptural doctrine and for the insight they display into the nature of Christian life in general and into the principles and aims of Christian worship. The sermons are both forceful and eloquent.

REVIEWS.

ANCIENT HEBREW TRADITION. As Illustrated by the Monuments. By Dr. Fritz Hommel, Professor of Semitic Languages at the University of Munich. Translated by E. McClure, M.A., and L. Crosslé. With a Map. London: Society for Promoting Christian Knowledge. 5s.

THE secondary title of Professor Hommel's remarkable book is "A Protest against the Modern School of Old Testament Criticism." It is a work which has already caused no small sensation, and which—whether it be approved or disapproved—will henceforth have to be reckoned with. The conclusions of an archæologist, a linguist, and a critic of the highest standing—who at one time was understood to be strongly in sympathy with the school of Wellhausen—must command attention. Dr. Hommel, unlike Wellhausen, contends that the Hebrew tradition is ancient and historical, that, though it has come to us in fragments, it is in fragments which, when tested by the monuments, are found to be thoroughly trustworthy. We cannot, without further investigation, confirm the contention that the Hebrews were of Arabian origin, that the earliest Hebrew writings are of Arabic character, that Babylonia was Arabian when Abraham was called to go forth from it. It is in this view that Dr. Hommel urges the younger school of Old Testament theologians to abandon "their barren speculations in regard to the source of this or that fraction of a verse, and rather to devote their youthful energies to the far more profitable study of the Assyro-Babylonian and South Arabian inscriptions, in order that they may be able, at first hand, to place the output of these absolutely inexhaustible mines of knowledge at the service of Biblical students. Nothing can be more deplorable than to find a scholar persistently devoting his most important labours to second-hand sources of information. There are hundreds of contract-tablets of the time of Abraham, any one of which may contain some interesting find, such as that of the name of Ai-kalabu (*vide infra*, p. 113, *et seq.*), or Jacob-el (Ya'kubu-ilu, *vide pp.* 2, 6), which lie still unedited in the museums of Europe; and the importance of the Minæo-Sabæan inscriptions to the study of the Old Testament is shown, apart from the numerous examples adduced in this volume, by the fact that expressions in the Priestly Code such as *bará*, to create (Gen. i. 1), or religious terms such as *berith*—covenant, agreement—find their closest parallels not in the later Aramaic, but in South Arabian."

In his introduction, after expressing his disagreement with those who feel nothing but scorn and contempt for anything supernatural, and take a cynical delight in pressing Wellhausen's conclusions to their ultimate consequences, Dr. Hommel quotes the remarks of Ferdinand Justi, of Marburg, on the period immediately subsequent to the Babylonian captivity.

"Sacred and profane tradition had already undergone more than one

transformation to meet changes in religious views or in the political situation; but now, in order to confer some show of authority on the poor remnant of an executive that had survived the Captivity, the falsification of ancient tradition was undertaken on a more extensive scale than ever before. A fiction was set on foot to the effect that the Priestly Code had long ago been delivered to the people by Moses, either as a law to be immediately followed by them, or as a rule for their future guidance under new conditions which Moses, in his capacity as prophet, must have been able to foresee. A wholesale perversion of history was the result; the whole body of tradition was revised on theocratic lines with a view to prove that the Levitical priesthood and priestly office had existed prior to the time of the kings, and even during the wanderings in the desert; even the history of primitive times, which teems with mythical (polytheistic) associations, was distorted in the interests of the new code, and employed to strengthen the arguments in favour of its pre-existence. The forgers carried out their work without the slightest regard for historical accuracy, and did not hesitate to asperse the memory of men who had raised the nation to greatness, while they glorified tyrants and weaklings who had allowed themselves to be ruled by the priests. The forgery was too clumsy to escape detection under the searching eye of the modern critic, yet sufficiently well done to have misled mankind for centuries, and to have induced them to accept as Divine ordinances inventions devised by Jewish Rabbis of the sixth and following centuries before Christ, in order to strengthen their own influence. It was not until modern times that certain Protestant theologians, such as Ewald, Hupfeld, Vatke, de Wette, Bleek, Kuenen, Graf, Reuss, Noldeke, Wellhausen, and many others, discovered the true condition of affairs, to which only the narrow-minded or those who are misled by class interests can shut their eyes."

Professor Hommel, while allowing the existence of different sources of the Pentateuch or Hexateuch, considers that the critics have carried their analysis to the point of absurdity, and that imagination has been substituted for observation and reasoning. "It is," he says, "unquestionable that the higher critics have gone virtually bankrupt in their attempt to unravel, not only chapter by chapter, but verse by verse and clause by clause, the web in which the different sources are entangled, arguing frequently from premises which are entirely false." More specifically, Prof. Hommel contends that the Priestly Code cannot have been post-exilic; that Deuteronomy could not have been unknown, but was certainly well known, to the prophets—to Hosea and at a still earlier date. It is absurd to set it down as a forgery of the time of Josiah. The law and the account of its origin were appended to still earlier documents in the time of Moses. The parables of Balaam and the song of Deborah deserve to be reckoned as contemporary records. If Moses did not originate the material attributed to him, what is there left of him but an unsubstantial shadow? These assertions are not made rashly, or as the result of a groundless prejudice,

but calmly and in view of indisputable facts. That all Dr. Hommel's own conclusions can be accepted without reserve is more than he will expect; some of them seem to us exceedingly doubtful; but his work will at least tend to check the reckless speculation which has recently been rife, and show that adherence to the traditional views, with whatever modifications are requisite, is neither unscholarly nor irrational. We trust that the results of this learned but somewhat heavily written and not well-arranged book will yet be presented in a more graceful and popular form.

THE POETICAL WORKS OF WILLIAM WORDSWORTH, edited by William Knight, Vol. VIII. (Macmillan & Co., Limited), completes the delightful Eversley edition of Wordsworth's poetry. The chronological arrangement has been adopted throughout with one or two deviations, the Ode on Immortality being placed at the end of the poems. Then follow poems by William and Dorothy Wordsworth, and a minute and full Bibliography in three sections relating to Great Britain, America, and France. The indices are very carefully drawn up. The Eversley Wordsworth will certainly be regarded as the edition to possess. There is nothing in the field like it. Professor Knight's own notes, and the notes he has selected from Miss Fenwick, Crabbe Robinson, and similar sources, are invariably to the point. The annotation of the famous Ode, *e.g.*, is quite a model of editorial suggestion. All Wordsworthians, and multitudes who cannot be so classed, will receive Professor Knight's labours with intense gratitude.—In a similar form Messrs. Macmillan & Co. have sent out in two volumes the late Mr. J. R. Green's THE MAKING OF ENGLAND, the same writer's HISTORY OF THE ENGLISH PEOPLE having previously been issued in the Eversley Series in eight volumes. In our estimation THE MAKING OF ENGLAND is the more original, the more scholarly, and the more masterly work of the two. It displays all the author's ripe knowledge and skill in arrangement, all his passionate love of liberty and right, and his unsurpassed clearness and charm of style, while at the same time it takes us over ground less familiar but certainly not less important in the making of England, and in Mr. Green's hands not less interesting. The history of England up to the time of its union under Ecgberht forms a distinct period of surpassing importance. This was in fact the period of the making of England, "the age during which our fathers conquered and settled over the soil of Great Britain, and in which their political and social life took the form it still retains. The centuries of administrative organisation which stretch from Ecgberht to Edward the First, the age of full national development which extends from Edward's day to our own only become intelligible to us when we have fully grasped this age of national formation." Mr. Green made many archæological researches, closely studied physical geography, as well as the pages of Bede. The character, genius, and achievements of our Saxon forefathers are vividly depicted. The part played by Augustine and the Celtic missionaries, by Theodore,

Boniface, and the Church generally, in determining the national constitution, is well pointed out, and the value of the work is as great from an ecclesiastical and religious as it is from a political standpoint. Mr. Green makes the old heroes live again, and brings them into close connection with the life of to-day. The book is as fascinating as a novel, and ought, in this cheaper form, to command an immense circulation.

THE CHOIR INVISIBLE. By James Lane Allen. Macmillan & Co. 6s. It may be open to question whether this story, as a whole, is equal to some of Mr. Allen's shorter stories, but had it been his first venture it would have been hailed with a chorus of approval. There is undoubtedly a lack of proportion between the earlier and the later chapters of the story; not that we would have had less concerning the cruel disappointment inflicted on John Gray through the heartlessness of Amy Falconer, but more concerning Gray's development after he left Kentucky, and of the part which was played in the development by the noble affection he cherished for Mrs. Falconer. As a picture of Kentucky life during or immediately after the times of the Revolution, the book is full of charm. Beautiful, too, are the love scenes, while, in point of pathos, nothing can be more touching than the tale of the apparent cross-purposes of Providence, the sore disappointment and silently-borne suffering of the closing years. Mr. Allen has a finely-strung nature, and is a skilful delineator of character. Above all, his high and healthy moral tone gives to his writings exceptional value. Never have we seen a more welcome exhibition of the value and power of high ideals, and of the possibility of clinging to them amid the severest difficulty and apparent failure.

THE LIVES OF THE SAINTS, Vol. V., May, by the Rev. S. Baring-Gould (London: John C. Nimmo, 14, King William Street, Strand), is one of the most important volumes of the series, containing as it does the lives of Athanasius, Augustine (of Canterbury), the Venerable Bede, Archbishop Dunstan, Gregory Nazianzen, Gregory VII. (Hildebrand), St. Vincent of Lerins, St. Monica, the mother of the great Augustine, &c. As in previous volumes, Mr. Baring-Gould has consulted all the best and latest authorities—Church historians and biographers—and as a rule his judgments are sound and discriminating. The amount of curious and out-of-the-way information found in these pages is immense. All students of Church history and of practical religious life are laid under obligations of no ordinary kind by this masterly and admirable work. This edition is in every sense beautiful. The illustrations are a source of great interest. One of these, **CANTERBURY CATHEDRAL**, which forms the frontispiece to the present volume, we are allowed to reproduce on p. 438.

THE CONGREGATIONAL HANDBOOK. Being a Guide to the Administration of a Congregational Church. Prize Essay by Joseph Bainton, East Grinstead. London: Congregational Union, Memorial Hall. 1s. 6d.

A WORK which contains a good deal of sound practical advice, the result not only of specific study, wisely directed, but of wide experience.

Ministers and deacons will find in it valuable hints as to the management of Church affairs, such as if observed will prevent some of the most serious mistakes into which Churches are apt to fall, and remove some of the weightiest stumbling-blocks to those outside. We do not, of course, agree with the section on the Baptismal Service.

A SHORT HISTORY OF THE BAPTISTS. By Henry C. Vedder. Revised Edition. London: Baptist Tract and Book Society. 1s.

THIS remarkably cheap reprint of Mr. Vedder's valuable history ought to command a large circulation in Great Britain as well as in America. It is clear, concise, and thoroughly popular in style. It is written from the Strict Communion standpoint, but its views are never offensively obtruded. We trust that the next edition will have a good index.

RICHARD WEAVER'S LIFE STORY. Edited by Rev. James Paterson, M.A., B.D. London: Morgan & Scott. 3s. 6d.

WHEN Richard Weaver—the collier, the prize-fighter, and the blasphemer—was laid hold of by the grace of God, the whole character of the man, intellectual as well as spiritual, was ennobled. As to the reality of his conversion and subsequent consecration there can be no doubt. God raised him up for a special work. His evangelistic preaching was indeed with power. At races, fairs, prison gates, and other unlikely places he bore witness of Christ, and pleaded with men to be reconciled to God. His ministry was richly blessed to hundreds of the lowest and most abandoned classes. His life is well worth careful study by all who would be winners of souls. It is largely autobiographical. Mr. Paterson has done his share of the work modestly and well.

THE Cambridge Press issues, in the Bible for Schools and Colleges, **THE BOOKS OF JOEL AND AMOS.** With Introduction and Notes by the Rev. S. R. Driver, D.D. Small in size, in value exceedingly great. Canon Driver has put into it the best work of which he is capable, and not only young students but advanced scholars will receive it with gratitude. It is quite a model of a popular commentary, and will enable those who master its contents to understand the teachings of the two prophets with a thoroughness such as could scarcely have been attained in any age but our own.

THE TIMES OF CHRIST. By Lewis A. Muirhead, B.D. T. & T. Clark. 1s. 6d. Another of the invaluable "Handbooks for Bible Classes" deals with the Historical, Contemporary, and Religious Conditions amid which our Lord lived on earth, and doing for young students very much what is done for those of a more advanced stage by Schürer in his erudite work. Mr. Muirhead is a writer of great promise. The volume is full of valuable information concisely and lucidly arranged.

WE are not surprised that **THE LORD'S PRAYER: A Practical Meditation** by the Rev. Newman Hall, D.D., has reached a third edition revised (T. & T. Clark. 4s.) It is one of the best expositions we possess of these familiar and influential words of our Lord.



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Your faithfully
Edward Roberts

THE
BAPTIST MAGAZINE

OCTOBER, 1897.

REV. JOHN EDWARD ROBERTS, M.A., B.D.

IT has been said by one who is well qualified to judge that "no minister was ever more happy in his selection of assistants than has been Dr. Maclaren, of Manchester," and the undoubted success of the "dual ministry" at Union Chapel during the last fourteen years should do much to encourage the more general adoption of the curacy system in our larger Nonconformist churches.

For six years Rev. J. G. Raws filled the office of assistant pastor with great acceptance; and on his removal to Harrogate, in March, 1889, there was no little speculation among "leaving-men" in the colleges as to who would be called to fill the vacancy at Union Chapel.

In those days, at Regent's Park, the refrain was often heard—

O what a barren land is this
That yields us no supplies;

but many will remember the satisfaction expressed on every hand when the name of J. E. Roberts was announced for a Sunday at Union Chapel, Manchester. A man's fellow-students are his sincerest, and often his soundest critics, and it was now a foregone conclusion that the "blue-ribbon" of the student-ministry would fall to our own *alma mater*. Mr. Roberts was just completing an exceptionally brilliant course of study. Previous to entering Regent's Park College, in 1885, he had matriculated from a private school in London, and proceeded to University College, where in 1884 he passed the first B.Sc. Examination. In 1888 he obtained his B.A. degree, and a few months later came out second in Honours in the Examination of the *Senatus Academicus*. No

student was more popular among his fellows, and as captain of the cricket and football teams, and chairman of the Debating Society, he has left his mark upon the institutions of the "House."

Soon after his settlement in Manchester, in July, 1890, Mr. Roberts succeeded in taking his London M.A., his name appearing at the head of the list in Mental and Moral Philosophy, and in 1895 the degree of B.D. was conferred upon him, after examination, by the University of St. Andrews.

Mr. Roberts is a "son of the Manse," having been born on October 5th, 1866, at Bootle, near Liverpool, where his father, Rev. R. H. Roberts, B.A., was minister of the Baptist Chapel. He has inherited the fine scholarly gifts and preaching ability which made his father's name a household word among the churches, and so eminently fitted him for the principalship of Regent's Park College—an office all too soon relinquished on account of ill-health. His pulpit style is direct and forcible, his gift of language marked; the use of the manuscript in the pulpit is eschewed, and there are few preachers in our younger ministry who command so attentive a hearing for the exposition of Scripture truth.

But it is not only as a preacher that Mr. Roberts excels. Said one of the officers of the church not long since: "From my long connection with Union Chapel, I think I can honestly say that the spiritual activity of the place has never equalled what is seen there to-day; the workers were never so numerous, and the unity and willingness of the people were never more marked than they now are. For this result much of the credit belongs to Mr. Roberts." While the stamp of Dr. Maclaren's marvellous personality is undoubtedly upon the many agencies in connection with the church, Mr. Roberts has, by his untiring zeal and wise leadership, greatly extended their usefulness. The Sunday-school at Union Chapel, and the Mission Stations at Willmott Street and Rusholme, bear witness to his almost incessant activity; and his genial, inspiring presence is ever welcome in the homes of the people. In his work among young men Mr. Roberts has been specially successful; his Bible-class on Sunday afternoons for the discussion of Christian evidence is largely attended, and the "Social Hour" after service on Sunday evenings has met a distinct need among young people living in lodgings.

In the general religious and social work of the city Mr. Roberts also takes an active part. As secretary of the Manchester and Salford Auxiliary to the Baptist Missionary Society, and of the Manchester District Baptist Union, he has rendered valuable service to the Churches, and as Warden of the Home of Rest for Baptist Ministers and Missionaries, at Llanfairfechan, he has proved himself an ever ready and sympathetic helper of his brethren. But perhaps his best work has been done as President for three years of the Manchester and District Christian Endeavour Union. From the beginning he has thrown his whole soul into this movement; the Society at Union Chapel is one of the most flourishing in the country, and the progress made in "C.E." throughout Lancashire during the last few years is in no small measure due to his enthusiastic advocacy of the cause.

The following peroration of a recent address on "The Principles of Nonconformity" will serve as a specimen of Mr. Roberts's rousing appeals to the young:—

"I desire to ask you whether you accept these principles as a true exposition of the teaching of Jesus Christ; whether you look upon them as principles which require faithful proclamation? Many of England's noblest sons and daughters have thought them worth dying for; nor have England's children stood alone, they have but taken their place in the serried ranks of the true heroes and heroines of God, who in all ages have laid down their lives upon the altar of sacrifice in generous endeavour to keep unbroken the link between God and man. Will you not stand beside them? Where is our heroism? Alas! it is sadly lacking when the call is to serve on behalf of these spiritual truths. Why are our young men and our young women leaving the Church of their fathers and joining the ranks of the establishment? Too often it is to secure better social standing, or to minister to an æsthetic taste for fine music and elaborate liturgy. But sometimes it is due to ignorance. We do not know our position. We have not had to fight for it. Others have laboured and we have entered into their labours, and, therefore, we do not estimate its value aright. We need a touch of persecution to kindle afresh the flame of devotion. It is in no spirit of hostility to any section of Christ's Church that I summon you to be faithful to the Free Churches of England. It is with no desire that you should stand blindfolded in a position on which you dare not look with open vision. No man is true to himself who does not seek the light. But the man is falser who, having seen the light, turns again to the darkness. If you have been led out of darkness into His marvellous light, will you consent to identify yourself with that which

casts a shadow across the pure ray? Having gazed upon the glory of the Lord with unveiled face will you allow any hand, save that hand pierced on Calvary, to cover your eyes? Or shall these disservices be offered to any and you stand by indifferent? I summon you to the side of the Free Churches in the name of the sacred cause of liberty—that liberty which is not without law, but under the law to God. I summon you in the name of the still more sacred cause of spirituality in religious life and service. And if in obedience to such a summons you must lay aside some earthly reward or pleasing result, let your reward be in the remembrance that the only noble thing is to be true to the best which is made known; to answer the call of the loftiest and purest ideal which has flamed in your sky and claimed your service, with the glad surrender, ‘Here am I! Send me; send me!’”

Mr. Roberts furnishes an excellent example of an all-round consecrated manhood, and his career abundantly justifies the efforts of those who have anxiously striven to keep our Baptist churches abreast of the age, and, by raising the standard of efficiency in our colleges, to supply a ministry that shall be both cultured and devout, positive and progressive. Added to the natural gift of a tall and commanding presence, Mr. Roberts possesses in an eminent degree the qualities of a born leader of men. Generous in his sympathies, optimistic almost to a fault, an individualist in theory, yet intensely socialistic in his aspirations, he combines with a deep spiritual fervour that vigorous enthusiasm for humanity without which the ministry of to-day must fail, and fail disastrously.

No sketch of Mr. Roberts and his work would be complete without reference to the home life which usually plays so important a part in a successful minister’s career. In September, 1890, our friend married Miss Florence H. Platts, of London, who has proved a true helpmeet in every good work, and whose sunny disposition and constant sympathy must do much to lighten the burden of so heavy a pastorate.

It is no matter for surprise that Mr. Roberts has from time to time received invitations to the pastorate of other influential churches in the country, but, much to the satisfaction of his friends at Union Chapel, he has declined them all, and having now been appointed co-pastor with Dr. Maclaren, the hope is expressed that he may long continue to minister in the great city where he has already received so many proofs of Divine blessing.

ARNOLD STREULL

FRUIT BEARING.

BY REV. JAMES BLACK, M.A.

NO simile sets forth God's relations to us more clearly than that in which Jesus compares His Father to a husbandman, Himself to a vine, and His disciples to branches. "I am the true Vine, and My Father is the Husbandman." "I am the Vine, ye are the branches." One purpose of the illustration is to make plain to us that God measures and accepts our lives according to the practical and unmistakable standard of the value we give back to Him in final response to His long and loving care. "Herein is My Father glorified that ye bear much fruit." We may get at times into a fog of intellectual doubt; we may lose our way in some theological aberrancy; or our "luminous inner experiences" may prove to be deceptive *ignes fatui* after all. God will never reject a soul for wanderings such as these—wanderings more or less inevitable, if not indispensable, while our life is in the making. There is but one thing for which He will cast men out—*worthlessness*.

We cannot overrate the value of the light shed from this point of view upon the character of God. The Sovereign Avenger inflicting arbitrary punishment upon His sinning creatures is, in that kindlier light, transfigured into a husbandman, who, at the garnering time, looks in His vineyard for fruit, rejoicing when He discovers the branches bearing heavily, but turning away with disappointment from those boughs that show nothing but leaves.

This point of view is indispensable too, as safeguarding us against the impression that any other standard of acceptance can be used. The branch may offer symmetrical boughs and a wealth of leafage, but unless there is *fruit* it can be useful only as other waste products are, and not for its highest and intended end; while on the other hand the leaves may be scanty and the boughs twisted and gnarled—such minor defects will be overlooked for the sake of the loaded fruit which weighs it almost to the ground.

A powerful incentive to a strenuous Christian activity lies in the thought that God *delights* in the fruit-bearing of His children. "Herein is My Father glorified that ye bear much fruit." The

keen pleasure which the gardener experiences as he sees that which he has planted with his own hands waking into life and beauty, and arraying itself in snowy blossom, is but a dim picture of the joy in heaven when God discovers that the life which has cost Him so dear is putting forth the tender flowers of penitence and prayer with all their promise of a glorious harvest.

A more powerful incentive still lies in the thought that God *depends upon* the fruit-bearing of His children. The tree can only offer its fruit through the agency of its branches, and the Tree of Life can offer its healing fruits to the nations only as the disciples bear them. Apart from the activities of Christ's people there is no hope of the world's redemption. It is true, indeed, that in spite of defections of one another, His kingdom has grown, and shall grow; but advance is made only as the unfruitful branches are lopped away, that others with more generous sap may take their place and bear the fruit required.

It should be noted that the fruit must be of a *particular quality*. Not every form, not indeed *any* form of Christian activity is necessarily fruit-bearing. Inspection may discover that that open-handed generosity, that liberal subscription, was simply a bid for popularity and praise; it may be found out, also, that that Christian "worker" (by the way, why that invidious distinction between the ordinary Christian and the "worker"? Is not every professing Christian a worker—or a hypocrite?) seems to think much more about himself than about Him whose sacred name so glibly passes his lips; while the display of "Christian resignation" with which some invalid bears his suffering may but thinly disguise a spirit that chafes and murmurs, a temper that is peevish, selfish, ungrateful, exacting. Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control—only when these are discoverable is our discipleship proved, and God glorified.

It should be noted, also, that the fruit must be of a *sufficient quantity*. God is glorified only when we bear *much* fruit. A meagre return is almost as disappointing to Him as no return at all. The unfruitful branch is as profitless as the fruitless one. The man who renders but one talent back is as faithless as he who renders none. God has claim not merely upon the gifts originally

bestowed, but upon our time as well; and we need not be more than slothful to be wicked. There is a hymn which begins, "Oh, to be nothing, nothing!" which many Christians interpret as meaning, "Oh, to *do* nothing, nothing!" but if that aspiration were general, we could never hope for the world's salvation. When we have the same spirit as the early Apostles, we shall have the same tireless energy, the same unreserved consecration, and not only that, but the same results to show for our reward.

Lastly, fruit of the right kind and sufficient quantity can be produced only on the condition of our abiding in Christ. "As the branch cannot bear fruit of itself except it abide in the vine, so neither can ye except ye abide in Me." The fruit required cannot grow from our impoverished human nature until that nature is grafted into the Divine stock. Men do not gather grapes of thorns, or figs of thistles. Doubtless we may, unaided by Him, produce excellent counterfeits. We may speak with the tongues of men and of angels; we may exercise the gift of prophecy, and know all mysteries and all knowledge; we may give all our goods to feed the poor, and submit our bodies to deprivation and to pain. We need but to taste the motives of fruit so seeming fair to find out how insipid and worthless it all is. Only on one condition can the fruit of our lives be sweet and wholesome: "He that abideth in Me and I in him, the same beareth much fruit; for apart from Me ye can do nothing."

"ABIDE IN ME."

MOST holy states have fatal nights and days ·
 So, Saviour, may I make Thy words a prayer?
 Abide in me! O'ershadowed by Thy care,
 Each selfish, low desire is turned to praise,
 And thoughts of sin, too dark for peaceful ways,
 Are stopped as they arise. A human soul
 Pervaded by Thy presence, seeks control
 Of sin, while heaven's sweetest perfume plays
 Its destined part—perfumes this vase of clay.
 There have been moments, beautiful and rare,
 When I've so seen Thy face—sweet hour of prayer—
 That I have greatly longed for Thee to stay;
 My heart is restless till it rests in Thee.
 So come, my Saviour, and abide in me.

L. C. LITTELL.

MISS KINGSLEY'S REPLY TO THE "BAPTIST MAGAZINE."

IN the July and August numbers of this magazine we published a review of considerable length of Miss Kingsley's brilliant and instructive "Travels in West Africa." While admitting the high value of the book, especially for its vivid descriptions of scenery and for minuteness of its scientific research, we took exception to the author's attitude towards the methods of missionary work and the evils of the drink traffic. We discussed these points as fully and frankly as we were able, pointing out, without reserve, what we regarded as Miss Kingsley's misapprehensions and mistakes, as we felt sure she would wish us to do. She has, as we expected, received our criticisms in a frank and honourable spirit. Early in August she sent us the following letter, which she placed unreservedly in our hands to publish or not, as we pleased. Fairness to Miss Kingsley, whose courtesy, honesty, and "seriousness" as a controversialist we cordially acknowledge demands that we should find a place for it. It may be well for the Editor to state that, while the review of the book was from his own pen, he wrote it somewhat against his inclination, because he has not that "personal acquaintance with Africa" which would have given his criticism a worth which it cannot now claim. The source of information to which Miss Kingsley alludes was, of course, open to him, and he has availed himself very fully of the advantages it offers. He did, however, endeavour to secure as his reviewer of this book first one and then another of two friends who are personally acquainted with Africa and have spent many years in it, and it was only in consequence of their inability to undertake the task within a reasonable time that he performed it himself. The letter is as follows:—

"DEAR SIR,—I know it is not manners to answer a reviewer, and so I have never attempted to do so before, regarding a book I published called 'Travels in West Africa'; but I venture to hope I may be pardoned for saying a few words regarding your observations on this book in the July and August numbers of the

BAPTIST MAGAZINE, because it is no ordinary review—it is not written by one who is entirely a literary man, and therefore only competent to criticise from the literary point of view, but by one who probably has had personal experience of Africa, and who certainly is in touch with a source of information regarding Africa that is above question—I mean the great Baptist Mission to Congo—and, also, it is a great pleasure to me to discuss any West African subject with an authority so grave and so evidently conscious of the value of words as the BAPTIST MAGAZINE is. You will probably think this very strange in one whom you, I fear, regard as by no means serious enough, and whose use of words seems not temperate; but I beg to assure you that although I still plead guilty to crimes in grammar and iniquities in style, every word that I used I weighed carefully, according to the light that is in me, when writing on so very important a subject as the effect of missionary culture on the natives of West Africa, and I elected to use words that could not be taken one way by one party, another way by another; what I regarded as a lie, I called a lie, and not a prevarication or a misrepresentation, or anything of that sort. I beg, therefore, to first thank you for your estimation of what I have said regarding West Africa itself, although I know you give me more credit than I deserve.

“And, secondly, I beg to say a few more words about the Mission question, but, in order to prevent myself from being misunderstood, I must first state what to my mind Missions are—namely, efforts on the part of one race to elevate another race by what seems to them the true and only way whereby men can rise. I do not think that there is anyone who thinks about the matter who can fail to see the nobility of this desire to elevate a section of fellow human beings, more particularly when one knows under what conditions the work is carried on in West Africa. No doubt the salvation of souls is from your point of view noble work anywhere, and a work so well worth doing that the dangers and discomforts that may surround it count for naught; but an outsider like myself cannot help feeling more interest in, and a greater admiration for, men and women who do not simply take their lives in their hands to do it, but who throw their lives down

for it before God. I am not, therefore, one of those who think that missionary enterprise is a useful sort of thing because it provides jam, and tea, and free nursing for stray travellers; nor who think missionaries live 'idle, luxurious lives,' as a person whom I met the other day did, who said they were 'dreadful,' and that 'their wives always went about in pouy carriages,' and so on. I really take missionaries very seriously, and from my doing so has arisen this dissention between us, which might never have arisen had I contented myself with merely using the old lie that 'rum and gunpowder follow the Bible,' and things like that. But, on the one hand, it seems to me that the missionary goes out to West Africa to do good under the influence of a great aim—the salvation of souls. On the other hand, I see that, though in some cases men's souls are saved, in others, after a course of Mission school training they are lost, as far as men's souls can be before a merciful God. They become liars, thieves, hypocrites, and adulterers. 'You can know a workman by his chips,' says an old proverb, and there is an awful percentage of worthless chips from the Mission school. In order not to be hasty, it is necessary to go into the study of why this percentage of failure is so high. I speak under correction, but I think the missionary says it is not his fault—the traders', the Government's, the African's own—anyhow, someone else's. The accused white parties say, on their side, it is entirely the missionary's fault, from the silly notions he puts into the African's head. The African himself says exactly what his leaders may say on either side; so we can leave his opinion out until he gets a more interesting one. But no one in West Africa denies the fact that there is this *débris*, and that this *débris* is a curse to the Coast—white and black.

"I regret to say, for my own peace, I am not able to fully agree with any established party, but have to form a party composed of myself and bush savages, which is, of course, open to attack from the other parties; and our opinion is that it is the white culture at large that is bad for the African, and which does all the mischief, whether it be induced on the African from Missions, Governments, or traders. It is not the intention of justice and humanity that there is in the white culture, in common with

all cultures, but the culture as apart from these. Our weak point is, of course, the conduct of the bush savage—his human sacrifices and so on—and as attempts on my part to explain how these customs became prevalent, and that the bush savage is not a flighty-minded fiend, only make matters worse, I will not attempt to vindicate our position; but will turn to the easier task of criticising other people's, and say that, as distinguished travellers, like Livingstone, Thompson, and Sir George Taubman Goldie, have demonstrated by their success in dealing with great masses of Africans almost single-handed, that the African under proper guidance is a kindly, easily-managed soul, therefore, that people who fail to succeed with him must have something wrong in their method. My own opinion is that this something wrong is the same in all cases—Mission, Government, and trader, and that it is ignorance of the true nature of the African. I know this is a fearful thing for me to say, all the more so because I make no claim to possess this knowledge; but I am trying very hard and patiently to get it by studying minute details in the dot-and-carry-one way of science, at the time feeling a sense of irritation that it has not been done for me, for there has been time enough—the African is not a new discovery. I should feel more content if I saw symptoms even now of an attempt being made for a systematic study of this important subject, but no! it's all 'Oh, it must be good to abolish sacrifice or slavery, or make the land law so that Europeans can understand it,' and so on. Still I freely own that the missionaries do understand *one* side of the African as no one else does, and the traders *another*, but there are parts of the nature of the African that they both, taken as a whole, fail to trouble themselves about, and so it troubles them, and they say it is something else—each other's fault, and so on.

"But I will leave this matter and turn to your specific charges against what I have already published. You quote a passage from 'Travels in West Africa' in your July number, and say you dissent from it. I hope you don't dissent from my statement in it regarding the nobility of missionaries, or their superb courage, or the beauty of a true African Christian, or I shall lose faith in you as an authority; but I feel sure you only mean you dissent from that part of the statement that says the methods of working

have produced results that those truly interested in West Africa must deplore, &c. Well! I have not been out to the Coast again since writing that. I wrote it after two visits to West Africa, and I wrote it knowing what I meant, so I cannot recant, for I cannot alter my opinions save by altering the experience from which they have formed themselves. Of the danger of adopting those of other people regarding West Africa, I will speak later, but I am going back to West Africa, and you may safely 'trust' that you will hear of my recantation if I make it on finding a sufficient mass of facts to overwhelm the mass of facts at present in my possession; for all I care about is the truth, and I would rather have that than have the most fashionable, popular, drawing-room opinion on any subject ever made.

"Your next observation, which immediately follows your criticism on this passage, is that I 'might have found a Baptist church,' &c. I did, and quite agree with you about it, and it was from knowing members of that church and some members of the church of the French Protestants on the Ogowé that made me say a really converted African is a beautiful form of Christian; for I had in my mind Mrs. Grenfel, whom I had the pleasure of travelling with in 1893, and Mr. Wilson, of Victoria, with whom, and his family, I associated continually in Amba Bay, and whom I sincerely hope to see again, and several others. Now I will leave this part of the question that we so strangely agree and disagree over, that it is difficult for me to speak on because my powers of making myself understood are evidently very low, and I will turn to that part of the question wherein we disagree so clearly that things are easier—I mean the liquor traffic. It is a very big question, and every part of it requires, in order to be just, most careful consideration; therefore I will confine my remarks solely to the missionary side, and leave the Revenue department out of the question.

"Firstly, the missionaries say the liquor taken to West Africa is a peculiarly vile form of liquor, and horribly strong; when I started investigating the affair this seemed to me the point to go for first, because, if it was poison, all revenue considerations were vain. Therefore I got analyses of two of the most common forms of spirits imported into the Niger districts,

both Governmental and Company." (The results of the analysis were satisfactory to Miss Kingsley. We need not give the details). . . . "Of course, if you consider any sort of alcohol 'poison,' this is also poison, but if you do not do so, it is not.

"Regarding the most important point, namely, the effect of the imported liquor whether it be poison or no, I notice you follow the example of Niger and Yoruba Notes for January, 1897, and quote the opinions of other people. Well, this is a way of carrying on the argument I cannot deal with satisfactorily. I naturally do not think those other people know more than I know on the point, for those you quote are all strictly local, or obsolete, and, moreover, I think so just and fair an authority as yourself will, if you will take the trouble to read what several of these authorities you cite say in full, you will discontinue the practice of quoting from them. Take Sir Gilbert Carter. If you will get the *Times* for June 6th, 1895, you will see a letter of his in answer to one from Bishop Tugwell, which you will find in the *Times* for June 4th, 1895. I don't pretend to know Lagos myself, and I don't think I am likely to get a clear opinion regarding its state from reading those two letters. If you confine yourself to one of them it's easy enough, though doubtless in points unfair on the other. Then take Sir Claud MacDonald, and read the whole of what he said. You will find him at loggerheads with Sir George Goldie on the liquor question in the reports of the Colonial Institute. I have the greatest esteem for both Sir George Goldie and Sir Claud MacDonald, but on this point they tend to the darkening of counsel by disagreeing. Sir George Goldie is indeed the one authority you cite of whom I stand in awe, and I know there is no more ardent admirer than he of the effect of mission teaching, and I have been long conscious that his conclusions and my own differ fundamentally. Nevertheless, he speaks for the Niger districts, not the Coast from Sierra Leone to Loanda, and he speaks as one in authority, not as one who has lived and wandered alone among West African natives, and in the fact of my having done this really lies the reason of my taking an interest in this affair at all. I do not like, after all the kindness, all the chivalry, all the help and hospitality given me so fully, and with no hope of reward, by the West African

bush native, to hear him abused as a drunken child. As for the other white authorities you cite, I am sure if you read Burton's 'Wanderings in West Africa,' or 'Cameroons,' or 'Abeo Kiuta,' you will cease to quote him, for he says so many things you would not quote regarding other things, with evidently equal conviction. I greatly admire Burton in many ways, but he never understood the negro. As for the Germans, to judge on it you must read Herr Adolf Woermann's 'Mission, and Branntwein Handel,' Hamburg, Otto Meissner, before forming an opinion on it.

"Briefly, my opinion regarding the liquor traffic to Africa is that it is not a necessarily evil thing to export it to an African tribe, so long as that tribe is in its so-called savage state; but the moment an African district is got well under European control, as South Africa for example, the liquor traffic should be stopped. In order to clear your mind of all prejudice, take an analogous case. You can give a man who is content with his surroundings a carving-knife without it doing him much harm beyond an occasional cut finger, but give a carving-knife to a poor, harassed, bored, despondent wretch, and the chances are he cuts his throat with it.

"I sincerely apologise for detaining you to this length, but this is the only answer I have given to all my critics, and I give it to you because from my personal knowledge of members of your Mission I feel assured of justice.—Believe me, yours very truly,

"MARY H. KINGSLEY."

[It will be seen that, apart from the question of the liquor traffic, this letter reduces the difference between Miss Kingsley and ourselves to within a very narrow compass. We quoted the opinions of other people because, from our lack of personal experience of Africa, we deemed it best to do so. The authorities on which we relied are men of competent knowledge and high standing, and, after making all possible allowance for counter-statements tending to modify their position as we defined it, the balance of evidence is largely in favour of our argument. We are not less averse than Miss Kingsley to hear the West African native abused as a drunken child, and indeed one point of our argument is that he is made so by the deteriorating influences of these traders in spirits, and by the strong temptations they place in his way. In many cases, as is too evident, he has used "the carving knife" given to him for his own destruction. The experience of the German missions on the Cameroons—where a sad deterioration has indisputably taken place—seems to us decisive. As to the general question of failures in the mission field, they no doubt exist. And our missionaries are alive to and anxious to avoid them. But there are other factors than defective and erroneous methods, and influences over which missionaries have no control have much to account for in this respect.—ED.]

THE CHRISTIAN CALLING.*

BY REV. D. H. HAY.

THAT we have a calling as Christian men and Christian churches is shown by our gathering here, and to see, in some measure, what this calling is and what it involves is our present purpose.

Our calling is a guiding-star upon the sea of life; we see it, and our course is ordered by it. We do not make our calling—it is made for us. And, in order to adjust our life and work to the needs of men, it is of primary importance to perceive the already existing relationship of ourselves to God and to abide within the calling of which He is the author.

Our calling is one of authority and guidance, and the Christian and the Church choosing to act in neglect of it will fail of doing the will of God. A temptation that confronts the Church is to go beyond the Christian calling in response to the age in which we live. The tendency is for the Church to meet the world, and, walking in that direction, it is not surprising to find she has sometimes gone too far.

No more subtle foe besets the Church than the false charity generated by the culture of the present day—a charity which is blind to landmarks and moral and spiritual distinctions, and yields up too readily what does not belong to it. A strict adherence to the Christian calling is our safeguard, and a right interpretation of its contents the largest charity we can exercise.

As Christians, we believe in the Church founded by Christ, of which He is the Head, but not in the teaching of the Church when it varies from the doctrine of Christ and His Apostles. The Fathers of the Christian Church are worthy of reverence—as all Fathers are in every age—but we do not believe them to be infallible. We do not acknowledge them to be the staple of the chain of Christian doctrine—the first teachers of the Church—the

* From the Presidential Address to the Baptist Union of South Africa. We regret that the limits of our space prevent us from giving the whole of this admirable address.

spring of the Divine revelation. For their piety and knowledge of the things of God we are devoutly thankful, and we would learn from them what they teach of the doctrines of Christ. But they are not depositories of truth.

The Word of God being the source of the Reformation—the cause of this magnificent effect in the history of the Christian Church—the Reformation itself could not be a final thing; it was the promise of a return of the Church to the New Testament idea. And to many earnest minds it is apparent that a new Reformation is being wrought out silently by the yielding of the soul to the will of God, and the study of the Christian calling and other subjects being taken beyond the Reformation and the Fathers right up to Christ and the Apostles. Our calling will always fail of recognition in some ecclesiastical quarters, where some other source besides the Word of God is necessary for Christian credentials. We are ready to recognise those as Christians whose life and works testify to the presence of the grace of God. Like Barnabas, when we see it we would be glad. But not yet do Christians recognise each other on this account simply; there are some who require that that grace should have come in and through their particular Church—their sacraments by their hands. They say that we do not belong to the Church, that we have no orders. And strange to say that those who speak thus concerning us are now in the position of being told by one whose opinion they value that their own orders are invalid. “Is it not worth the consideration of Anglicans that they occupy this singular position? They will not recognise the Church-standing of those who recognise them; and they only recognise the Church-standing of those—Greeks and Latins—who will not recognise them. Is not that an odd kind of Catholicity?”

“Called of God” is written repeatedly upon the page of Scripture of those who, though formerly living in ignorance and sin, were now believers in Christ and members of the Church. Their standing in grace, their union with the Church, were of God Himself; the Christian is where he is and what he is by the effective grace of God. The “called” of Scripture are possessors of grace, regenerated men and women, the recipients of the gift of the Holy Ghost and members of the Church; and, seeing they are persons

of this Scriptural experience and standing, they can only be accounted for by the working of the power of God. Christian life and character are possible with God, but not without. This thought of the Christian calling being of God is elevating and emancipating. It lifts the believer and the Church out of the world and gives them a Divine standing. The position of both is unassailable, and their security made sure by God. The call of God is high. And see how emancipating it is. "Of God." Then the soul is freed from the awful condemnation of sin, delivered from the bondage of tradition, and brought into a living loving relationship to Himself. This call is real to us. We believe it is essential to the possession of spiritual life, for actual Church membership, and the preaching of the Gospel. No operation of an ecclesiastical character can impart what is distinctly of God. The reserve of grace is with Him. Amongst us, then, in all our Churches, let us pray and preach for men and women to be called of God. What we want is a growing number of certificated souls, who will carry in their hearts the Divine right, based on the Divine Word, to life, salvation, membership, and ministry.

Called of God we enter into fellowship with Christ. This makes our calling as Christians of supreme importance. It makes it positive and practical, and gives a far-reaching meaning to it. For who can fully estimate the idea of fellowship with Christ?

Fellowship means a sharing—participation, communion. But, after we have ascertained the derivation of the word, there remains the moral and spiritual significance of the term when connected with Christ. Scripture speaks of the believer as being crucified with Christ, buried with Christ, raised with Christ, seated with Christ, and of suffering and reigning with him.

These are terms of the fellowship into which we are called, and we ask: Is this fellowship real? Does it come within the experience of the Christian? For so long has Christ been presented in the aspect of giving Himself for us, that many Christians have barely learned the truth of fellowship with Him. Christ for us, the objective ground of reconciliation, must ever be proclaimed; but we in Christ, for life and service, should also be made known. The Protestant presentation of the doctrine of Christ for us has given the Atonement of Christ an enduring place in our

Churches. The weary and worn-hearted sons of men have found a substitute in the Saviour. Calvary has been kept a green spot for the returning sheep to lie and pasture in. But more remains. There is the taking up of the soul into union with Christ; the dead are quickened with Christ, the lost sinner becomes a son of the family, the poor are taken into partnership with Christ, the servant becomes a friend, and the heir to the awful estate of the fall becomes a joint-heir with Christ of His Father's glory.

This fellowship is the condition in which we realise the moral and spiritual value of the life and death of Christ for us. The objective work becomes a subjective and living experience. The external manifestation is gradually drawn into the soul, and is made our own. The call to pardon for sins committed is also a call to die to sin. The call to believe in Christ is also a call to live like Christ. The call to preach Christ is a call to partnership in the redeeming work of Christ amongst men. This aspect of the Christian calling is being brought into prominence. It is Scriptural; and the apprehension of the larger meaning of God's call to the soul is leading to a fuller life, a more passionate devotion, and a deeper spirituality. This fellowship we discover between Christ and His disciples in some parts of the Gospel story. The Mount of Transfiguration; the house of Jairus, the upper room, the Garden of Olives, the last days before His Ascension, were times of fellowship, of communion, and participation. What times they were! What sights they saw! What words they heard! What deeds they witnessed! Their fellowship with Christ led them into glory, power, passion, and service. The hill of fellowship with Christ sloped down to a human world. The glory of the mount preceded the service that invited them in the plain. And Christ was with them. So real should be this part of our calling, that, wherever a Christian is, there is Christ—in His life and mission, His passion and His power. The Christian lives because Christ lives, works because Christ works, and suffers in seeking to bring the lost to Christ. The soul is related to Christ, identified with Him in His work and mission as Redeemer, and shares with Him in profit and loss. This fellowship heightens the standard of life, broadens the base of service, beautifies all earthly fellowship, kindles the soul with a more glowing flame—in short,

makes our calling a life, a service, a sacrifice. Next, our calling is into the Church. The Christian calling is not complete without the Church. First to Christ, then to the Church, was the New Testament order, the manner of the Divine procedure with those who received the Gospel. All who believed in Christ and became members of His body became members one of another. God's call is seen in the existence of the Church, as well as in the salvation of the individual soul. The body is no less of God than the members. The early Christians were members of the Church by the call of God. They were given this standing by His grace. Jews and Gentiles, male and female, bond and free, found that the grace of God had made them brothers and sisters, members one of another, and had given them a place in the body—the Church.

Church membership was not an open question; it was involved in the call of the soul to Christ, and the grace given with the call. The standing of the believer was not one of isolation, of independence, of singular service. The New Testament shows us something very different from this. There is the primitive Church, composed of believers in Christ, socialised by the call of God, and related to each other for the purpose of manifesting the grace of God, of mutual perfecting, for edification and evangelisation. The individualistic and communistic influences act and react upon each, and what is lacking in the one is supplied by the other.

The early Saints believed in the Church because they believed in Christ. And such, we believe, is the simple and natural outcome of grace in the soul, and the same grace will lead to the same result in every age. Viewed in the light of New Testament teaching, the position of a Christian without Church membership is untenable and a stoppage in the grace of God.

What cannot possibly be realised by the individual alone can be readily attained by the Church. Brotherhood and sisterhood, worship and ordinances, service and suffering, teaching and evangelising, are of and from the Church. And, besides, we show our loyalty to Christ by joining the Church of which He is the Head. But loyalty to one another is a note of the Christian calling, a sign of real membership.

The idea of the Church is a ruling one, keeping the individual member in subordination for the good of the whole; and an

association of Churches, such as our Union, is the direct result of the Christian calling. The principle of God's grace is working, bringing together brethren of different States and languages, Churches of different localities, for the purpose of giving larger effect to the grace we have received.

The Church of which we are members, whose line of membership dates from earliest Apostolic times, is a treasury of immense worth. Noble lives, grand truths, living principles, and victorious battles, are recorded in our history, and handed down to us as a trust.

Another point is, that our calling is to holiness.

Sin is outside the Christian calling. Whatever is included, this is not. The permission to do all things is limited by the glory of God. The freedom of the Christian is freedom to do right, not to do wrong; to choose the good and cherish all that is pleasing to God. Holiness is one of the contents of the call, a privilege of grace, a result of the power of God. Holiness has suffered at the hands of Christians; it has been wounded in the house of its friends. And, in order to see the subject clearly, it must be studied not in individual Christians, but in Christ. Types of piety have been known to history, but not one of these is a criterion of holiness for the Church. These types were, in a measure, the creation of the age in which they were produced.

Christ is our model; He is of every age. The purpose of God is that we should be conformed to the image of His Son. Holiness is, first, a separation from sin. The Saint is a separatist from evil whenever it is found in himself, the world, the evil one. He serves no longer the common purpose of sin and self; he is set apart, a vessel meet for the Master's use. But a negative holiness is not the full idea of Scripture. Likeness to Christ—that is holiness—is not gained by simply not doing evil; it is also by doing good. Separation from sin is one part; an imitation of Christ's spirit and a copying of His example is the other. His spirit, no less than His conduct, should characterise us, called of God. Never shall a man be a perfect rendering of Christ—a sinless Saint; but we must not, therefore, deny this part of the calling. What makes holiness impossible is a want of faith. Every Christian should yield himself to God, in order to have his

calling fulfilled in this respect. The holiness of the calling is for the Church as a body, as well as the individual believer.

There is one aspect of holiness to which I would refer ; it is one unusual in the life of Christ. Mostly, holiness is of the nature of the lamb ; sometimes it may resemble the lion. Witness Christ in the Temple driving out the money-changers. Indignation moved His arm and fired His words. His holy nature kindled to its duty of getting rid of this alien element, this desecrating business. He scolded the wrong-doers because He was holy, and passionately loved His Father's House. This indignation was made possible by the intensity of His holiness.

The evils that abound live on and develop, not because we are too holy, but because we are not holy enough. Drunkenness, impurity, gambling, and other evils, call for the action of holy men and women, and, thank God, the Church is not altogether wanting in its duty.

Lastly, our calling is to call others.

We were called by the Gospel ; we preach the Gospel that others may learn or receive the Will of God. The Christian is in the position of being able to tell others of Christ, and of inviting to Him. By the Gospel alone can the call be given, and men and women come to a knowledge of the grace that saves. The Christian minister is a preacher of the Word of the Gospel, a voice telling out the redeeming love of God ; but He is not a priest. The New Testament never speaks of the Christian minister as a priest. Yet there are men who pose as priests in the Church. Ritualism and priestism exist, though the Epistles to the Galatians and the Hebrews have been written. The altar and the priest are set up in the Church so that people cannot see the Christ, the Saviour of men, and the great High Priest of our profession. Rites are made the channels of grace, and a bishop's hands a necessary means of receiving the Holy Ghost. In this huge rubbish-heap of ecclesiasticism the Gospel lies embedded. Men are made Christians by ecclesiastical machinery, and souls depend for their religion upon the will of the priest. Away with this anachronism of the priest, this deadly heresy of Church-made Christians, and let us give forth the living Gospel, and make loud and long the call it contains.

THE CLAIMS OF JESUS CHRIST.

“Jesus answered them, My Father worked even until now, and I work. The Jews therefore sought the more to kill Him, because He not only brake the Sabbath, but called God His own Father, making Himself equal with God.”—JOHN v. 17, 18.

ON the Mount of Transfiguration, Moses (who represented law) and Elijah (the type of the prophetic race) appeared to Jesus Christ, and spoke of His exodus which He should accomplish at Jerusalem. That fact furnishes an illustration of the atmosphere of thought and of the spiritual company in which Jesus Christ walked during the whole of His ministry. He seems to have had the power to summon the great spirits of the past around Him. He listens as one speaks of law, He looks upon another whose heart goes forth in divine song and holy aspirations. He listens to the various interpretations that are given of the moral order; and when He has heard the message of every man, and has summed up all the messages, and got the sum and substance of them, He turns His eye away from the company of immortals that were seen by Him alone, and fixes His gaze upon the people at His feet, and says to them, “Ye have heard that it was said to them of old time . . . but *I* say unto you.” He takes the messages of olden time, gives them a larger meaning, and a new application.

There was a vulgar impression in the days of Christ that He was rasing the foundations of mortal truth, and abrogating the essential principles of the Old Dispensation. And so you hear Him say, “Think not that I am come to destroy the law and the prophets. I am not come to destroy, but to fulfil.” He was the realisation, the great fulfilment of the hopes that had been cherished through the ages.

The teachers of Christ’s day simply quoted the ancient messages, commented upon them, and hedged them about with all sorts of customs and traditions. Jesus Christ did not quote much; He made short work of custom and tradition.

He had the faculty to pierce through the garb, and see the essential nature of the principles that determined the moral destiny of mankind. He saw through all mists and difficulties to

the centre and fount of spiritual forces, and hence He says, "Ye have heard that it was said . . . but *I* say unto you."

He assumes a higher ground when He says, "My Father worketh even until now, and *I* work." As He had attained a perfect acquaintance with all the truth that was in the prophets, so here He assumes an accurate knowledge of the ways of God. As all prophetic thought was at His fingers' ends, as He looked through the whole range of it, and could summarise and focus it, illustrate it, and give to it a further meaning, so here He implies that He has an accurate acquaintance with the trend of eternal providence. He says that He understands God's thoughts, His purpose in respect to man, and that He has a perfect acquaintance with the work God is carrying on through all the ages.

It is a wonderful assumption, is it not? In the mouth of any other man it would be idiocy or blasphemy. There has never been a teacher in any nation with any pretensions to sanity that dared to make a statement of this kind or anyone of the kindred statements that Jesus Christ made. He would expose himself to the uttermost contempt of his fellows, and men would simply turn away from him in disgust or pity.

How is it, then, that such words as these seem perfectly appropriate in the mouth of Christ? True, we have read them again and again, and the many repetitions of them have taken the edge off their meaning; but directly we fix our thought upon them, and as soon as we begin to analyse and ask ourselves their simple import, there rises up before us a Man who makes the most astonishing and unheard-of claims respecting Himself, one who professes to see into the very secrets of the Eternal, and claims to have an accurate knowledge of God's thought, character, and a perfect acquaintance with all His ways. "My Father worketh until now and *I* work."

HE CLAIMS, THEN, TO BE THE SON OF GOD.

That lies upon the surface of the words, and the evangelist leaves no doubt as to the interpretation which Christ's hearers put upon them: "They sought the more to kill Him, because He not only brake the Sabbath, but also called God His own Father, making Himself equal with God." There was a sense in which His hearers understood themselves to be sons of God. There is a sense in which

Jesus Christ declared men to be sons of God. But manifestly something far more than that is intended here. Such a statement as that would have raised no opposition on the part of Christ's hearers, much less the antagonism that is here manifested. His hearers understood Him to say that there was a unique and unheard-of sense in which He stood related to the Eternal, and that He alone of all in the realm of being sustained that relation.

Did His hearers misunderstand Him? Did they misinterpret His words? We know that was common enough among Christ's auditors. We know that in regard to nearly everything, they unintentionally or wilfully misinterpreted or perverted His teaching. They misunderstood His interpretation of the Old Testament. His attitude towards the old institution of the Sabbath roused their antagonism. They were totally opposed to Him in regard to the doctrine of His Kingdom. In nearly every case the men of Christ's generation either could not or would not understand Him. Did they misunderstand Him here? or wilfully pervert His teaching?

It is strange that not only these people, who may be said to form the outside circle of Christ's audience, but even His friends failed to comprehend Him. In regard to the majesty of His person and the nature of His Kingdom; in regard to the trend of His thought and the purpose of His ministry, they had a total misapprehension. After all the teaching, after the resurrection from the dead, after all that took place during the forty days between the resurrection and the ascension, in the last sacred hour before Jesus went away, these friends of His said to Him, "Lord, wilt Thou at this time restore the kingdom to Israel?" It was the restoration of the temporal kingdom of David and Solomon, a political emancipation, and that through material means, that they were dreaming about. As they misunderstood Him, would it be at all surprising to find that the outside public did the same in regard to this statement?

The fact remains that Jesus Christ admitted the interpretation that was put upon His words. At any rate, He did not take the trouble to give any further explanation. And yet it was an attribution of qualities from which a sincere and pure-minded man would have shrunk. His recoil and revulsion would have been just in the proportion to his sense of righteousness.

The followers of Jesus tried to divert all attention from themselves to Him. There are cases where men attributed to them a Divine power, and would have given them distinguished honours. Take the case of the lame man that lay at the beautiful gate of the Temple. Peter and John healed him. The news spread rapidly through the Temple precincts. All the people ran together into the porch that was called Solomon's. Peter, seeing the impression that was produced, turned to them and said, "Ye men of Israel, why marvel ye at this man, or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk?" The power was not theirs, but had come from the Christ. After the cripple had been healed at Lystra, the Lystrans were filled with astonishment, and according to the notion that obtained among them, cried out "the gods are come down to us in the likeness of men." And when the priest of Jupiter brought oxen and garlands, and would have sacrificed to them, Barnabas and Paul ran in among the people and cried, "Sirs, why do ye these things; we are men of like passions with you." Christ's servants, then, refuse to accept, and even reject with horror, Divine honours, when men would ascribe these to them. The fact is this, that just in the degree a man is true, conscientious, and sincere; just as his moral nature is developed, and he has true ideas of moral relations; just in that degree would he recoil with the utmost abhorrence from having ascribed to him anything like that which is attributed to Jesus Christ here.

What are we to make of it, then? One of two things follows: either Jesus Christ was on a lower moral plane than His servants in admitting the interpretation put upon His words if it was not true, or He stood upon an immeasurably higher plane, and knew that that was the only true interpretation, and that He was the Son of God. Yes, it comes to this. When He said: "My Father worketh even until now, and I work," He implied that He stood in the unique relation to God of being His Son.

Jesus Christ sets up a second claim here. It is not only in regard to His own person and the relation of which I have spoken, but *He says that the works of His ministry are parallel with the works of the Eternal, and in harmony with them.* Now mark! If the first claim was astounding, this is just as marvellous. It

almost takes one's breath away to see a being in human flesh making a claim of this kind. The Father worked even until now, and He worked in harmony with Him. That is to say, God had wrought in His Providential dealings with mankind through the ages, and was always working in connection with man's life. The works of Jesus Christ that were done during His ministry were simply parallel to Eternal Providence, and in harmony with it. They were one with the workings of God through all the ages. They were illustrations to His own generation of the works that God did through all the generations of the human race.

What were these works to which Christ here referred, what were their main characteristics? Surely one of the very first things in the work of Jesus was the element of compassion. He was constantly working deeds of healing, in order that He might bring relief to the suffering that was about Him. In the words of Christ there was a revelation of the Father's thought, an unfolding of law for man's life, a disclosure of what was in the heart of God for His human child. Further, Christ's person, if we are to understand the plain meaning of New Testament terms, means this: that the man Jesus in time relations was a revelation to humanity of the character of God. The wisdom, tenderness, purity, pathos, the sacrificial element which was constantly manifested, all these features that made up the human character of Jesus were revelations of what was in the character of Eternal God. Therefore it is that Jesus here claims that His own works are parallel with God's, and in harmony with them. Frequently men see no further than the physical environment of their own life. Matter in some sense is the barrier between us and the eternal world. For aught we know it may assume other forms that may prove the medium. In a little knowledge of the forces connected with it, and of its laws which obtain in the physical creation, men seem to suppose that they have exhausted the possibilities of human life. How was it with Jesus Christ? Matter was no barrier to his vision. He looked through all the phenomena of nature to the light eternal, and there beheld God, His Father. Behind mountain, river, and ocean, there was God. Behind the starry firmament, with all its beauty, those worlds that revolve in space, that appalling and astonish us with their magnitude and their immense distance,

there was God. Behind all the beauty of form and colour in nature, there was the Eternal, from which it sprang. Behind all littleness and all the greatness of man, there was God. Behind and above all the conflict that was going on in human thought throughout the whole of human society, beyond the clouds, beyond the dust and din, and the heartbreak, and beyond the highest aspiration, there was God. To the mind of Jesus, God was always clear, He beheld the Eternal sitting upon His throne, and carrying on His supreme rule through the ages. Aye, and when He looked upon Him, He looked with a filial love, and declared that the Eternal One was His Father. When He saw the deeds or the works that God carried on through the centuries, and then looked on those of His own ministry, He said, "My Father worketh even until now, and I work." My deeds are but parallel with His, and in harmony with them.

In the summer season—at eventide—there may not infrequently be seen a perpetual flashing of lightning all round the horizon. You will see flash after flash by the hour together. The electric force in nature which in itself is invisible, manifests its presence by these flashes of flame in the sky. In the person of Jesus Christ, and in the works of His ministry, there are hints, signs, flashes from the life of the Eternal.

Would you understand that infinite life? Jesus has brought it down to your apprehension. God has adapted Himself, as it were, in the person of Jesus in character, and God has revealed the nature of His constant working in Providence in the deeds of Christ's ministry. Jesus made the claim, and as the centuries pass, instead of men feeling, so far as the essence of the matter goes (I do not say any particular form of theory) that His revelation is exhausted, and His work done; they are feeling that He alone can cope with the conditions at which society has arrived. He grows upon the vision of men, and His resources are seen to be infinite.

You quote various discussions on the incarnation, and tell me that you cannot accept these theories. The fact or principle is one thing, the theory of it is quite another. The fact may be eternally true; men may have a theory or theories respecting it that have a great deal of untruth in them.

All great and good men that have ever lived, do you not think that the greatness and goodness in them have been, in so far as they were great and good, an incarnation of the Eternal goodness itself? In regard to all works of literature that men have produced, what is every great thought? In the best books, all that touches and inspires our hearts to-day, what is that wisdom which you find when you look through the best books that have come from the hearts of the best men? Is the thought in the literature aught but an incarnation, so far as it goes, of the wisdom of God?

There are not only inspired books, but there are inspired lives. Whenever you read the story of a man who asserted great power, and who was a light spreader, of one who fought and conquered, and who was a pattern in his life of many a virtue, you cannot read of such a man without feeling there was inspiration in his heart. There have been great souls in which dwelt the Eternal Spirit; their life was a manifestation of a Pentecostal effusion of the Holy Ghost.

Well, then, if along the line of the best of human lives you find these things, does it not seem almost a natural sequence that there should be one who occupies a superlative place, one who has the pre-eminence among all teachers and all prophets, who should speak out the one clear word for the ages, sum up all that is best, and who in life and teaching should manifest the love of Eternal God to mankind? When all the facts are fairly estimated, it seems to me that the legitimate conclusion is that the claim of Jesus Christ in reference to sonship, and also that these parallel and harmonious works are true, and it is because of that He reigns as King in the moral life of millions to-day.

Jesus Christ claimed to have power to give life, and life eternal. What power has any man or woman to bestow such a gift as life? What power has anybody to touch another in the last extremity of this life, and bestow upon him some unique moral quality that shall abide with him for ever? What power has anyone, or all humanity together, to give to any of its members an enlarged continuous life that shall be a life of perfection in the unseen world? Yet that is what Christ claims to do. "I give unto My sheep eternal life, and they shall never perish, neither shall any man pluck them out of My hand." "I am the good

shepherd. The good shepherd giveth His life for the sheep." "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." "I am the living bread which came down out of heaven; if any man eat of this bread he shall live for ever; yea, and the bread which I will give is My flesh, for the life of the world." Man cannot bestow moral qualities; Christ can. That is His prerogative. He looks out upon human life with all its sins and sorrows, and He claims to have the power to touch the bitter curse that burdens it: to cut short the consequences that would otherwise follow upon the deeds of evil; to regenerate the nature, and to transform it into His own likeness.

What do you make of a man like that? Surely once more Jesus Christ whilst He was man was at the same time more than man, and those people who listened to Him during His ministry, as well as the Christian Church through the centuries, have not misunderstood His message and His claim in that particular. In the vital claims which He makes on men He looks through all the conventionalities of life; beyond the station, the little office with its brief authority (that any man may hold), to the centre of the man's being, and deals with that. He would destroy the evil there, and implant the eternal principles of righteousness.

He claims you. He demands the absolute homage of your nature. He claims you because of the sacrificial work He has done to redeem you.

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

"If any man willeth to do His will he shall know of the teaching, whether it be of God."

CHARLES BRIGHT.

SIR WALTER SCOTT. By George Saintsbury. Famous Scots Series. Oliphant, Anderson & Ferrier. 1s. 6d. PROF. SAINTSBURY has managed to write about Scott without merely going over the ground which has been covered so often before. There is a good deal that is fresh and suggestive in this little book, and its criticism seems to us to be both lucid and valuable. The style, however, occasionally lags, and in some places is decidedly careless.

SUNDAY MORNINGS WITH THE CHILDREN.

No. X.—WILD OATS.

I HAVE often heard about wild oats, and often spoken about them, but it was not until a few weeks ago that I got my first sight of them. They were growing in a field of barley, and they had outstripped the barley, both in length of stalk and in ripeness, and there they were shaking their bells in the wind, above the ears of barley, as though they had won a considerable victory over it, as indeed they had. When I had heard or talked of wild oats it had always been in the form of a parable, which pointed to wild and foolish actions and ways of life. When young people grew up thoughtless and disobedient, when they formed bad habits and bad companionships, we said, "ah, they are sowing their wild oats." And there are some young people, and older people too, who think that this must be, and that it does not matter very much, that after sowing wild oats for a while, they can easily change and sow good corn; can become thoughtful and unselfish and earnest, and then that all the previous sowing will not matter in the least. That is very false and mischievous reasoning. For, first of all, it is not necessary that anyone should sow wild oats at all, it is wrong to do it; and, secondly, when they are once sown they cause no end of trouble, and are almost impossible to get rid of. There is a wise saying, which we all ought to remember, "Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny." Bad acts become habits; they make bad men, and bad men come to a bad end.

I learnt one or two lessons from talks with a farmer about wild oats. I learnt for one thing that they are perfectly useless. The seed in the bells is a very tiny seed, which, if it were mixed with good oats, would only lessen their value, and which by itself is good for nothing; but there are several other things to be observed.

I.—*Wild oats grow among good corn.* They will not grow by themselves, nor will they grow with any other crop except corn. If the farmer, seeing wild oats among his barley this year, sows turnips next year, or leaves the land lying fallow with no seed in it, the wild oats will not come up; but if the next year he sows corn again, then these deceitful seeds that have hidden themselves through two winters and a summer in the earth, will spring up again as fresh as ever, and injure the crop of corn. So our faults grow up among our virtues, mix themselves up with them, so that we hardly know they are faults at first, and when any one reminds us of them, we think that we have some very good qualities and the faults won't hurt. But those who know us and love us best, often see with distress that the faults are growing faster than the good things in us, just as wild oats grow faster

than barley, and that by-and-by, if the faults are not plucked up, they will quite spoil the good that is in us, as wild oats spoil corn, and as bad temper or untruthfulness spoil many a noble life.

You never see a life with nothing but faults in it any more than you can see a field of wild oats. They are mixed with better things and their business is to spoil the good seed.

II.—Wild oats *look very like good corn*. So like it at first sight that you cannot tell the difference between good oats and bad until you look quite closely. And some of our faults are very like virtues. For example, courage is good corn; bravado, boasting, impudence, are like it at first sight, and they are all wild oats. You hear one boy saying to another, "You dare not do this or that;" shout a rude word to some poor cripple in the street, break a rule of the school, go where you are forbidden, say a foul word, go into some needless danger. "You dare not do it." And the reply often is, "I dare," and so to show what is thought to be courage the wrong thing is done. But that is not courage. It would be far bolder to say, "No, I dare never do the thing that is wrong."

Again, *wit, humour, and mirth* are good corn, but silliness, the habit of saying things foolish for the sake of raising a laugh is wild oats, and some lives are full of this weed.

Pride is wild oats; self-respect is good corn, and the one looks very much like the other. So is it with thoughtless extravagance and generosity; with prudence and meanness, lust and love, and many other things. And we need to ask God to open our eyes that we may always be able to choose between things noble and base, good and bad.

III.—Wild oats are like our faults, in that they are *very difficult to get rid of*. Any farmer who gets wild oats into his field will tell you that they are one of the greatest plagues and troubles in his fields. When you think you have got rid of them, they are often only hiding under ground, waiting for a favourable opportunity to spring up again. So if we allow ourselves to form wrong habits in childhood and youth, it is certain that those habits will remain to plague us in after life, and will be most difficult to break off. Suppose a boy yields to idleness, or to the habit of untrue speaking, by-and-by he gets into trouble at school and gets punished at home, and it may be his parents decide that they must move him to another school. Then for a while he works better and is more honest and truthful, so that it seems as if the old faults were gone. Then as time goes on they gradually grow up again in his life and master him once more; and often children form bad habits at school, from the influence of which they never escape as long as they live.

So now, dear children, you will see that there is much wisdom in calling the wrong acts and habits of youth—our wild oats, and much folly in thinking that when we have sown them we have done with them, they spring up and plague us and hinder our goodness in after years. And there is much need to pray that our eyes may be enlightened—to see the

danger of allowing wrong things to take root in our lives, and that our hands may be skilful and earnest in trying to uproot these things when they are found there. For by fighting against our faults in the strength which comes through prayer, and by a diligent cultivation of holy thoughts and good actions, we may overcome the wrong, and our lives may be made very fruitful in all good and noble and beautiful things.

CHARLES BROWN.

COMPANIONSHIP.

I F I could only surely know
 That all these things that tire me so
 Were noticed by my Lord,
 The pang that cuts me like a knife,
 The lesser pains of daily life,
 The noise, the weariness, the strife;
 What peace it would afford!

I wonder if He really shares
 In all my little human cares—
 This mighty King of kings?
 If He who guides through endless space
 Each blazing planet in its place,
 Can have the condescending grace
 To mind these petty things?

It seems to me, if sure of this,
 Blent with each ill would come such bliss,
 That I might covet pain.
 And deem whatever brought to me
 The loving thought of Deity,
 And sense of Christ's sweet sympathy
 Not loss, but richest gain.

Dear Lord! my heart hath not a doubt,
 That Thou dost compass me about
 With sympathy divine!
 The love for me once crucified
 Is not the love to leave my side,
 But waiteth ever to divide
 Each smallest care of mine.

FIGHT AND WIN. By the Rev. George Everard, M.A. Nisbet & Co. 1s.
 A collection of talks with boys—pointed, direct, and lively, such as should
 do much to cultivate true manliness in them.

NOTES AND COMMENTS.

THE SOUTH AFRICAN BAPTIST HAND-BOOK.—We have received with great pleasure the hand-book for the current year of the Baptist Union of South Africa, which tells of good work accomplished and of slow but sure progress. There are, in the Union, 20 English churches, with 18 pastors and 20 chapels; 5 German, with 6 pastors and 12 chapels; and 2 English churches not affiliated. There are 3 native missionary churches, with 7 missionaries. The membership is 3,077, as against 2,984 last year. There are 2,413 scholars in the various Sunday-schools. The Union is working largely on the lines of our own Union at home, and has its annuity fund, its home mission, and other funds. The following words, from the report of the treasurer of the mission, are applicable to England as well as to Africa: "We cannot quite understand how it is possible for a live church to do nothing, or next to nothing, for the spreading of Christ's Kingdom among the heathen. But, perhaps, in these cases the money has flown into other channels. . . . If so, we are satisfied, and beg pardon for criticising them. But otherwise, we ought to cry aloud: *Brethren, Awake!* And the churches ought to be shocked with an electric shock of such intense power that the immediate response would prove the feeling of accountability to be fully aroused to renewed healthful action." The Union has its own magazine, *The South African Baptist*, but we are sorry to find that it is inadequately supported, and the editor, the Rev. E. Baker, of Cape Town, had to ask for an increased grant to meet the cost of production. We hoped that Colonial Baptists were showing, in this matter, a more excellent way than their brethren in England. Is it really the case that Baptists everywhere (except in Germany and America) fail to appreciate the power of the press, and especially to support their own literature? There were proposals to increase the price of the magazine, but it was suggested by the Rev. G. W. Cross that, instead of increasing the price, subscribers should order two or three copies for friends. This is a hint that might be more widely acted upon among ourselves. Will our readers take note of it, and send copies of this magazine to village pastors and others, who would heartily appreciate the gift and be profited thereby? Mr. Cross, who has been twice President of the Union, and is now President-elect, and whose contributions to our own pages will be remembered with pleasure, is about to visit England after twenty years' service in South Africa. He comes with the loving and hearty recommendation of his brethren, and we bespeak for him a cordial welcome.

THE SCHOOL BOARD CONTEST.—As the time for the elections in London and many parts of the country is drawing near, the signs of battle are thickening. Both sides are arming themselves for the fight, though

the activity is greater among the Clericalists and ultra-Clericalists. The determination to starve and cripple the Board schools where they cannot be captured is by no means extinct, and has, indeed, been strengthened by recent reactionary legislation. One hopeful feature in the outlook is the division in the "enemy's camp." Many High Churchmen, deserting Mr. Diggle, insist upon the use of the Apostles' Creed in the Board schools, and they have the support of influential Church papers. These are forming a Defence Union, with the view of running "Apostles' Creed candidates." Mr. Diggle will not subordinate his cry of economy even to theological dogma. That the introduction of the Apostles' Creed means in many cases dogma of the most pronounced Anglican type, no one who reads the *Church Times* can have the slightest doubt. We can imagine what scorn would be poured on "the sects," and how dissent would be denounced as schism under the cover of an explanation of "the Holy Catholic Church" and "the Communion of Saints," and how sacerdotalism and auricular confession would be insisted on in connection with "the forgiveness of sins." It is not the Creed itself we object to, but the possible interpretations of the Creed, against which we should have no defence. The *Guardian*, which has pleaded for the introduction of the Creed, admits that, while upon all the Articles of the Creed except three Anglicans, Roman Catholics, and orthodox Nonconformists are in complete agreement, in regard to these three Articles (specified above) their agreement extends only to the letter, and not to the explanation. It says: "When it comes to defining where this Church is to be found, what and between whom does the relation called the Communion of Saints exist, and in what way God's forgiveness is conveyed to man, they are wholly at issue. Beyond doubt no explanation of these three Articles ought to be given in a London Board school—so long as the 'compromise' of 1871 is in force—which goes beyond the points held in common by these three representative persons." Were all controversialists to act in the spirit of these words we should have little to fear. The *Guardian* avows that its object is to maintain the compromise, and says that if in the end it agitates for its abolition, it will be "because we are not allowed to maintain it in the sense which it was originally meant to bear. We would not allow any teacher in a London Board school to teach anything that could give reasonable offence to an Anglican, a Roman Catholic, a Methodist, a Presbyterian, a Congregationalist, a Baptist parent. Nor do we believe that Mr. Cecil or Mr. Riley would allow it any more than ourselves. What we ask now is what we have asked for the last six years—some decent security that what is taught in the London Board schools as Christianity is what these several denominations understand by Christianity." This is on the face of it reasonable, though experience and the present temper of Mr. Riley and his party do not render us as sanguine as the *Guardian* is of a settlement on these lines. It has become more and more evident that Mr. Riley was guilty of unutterable folly when he commenced this agitation four years ago.

IS ANY OTHER COMPROMISE POSSIBLE?—A section of the High Church party—alive to the reasonableness of Nonconformist objections, and the difficulty of carrying out their own plans—propose, on the lines of what is known as the Orpington scheme, a compromise to the effect that in the Board schools the religious lesson shall be given as at present, but that parents who object to it as inadequate shall have the right of sending their children in school-time to some other place—church, school, or chapel, where the particular teaching they desire shall be given. Should such a proposal be seriously put forward and widely supported, it may bring us within sight of a settlement. The scheme is at any rate based on a principle which we have all along advocated—the complete separation of religious and secular teaching in State-supported schools, and religious teaching by the churches. May we not hope that the Church party will be gradually educated up to the point of fearlessly adopting this wise and sound principle as their own?

THE TRUE SUCCESSOR OF AUGUSTINE OF CANTERBURY.—In our article on the St. Augustine Commemoration by the members of the Lambeth Conference we remarked that Cardinal Vaughan, not Dr. Temple, was the man who could most appropriately claim identity of Episcopate. We are not surprised to find that the Cardinal makes this claim for himself. In his address the other day at Ramsgate he said that they had in his presence, however unworthy, Augustine's successor. "His mission, like that of Augustine, was from the Apostolic See. He wore the same pallium, exercised the same metropolitan jurisdiction, taught the same doctrines, used holy water, venerated relics, offered the same sacrifice of the Mass as in the days of St. Augustine," &c. All of which is undoubtedly true. But that fact does not establish the Cardinal's claim or the claim of the Cardinal's director to the homage of England, a country whose Protestantism has been its greatest strength. It simply shows the folly of those Anglicans who glory in the identity of their doctrines and practices with those of the Papal emissary of the sixth century. It is because Roman Catholics still cling to these mischievous, semi-pagan superstitions of which Cardinal Vaughan speaks that we persist in our Protestantism, and it is because the trend of Anglicanism is so palpably towards Rome that we have a right to expect all intelligent Christians and patriotic Englishmen to resist it.

VISIBLE VERSUS INVISIBLE UNITY. — Roman Catholics not unnaturally exult in the recent resolution of the Lambeth Conference, to the effect that "every opportunity be taken to emphasise the Divine purpose of visible unity amongst Christians as a fact of revelation." The Cardinal Archbishop sees in this a condemnation "he hopes, once and for ever," of the false theory current among Protestants that the unity which Christ requires is an invisible unity which binds all good men together, no matter what sect or form of religion they professed. (We should not ourselves state the Protestant theory precisely in that form.) An outward, visible, unmistakable unity—in

other words, an organic unity is indispensable. But with a subtle and relentless logic, which those who start from the same premisses will find it difficult to resist, the Cardinal forces the resolution to a conclusion from which Anglicans at present shrink. "A little consideration made it also clear that this resolution gave the death-blow to that peculiar High Church theory which has done evil service in the past—viz, the theory that the Church of Christ was made up of three branches, the Anglican, the Greek, and the Latin. It condemned and ruled this theory out of court, because it declared that the unity must be a *visible* unity, whereas it was obvious to the simplest capacity that these three branches: so far from constituting a *visible* unity, exhibited a *visible disunion*. They formed three visibly separated, antagonistic, and independent bodies. The branch theory, therefore, and the invisible unity theory stood both condemned by the proposition promulgated as one of the most important results by the Lambeth Conference. They had here, then, from Lambeth a definite dogmatic statement of pregnant and far-reaching consequence for which they could not be too thankful." How the Lambeth bishops, who mercilessly unchurch "the sects" because they are outside the three great ecclesiasticisms, will escape the horns of this dilemma we do not know. They must either be content with invisible unity or submit to the Pope as the visible head of an undivided Church. The Cardinal considerably attributes to the Anglican bishops no leanings to Popery. "Naturally no man likes the doctrine which, if true, convicts him of heresy!" This is exquisite; indeed, the whole paragraph is masterly in its sarcasm.

MORE THAN HALF CATHOLICS.—Such is Cardinal Vaughan's estimate of the attitude of Anglican Churchmen, as influenced by the loving, earnest prayers of Romanists for the last 300 years. His testimony on this point is clear and to the point, and how the Sacerdotal and Ritualistic party can gainsay it we cannot tell. We commend the Cardinal's words to the attention of all who imagine that Romanism is making no progress in Great Britain. "To their unspeakable honour be it said that multitudes, once the assailants of Catholic doctrine, had become its upholders and confessors. They who cast out the altar and stripped the Church had re-erected the altar and refurnished the Church; they who denounced auricular confession were hearing confessions; they who blasphemed the Mass were trying to say Mass; they who denied the sacerdotal powers of Rome claimed to possess and exercise those powers. The iconoclasts had replaced the statues of the Mother of God and the saints in their niches of honour. Persecutors of the Church had become her devout children. The change, the conversion, that had come over England during the present century was without a parallel in Christendom—*non fecit taliter omni nationi*. England was not, indeed, Catholic—far from it; but multitudes had swung so far round that they were more than half Catholic. There had been a revival of religious sentiment, a desire for unity, which clearly made towards unity. Truth

after truth had been accepted, until men stood before the last step to be taken if they would cross the chasm." Cardinal Vaughan—the highest Papal dignitary in England—asserts what we have so often asserted, that the Ritualists are effectively and to his complete satisfaction doing the work of Rome. The same thing is manifest among the Scotch Episcopalians. The last charge of Dr. Haldane, Bishop of Argyll, is saturated through and through with the Romish spirit, and gives point to the witticism of a Romish priest, who is one of the Bishop's neighbours, that the difference between Roman Catholics and Scotch Episcopalians is that the one are Papists and the other Apists.

THE "300" RELIGIOUS DENOMINATIONS.—For a considerable time past we have been accustomed to the reproaches of Church controversialists in regard to the "infinite divisibility" of Dissent, and warned of the danger of Polychurchism, as if it were as real and grievous an evil as Polytheism. More particularly we have been told that under the heading "Meetings for Religious Worship in England and Wales" nearly 300 denominations are given in so impartial and influential a publication as *Whitaker's Almanac*, and this on the authority of the Registrar-General. There was something incredible on the face of this assertion, but, as a distinguished Cambridge professor once said, there is nothing which you cannot get some men to believe by impudence and persistency *if only you have enough of them*. And so the taunt has continued to be levelled at us, as no formal refutation has hitherto been attempted of it. Now, however, Mr. Howard Evans has taken the matter in hand and gives us the result of his enquiry in the *Contemporary Review* for September. By his analysis he is enabled to eliminate 44 entries which are of foreign origin; 15 religious societies (the British and Foreign Sailors' Society, the London City Mission, the Y.M.C.A., the Y.W.C.A., &c.) which are certainly not denominations; 21 non-Christian bodies; 32 superfluous entries; at least 60 evangelistic agencies, the leaders of which are connected with Methodist and other churches; some 39 "Brethren" practically of one mode of thought and one kind of church government; 15 varieties of Evangelicals whose separate existence is a protest against Ritualism in the Established Church, and some 15 varieties of unclassed Methodists and Presbyterians "probably representing purely local and temporary dissensions." Mr. Evans concludes that there are really not more than a score of Christian denominations of British origin outside the pale of the Anglican and Roman Catholic churches, and of these all but two are nearly allied in faith, much more nearly than are the different modes of religion in the Church of England. The Registrar-General confirmed Mr. Evans's suspicions that in the list he was wandering among the tombs of the dead. The Registrar's words are:—"The list of religious denominations published in *Whitaker's Almanac* represents those bodies that have at any time certified a place or places of worship to the Registrar-General; the editor would not have the means of eliminating

therefrom the name of any denomination which may subsequently have ceased to exist." Mr. Evans adds:—"I have thought it desirable to publish my analysis, because it demonstrates that even taking the list as it stands, it is utterly untrustworthy, and therefore worthless. But the Registrar-General has now given it the *coup de grace*. Henceforth the most audacious champion of State-appointed religion will hardly venture to quote it as a list of existing religious denominations. It is a mere record that at some time or other buildings have been used ostensibly for religious worship under distinctive, and very often misleading designations. After the clear and positive declaration of the Registrar-General, it ought no longer to appear in any reference book which claims to be a statement of actual facts." We do not deny that there have been many censurable divisions, but it is wrong to represent things as worse than they are.

THE LATE MR. R. H. HUTTON.—There are few journalists and authors of our day whose writings are more familiar to Nonconformist ministers and the educated laity of our churches than those of the late editor of the *Spectator*, Mr. Richard Holt Hutton. Mr. Hutton began life as a Unitarian. Under the influence of Frederic Denison Maurice, he abandoned the Unitarian faith and entered the Church of England as a Broad Churchman. He had, later on, a great admiration for the late Cardinal Newman, and was profoundly influenced by him in his theological and ecclesiastical views. For many years past he was a High Church Anglican, in strong sympathy with Roman Catholicism. Dissent he never either understood or tried to understand, but treated its claims with indifference, showing towards it a lack of sympathy, and at times contemptuous hostility. His treatment of the late Henry Rogers and Dr. Candlish was as hard and unsympathetic as anything he condemns in his essay on "The Hard Church." Even in the days of his Liberalism he was strongly, almost furiously opposed to Disestablishment. For many years a worshipper of Mr. Gladstone, he became, after the Home Rule crisis, a persistent but never a bitter or unscrupulous opponent, and in recent years he "out-Heroded Herod" in his Conservatism. His "Literary and Theological Essays," his "Modern Guides of English Thought in Matters of Faith," and "Criticisms on Contemporary Thought and Thinkers" take high rank. Indeed, there are in our language no finer criticisms of Wordsworth, Tennyson, Browning, Matthew Arnold, George Eliot, Thomas Carlyle, and Goethe than those which proceeded from his pen. His theological criticisms were as a rule searching and luminous, marked by candour and sobriety, and helpful to the formation of a broad and just judgment. The *Spectator* was for years a favourite paper in Nonconformist circles, but this was certainly not because it reflected or promoted our views.

OBITUARY.—Death has recently been busy among our Parliamentary veterans, and especially among Liberal politicians. Sir Isaac Holden, Mr. George Palmer, and Mr. Mundella have been followed by Sir

George Osborne Morgan. These were all men of high moral and Christian character, sound Liberal principles, and more than ordinarily successful in their various walks of life. Mr. Palmer and Sir Isaac Holden were Nonconformists; Mr. Mundella and Sir G. O. Morgan Churchmen of a type now, unhappily, too rare. Sir George Osborne Morgan had a brilliant career at Oxford, and, had he remained at the Bar, the highest legal prizes might have fallen to his lot. As a politician he left his mark, not only in the carrying of the Burials Act (which gives to all parishioners the right of interment in the national burying-grounds without the enforced presence of a clergyman and the use of the Church Service), but in carrying the Sites for Public Worship Act. He was a warm supporter of the Disestablishment of the Church in Ireland, and advocated Welsh Disestablishment. His name will always be held in honour by the friends of civil and religious liberty.—During the last month, our denomination has lost one of its oldest foreign missionaries, the *Rev. Thomas Martin*, who entered upon his work in India forty-seven years ago, spending the greater part of his time in Barisal. For some years he was associated with the *Rev. John Trafford* at Serampore College. He was a man greatly beloved by all who came in contact with him, and among the younger missionaries was known as *Father Martin*. One of his sons is our friend the *Rev. T. H. Martin*, of Glasgow. We also offer our respectful sympathy to our friend *Mr. Alderman Wherry, J.P.*, of Bourne, in the painful bereavement he has suffered in the death of his wife. *Mrs. Wherry* was beloved by all who knew her.

REVIEWS.

THE EPISTLE OF ST. JAMES.—The Greek Text, with Introduction and Notes. By *Joseph B. Mayor, M.A., &c.* Second Edition. Macmillan & Co. 14s. nett.

DURING the five years which have elapsed since the publication of *Prof. Mayor's Commentary*, it has easily held the field and continued to grow in popular favour. The author was closely allied with the great Cambridge trio—*Lightfoot, Westcott, and Hort*—and his work virtually ranks with theirs. In point of sheer ability and scholarship *Prof. Mayor* occupies no secondary place, and where the writers we have named have the advantage of him, it is in regard to a certain mystic element and a singular charm of style. For thoroughness of research, painstaking discrimination, multiplicity of illustrative and confirmatory instances, whether from classical, Biblical, or patristic literature, this *Commentary* is unsurpassed.

Dr. Mayor believes the *Epistle of James* to be the earliest of the books of the New Testament, "written probably in the fifth decade of the Christian era by one who had been brought up with Jesus from his childhood, and whose teaching is in many points identical with the actual words of Our Lord as recorded in the Synoptical Gospels." It, therefore, presents us

with a picture of pre-Pauline Christianity, and has, on this ground, a special power of appeal amid the theological controversies of our age. Its plain, positive teaching affords a common platform for Christians of every degree of attainment from which they may advance to further developments of the faith. This fact, moreover, has an important bearing on the relations of Paul and James. The idea that James intends to contradict or even to correct Paul in the passages which relate to faith and works disappears. That Paul should remove popular misapprehensions of James's doctrine is more probable. Dr. Mayor believes that the Epistle was written before many Gentile converts had been admitted into the Church and before the compromise at the Council of Jerusalem had been agreed upon. The discussions of this subject in all its aspects in the Introduction (p. lxxxvii., *et seq.*), and in the Essay on Faith (p. 219, *et seq.*), are full of light and leading.

James, the author of the Epistle, is regarded as the brother of the Lord, in the simple, natural sense of the word—*i.e.*, as being the son of Joseph and Mary. The asceticism which is afraid to admit the evident meaning of the language of the New Testament, as though it in some way dishonoured the mother of our Lord and even our Lord Himself, is in our view weak and reprehensible, and it is not to be wondered at that a robust mind like Prof. Mayor's rejects it, and stands by the Helvidian view, as it is called.

The language of the Epistle is more purely classical than that of any other book of the New Testament, with the exception, perhaps, of the Epistle to the Hebrews, or, as it is here expressed, it approaches more nearly the standard of classical purity. This is one among several weighty arguments against the idea that the Epistle was written in Aramaic and translated into Greek. The text reads like an original. James, there is every reason to believe, was capable of writing in idiomatic Greek, though he may have availed himself of the assistance of a brother Hellenist. The following is well said:—"We have seen above (p. xli.) that Galilee was studded with Greek towns, and that it was certainly in the power of any Galilean to gain a knowledge of Greek; even if he were, as Professor Neubauer holds, brought up in ignorance of any language but Aramaic, and not, as Professor T. K. Abbott is inclined to believe, speaking Greek as freely as Aramaic. We know also that the neighbouring town of Gadara was celebrated as an important seat of Greek learning and literature, and that the author of our Epistle shows an acquaintance with ideas and phrases which were probably derived, mediately or immediately, from the Stoic philosophers. If we call to mind further that he seems to have paid particular attention to the sapiential books, both canonical and apocryphal, and that a main point in these is to encourage the study of 'the dark sayings of the wise'; that the wisdom of Edom and Teman is noted as famous by some of the prophets, and that the interlocutors in the Book of Job are assigned with probability to this and neighbouring regions—taking into account all these considerations, we may reasonably suppose that our

author would not have scrupled to avail himself of the opportunities within his reach, so as to master the Greek language, and learn something of Greek philosophy. This would be natural, even if we think of James as impelled only by a desire to gain wisdom and knowledge for himself; but if we think of him also as the principal teacher of the Jewish believers, many of whom were Hellenists, instructed in the wisdom of Alexandria, then the natural bent would take the shape of duty: he would be a student of Greek in order that he might be a more effective instructor to his own people."

The notes in the body of the commentary proper are the work of a competent philologist and exegete, so that we are throughout impressed by a sense of their fulness and adequacy. There is an excellent and suggestive paraphrase (it is perhaps to be wished that Dr. Mayor had also given us a literal translation of his own), and a series of doctrinal and ethical dissertations on such subjects as Temptation; Regeneration, Respect of Persons. Faith, Wisdom, Healing of the Sick, Confession of Sin, &c., similar to the brief essays by Lightfoot and Westcott in their respective Commentaries. The volume, in this edition, has been thoroughly revised, and there has been added a lengthened examination of the mutually contradictory theories of Harnack and Spitta as to the date of the Epistle. Harnack holds that the Epistle was a product of the second century A.D., while Spitta regards it as a pre-Christian document, written somewhere in the first century B.C. This excursus is worth reading as an instance of keen trenchant dialectic.

OXFORD HOUSE PAPERS. A Series of Papers written by Members of the University of Oxford. Third Series. Longmans. 2s. 6d.

CANON GORE'S paper on the Athanasian Creed is a defence of its continuous use in the services of the Church, the translation to be slightly changed and a note of explanation added. But how far the Creed contains the essence, the whole essence, and nothing but the essence of the Christian faith Canon Gore fails to show; yet it is precisely there that the pith of the controversy lies. By the way, if the Church is, as the Canon says, "a society based on the revelation of the Divine Name which is adequate for all men and all ages, which expresses the eternal and essential fellowship of Divine love—the name of the co-equal Father, Son, and Holy Ghost—our God," must it not include all orthodox Trinitarians, whatever be their views as to the three orders of ministry, apostolic succession, and the like? The Bishop of London has an ingenious essay on Church and State, and affirms: "The State is the exponent, rather than the educator, of the national will. The Church, on the other hand, exists as an educator and director. The State is frankly utilitarian, and rests upon the basis of expediency; while the Church exists only for the purpose of setting forth the necessary truth." Mr. Wakeman replies to the question, "What do we mean by the National Church?" by rejecting the theories that the Church is national because the majority of the population belongs to her, or because she is established by the State, and contending that Christ, who

came to found a kingdom, acts through a Divine society which was organised on a national basis. There is in this theory some confusion of thought, and its assumptions need proof. We believe with our author that the Papacy is opposed to Christ's idea of the Church, but so in an equal degree is State sanction and control. Christ's Kingdom is not of this world, and formal or organic unity between it and such a Kingdom was not contemplated, at any rate in the teachings of the New Testament. The picture which Mr. Wakeman gives of the Apostolic Church might, apart from its sacerdotal elements, find its best counterpart in the Free Churches of to-day. Dr. Lock's essay on "The Old Testament an Essential Part of the Revelation of God," and Canon Sanday's on "The Canon of the New Testament," are both of high value. Mr. Gent, who contributes a paper on "Undenominational Religious Instruction," fails to understand the position of his opponents. Of course, undenominational teaching must omit much which the members of all denominations regard as of value. It may contain nothing which, in Mr. Gent's view, *e.g.*, would make a good Churchman, or, in our view, would make a good Baptist. But it contains all that is needed to make a good citizen, and it is with the latter only that the State is concerned. That which is lacking, whether from "the Church" or the Baptist standpoint, must be supplied by those who believe in its necessity and value. It is iniquitous that children should be taught, at the expense of the State, that Anglicans constitute the Church, and that all others belong (to use a distinction of Mr. Gent's) to the "Christian bodies." Anglicans have a perfect right to teach that or anything else which they honestly believe, but they have no right to make the State the instrument of such teaching.

SHAKESPEARE, PURITAN AND RECUSANT. By the Rev. T. Carter. With a Prefatory Note by the Rev. Principal J. Oswald Dykes, D.D. Oliphant, Anderson, & Ferrier. 2s. 6d.

SOME people will no doubt be surprised beyond measure by Mr. Carter's audacity. The idea that the great dramatist was either a Puritan or a recusant will be coolly treated as a fad, but no one who has not read the book has the right to deny its contention. That Mr. Carter has established his position to the point of demonstration we do not say, but he has shown, and, as we think, conclusively, that Shakespeare was reared in a Puritan home. The book gives clearer evidence of the Puritanism of Shakespeare's father than of that of the great dramatist himself. The belief that John Shakespeare was a Roman Catholic cannot in the face of facts here stated be intelligently maintained. While he was High Bailiff of Stratford, hostile measures were actively enforced against Catholic aldermen. He was one of those who refitted the "old chapel," defacing the images, and his fortunes suffered when the Puritans were oppressed under Elizabeth. The argument is thus summarised: "From all we have adduced it is manifest that he could have been no Roman Catholic; his actions, associations, friends, offices, public career, as recorded in the Town Records, all negative the idea of his being

of the old faith, and his persecutions equally show that he was no Prelatist. What was he, then? What was that man who first came to the front in the strongly Protestant first years of Elizabeth; who superintended the alterations of the Town Chapel, defacing images, destroying sacred pictures, and tearing down crosses and rood-lofts; who, as chief magistrate, was especially active in the suppression of a Roman Catholic rising and the persecution of Robert Perrot; who, with Adrian Quiney, cleared away the Romish vestments, and with the same friend represented the interests of Stratford when the Puritan Parliament of 1572 was assembling; who refused to participate in a levy which had for its object the repression of Puritans, allowing his name to be published as a defaulter; who trained his household in the nurture and admonition of the Lord so excellently that his son stands unrivalled in literature for his power of Biblical quotation; who was the lifelong friend of John Wheeler, Thomas Barber, and Nicholas Barneshurste, men identified with him in Puritan movements and coupled with him in Puritan Recusancy returns? What was the religion of the man whose business capacities carried him into the front rank of his townsmen when Puritanism was tolerated and Roman Catholicism terribly persecuted, but whose career became a continual struggle when the iron hand of intolerance was laid upon the Puritan? The stream of evidence runs consistently in one direction and leads to one conclusion, and that is, that John Shakespeare was one of those stalwart Protestants who took their theology from the school which produced a Calvin, a Knox, a Tyndale, and a Cartwright, and was of those who, under the name of Puritan, contributed to one of the most glorious pages of England's history." The question has a religious as well as a literary interest, and Mr. Carter is not going too far in claiming that Puritanism, which gave us Spenser, Milton, Bunyan, also gave us Shakespeare, though *his* Puritanism was of a modified and enlarged order. The book has a capital index.

THE AGE OF WORDSWORTH. By C. H. Herford, Litt.D. THE AGE OF MILTON. By the Rev. J. H. B. Masterman, M.A., and J. B. Bullinger, M.A. (Handbooks of English Literature.) London: George Bell & Sons. 3s. 6d. each.

THERE is something very striking in the chance that has placed these two volumes side by side. Each deals with a period of English literature which is in close relation to a prolonged political crisis. But in Milton's day the effects of the turmoil had not had time to filter down into the national mind, and so we miss in it the almost unrecognised tie which, in one aspect or another, bound together all the literature of the age following the French Revolution. None the less there was behind the apparently isolated productions of the seventeenth century a contest of principle which we think the authors of the volume which deals with it would have done well to indicate—the struggle between Puritanism and humanism. They might well have shown us some phases of that movement which, though it did not

culminate till the days of Addison, is as much the beginning of our modern literature as the political struggle which accompanied it is the basis of our modern constitution. On the other hand, it seems to us that Dr. Herford has discharged to admiration the difficult task of giving, in brief compass, a view of the genesis and evolution of Romanticism that shall be at once sufficient and yet "understood of the people"; and has done equally well in never losing sight of the underlying relation, without which the treatment of a period such as this degenerates into a catalogue. The volume, as a whole, will add much to his reputation as a critic. A well-known University Extension lecturer recently remarked to us that it stood quite in the front rank of works of the kind. This opinion we have no hesitation in endorsing. It abounds in sound scholarship and keen insight, and is, besides, far more independent and candid than such works are apt to be. Further, the volume not only treats of literature, but itself takes high rank as literature, in virtue alike of the soundness and consistency of its appreciations, the charm of its nervous English, and its manifest depth of purpose. The companion volume suffers somewhat by comparison. It shows less independent judgment, a less delicate touch, and a tendency to the use of quotations which, in these days of cheap reprints, it is well to curb. While each in its way is scholarly and complete, we feel that Dr. Herford's book is more likely to kindle a thirst for intelligent reading.

WHAT IS SIN? Sermons preached before the University of Oxford. By Joseph McCormick, M.A., D.D. James Nisbet & Co. 2s. 6d.

THESE are sermons which, though prepared for and preached before a University audience, are equally applicable to the most ordinary congregation. The subject is as urgent and timely as it is grave and momentous. Dr. McCormick is profoundly Biblical and Evangelical in his theology, intensely practical in his aim, and touches on the various aspects of his subject, such as the nature and effects of sin, its diverse forms, temptation and sin, the forgiveness of sin, &c., with a simplicity, directness, and force which give his words great power. Such a book cannot fail to be useful.

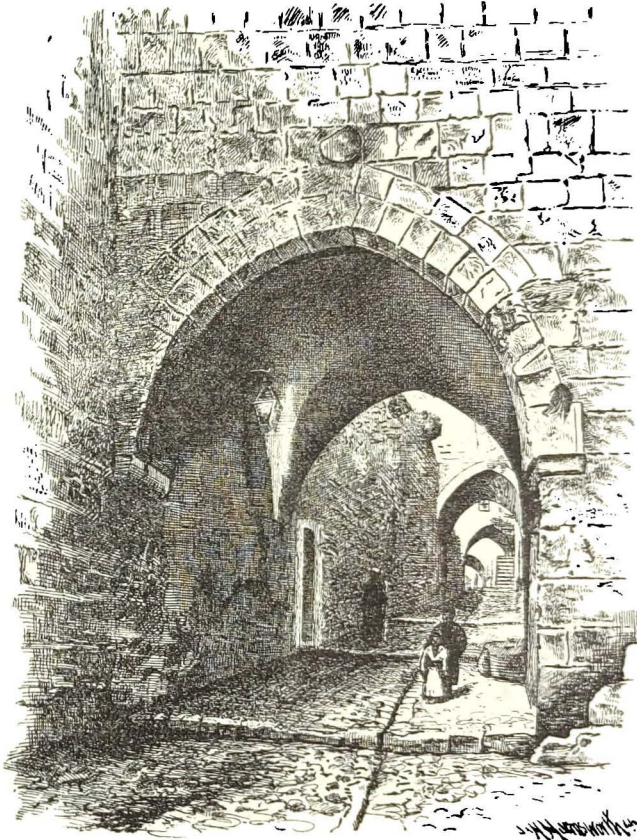
THE STORY OF JONAH in the Light of the Higher Criticism. By Luther Tracey Townsend, D.D. London: Funk & Wagnall's Co. 2s.

DR. TOWNSEND has presented a forcible exposition of the Book of Jonah, and clearly indicated its scope and purpose in the economy of revelation. He has shown how credible the story is, not only in relation to the great fish, but in regard to the effects produced by the preaching of Jonah—the repentance of the Ninevites. His keen and logical arguments vindicate the position of those who refuse to divest the book of historical reality.

THE CHRISTIAN PICTORIAL. A Religious Illustrated Weekly. Vol. IX. London: Alexander & Shepherd. 4s. 6d.

Mr. Davies has succeeded in producing another volume of great and diverse

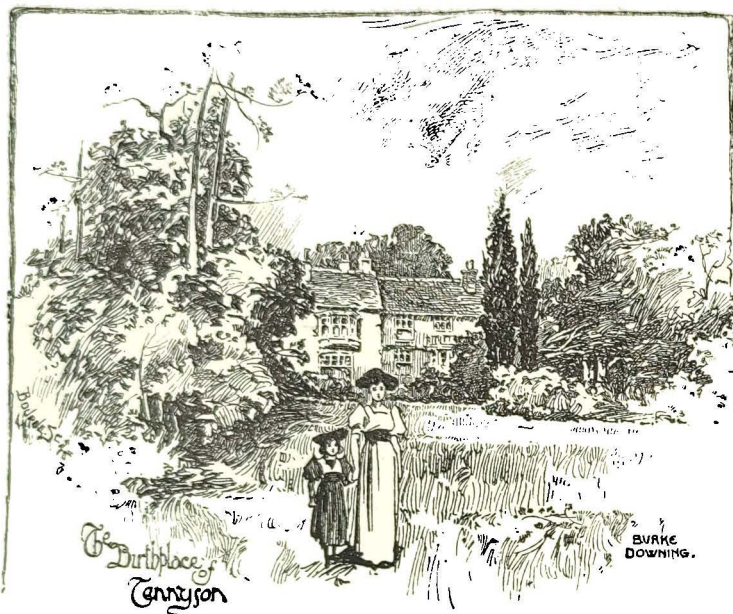
interest. His own sermons and addresses to children are always admirable, and the "Echoes from the Welsh Hills" lose none of their charm, but seem rather to increase in value and attractiveness, so that we always want "more" of them. As in previous instances, there are here descriptions of all the great religious conventions of our country, portraits of the leaders of all denominations, illustrated Sunday School Lessons, and descriptions of



VIA DOLOROSA.

towns and cities, seaside resorts, and buildings of note. The amount of time and ingenuity required for the production of such a volume must be very great. The *Pictorial* appeals to all sections of the Christian Church and to the community at large, and we heartily wish it growing success. Its illustrations, which form its special and most attractive feature, are not only numerous, but of wide range, and on subjects of every class. We are

enabled to give two specimens—one, **THE VIA DOLOROSA**, the path supposed to have been trodden by our Saviour as He bore His Cross to Calvary ; the



other, **TENNYSON'S BIRTHPLACE**, the old white rectory at Somersly, in Lincolnshire, with its monastic sweetness and quiet.

In their "Small Books on Great Subjects," Messrs. James Clarke & Co. publish two of peculiar interest—**THE JEALOUSY OF GOD**, by John Pulsford, D.D., and **HOW TO BECOME LIKE CHRIST**, by Marcus Dods, D.D. Dr. Pulsford's papers are short, but full of sap, free from all conventionalism, both in thought and expression, and occasionally, perhaps, verging towards the opposite extreme. No one can read the words of this profound thinker and saintly mystic without receiving from them moral and spiritual stimulus. Dr. Dods has given us a valuable companion to the "*De Imitatione Christi*," and speaks with the experience of one who has lived and triumphed amid the intellectual and spiritual conflicts of our nineteenth century. Solid exposition, insight into human nature, and lofty idealism here go hand in hand.

MR. ELLIOT STOCK sends us **A TEST OF THE TRUTH**. By Oxoniensis. This is an admirable little book. In brief compass the author urges the need for an appeal from the negations of modern scepticism to the living Christ. All who find themselves under the shadow of doubt would do well to follow its teaching. The writer claims, and, as we believe, claims rightly, that

such an effort, made by a mind deliberately freed from all *a priori* ideas, cannot but result in light after darkness.—**JESUS, SON OF GOD.** By Rev. F. Warburton Lewis, B.A. There are many beautiful and devout thoughts in this book, and the section on the Passion is admirably suggestive. But many of its Wendt-like positions are purely speculative, and as such open to exception.—**THE CHAIRMAN'S MANUAL:** a complete and concise book of reference on the conduct of public meetings. It abounds in illustrative incidents, which greatly add both to its value and to its interest.—**THE SMEDLEYS OF MATLOCK BANK.** By Henry Steer. This review of the religious, philanthropic, and other labours of Mr. and Mrs. John Smedley, the pioneers of the hydropathic treatment, will prove of interest to many who have come in contact with them and their work, and to others who have simply heard of their fame.

THE LIFE STORY OF A VILLAGE PASTOR (Robert Pool). Related by his Son, the Rev. John Pool, B.D. James Clarke & Co. 3s. 6d.

As a rule, the publication of a man's life-story before that story is closed is not to be commended. But to every rule there are exceptions, and this is one of them. The writer has given us a graphic and faithful portraiture of his father's character and work, a work carried on amid surroundings not always helpful and encouraging. The problem of the village churches is continually to the fore. Agricultural depression, clerical intolerance, social ostracism, have made the conditions of village life exceedingly difficult, and nothing can show the difficulty more clearly than a life-story like this. Robert Pool was born in Annan, his mother being a cousin of Edward Irving. His parents removed when he was but a child to Aspatria, in Cumberland. His labours as an evangelist, a temperance reformer, and a pastor were untiring, both in Cumberland and among the Westmoreland hills, and afterwards near Huddersfield. He is now living in retirement at Wetherby. There are in the book many good stories and stirring incidents.

SAVED AND KEPT. Counsels to Young Believers and Christian Endeavourers. By F. B. Meyer, B.A. Morgan & Scott. 1s.

TWENTY-THREE brief, bright, and brotherly addresses, which contain the very pith and essence of the Gospel, and stimulate in an uncommon measure the best aspirations of the devout life, removing also various difficulties over which young Christians are apt to succumb. The book was completed on the author's fiftieth birthday, April 8th, 1897. What a noble half-century Mr. Meyer's life has been!

THE GREATER GOSPEL. By John Bamford. Hodder & Stoughton. 1s. 6d. **MR. BAMFORD** deals in four short chapters with the relation of the Gospel and the Church to the most pressing spiritual needs of men, and in a singularly beautiful and effective manner pleads for the fearless application

of our professed principles to those needs. The Gospel is rendered greater, not by any addition to its contents, but by the firmer faith and the more fervent and disinterested love of the Church in its contact with the world. Love is the power which enlarges and ennobles, unifies, and renders victorious.

MESSRS. MACMILLAN send us MASTERMAN READY, by Captain Marryatt, in their Illustrated Standard Novels (3s. 6d.). Of the story there is no need to speak; its well-deserved popularity with boys is sufficient recommendation. In other ways the volume is quite worthy of the series in which it appears.

WE have received from the RELIGIOUS TRACT SOCIETY five admirable stories, such as are sure of a wide and generous welcome, though the limits of our space prevent us from doing more than give them a simple notice.—DOCTOR ADRIAN. A Story of Old Holland. By D. Alcock, author of "Spanish Brothers." With illustrations. 6s. Deals with the thrilling experiences and episodes of the Dutch struggle with Spain in the sixteenth century. Graphic and powerful, as well as high-toned.—CHARLIE IS MY DARLING. By Anne Beale, author of "The Queen o' the May," and other Stories. Illustrated. 3s. 6d. A pleasant and instructive tale of every-day life, which in the *Girl's Own* has already met with wide appreciation.—STEADFAST AND TRUE. By L. C. Silke. Illustrated. 2s. 6d. A brightly written historical tale dealing with the great Huguenot struggle in France. It has a true Protestant ring.—IN THE HOLLOW OF HIS HAND. By Hesba Stretton. 2s. Miss Stretton has already told the story of the Stundists in powerful and pathetic language in her HIGHWAY OF SORROW. This is an admirable supplement to it, and ought to be read by all Christians. The main interest of the story centres in the description of the brave way in which the children share the sorrows and endure bravely the persecutions which fall upon their parents.—ON THE EDGE OF A MOOR. By the author of "Eric's Good News," "Probable Sons." 3s. A new tale, by the author of "Dwell Deep," which shows how, if the heart be set upon it, useful work for the Master may everywhere be found. The varied incidents are full of charm. There is, happily, no need to commend a book by this now well-known author.

REVIEWS are held over of Prof. McGiffert's "History of Christianity in the Apostolic Age" in "The International Theological Library"; Prof. Marvin Vincent's Commentary on "Philippians and Philemon" in "The International Critical Commentary"; Mr. Paul Van Dyke's "Age of the Renaissance" in the "Eras of the Christian Church," all published by Messrs. T. & T. Clark; "Christian Missions and Social Progress," by Rev. J. S. Dennis, D.D. (Oliphant & Co.); Canon Girdlestone's valuable "Synonyms of the Old Testament," new edition (Nisbet & Co.), and various other works.



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J. C. Morris.

THE
BAPTIST MAGAZINE

NOVEMBER, 1897.

REV. J. A. MORRIS, D.D.

JOHAN ALBAN MORRIS—whose portrait is given on the accompanying page—is a native of Anglesey. His father and mother, John and Elizabeth Morris, occupied a farm called Penygreigwen, and with their children attended the services at Glanyrafon, or New Chapel, one of the places erected by the celebrated Christmas Evans during his ministry in the island. The great Welsh religious revival of 1859 resulted in the conversion of the subject of this sketch. He was baptized, with thirty-four other candidates, by the late Rev. Thomas Morris, of Rhosybol, in a reservoir belonging to the once famous Mount Paris Copper Mine. Soon after his baptism he was induced to exercise his gifts as a preacher, and this led to a determination to devote himself to the work of the ministry. With the view of preparing himself for College he became, in his eighteenth year, a pupil of Mr., now Dr. John Rhys, the eminent Celtic scholar and Principal of Jesus College, Oxford. After spending two years with Dr. Rhys, he entered the Baptist College, Haverfordwest, where he studied for four years under the late Principal, Dr. Davies, and the Revs. Thomas Burditt, M.A., and G. H. Rouse, M.A., LL.B.—now the well-known Dr. Rouse, of Calcutta. Amongst his fellow-students were such men as Dr. Gomer Lewis (Swansea), Dr. Chivers (Buffalo, U.S.A.), and the renowned missionary, the Rev. Timothy Richard, of China.

In 1868 Mr. Morris accepted an invitation to become pastor of the church at the Tabernacle, Cefn-mawr, Ruabon, where he laboured with marked success for four years and a half. In

addition to his ministerial work, he interested himself in politics, and took an active part in the election of the late Sir George Osborne Morgan as one of the members of Parliament for Denbighshire. The passing of the Elementary Education Act in 1870 prompted him to advocate the establishment of a School Board in the parish of Ruabon, and in the election of members to serve on that Board he was returned at the head of the poll.

In 1872 Mr. Morris removed from Cefn-mawr to Aberystwyth to take charge of the Welsh Baptist Church in that town. During the first four years of his ministry here he attended classes at the University College in the town, and made excellent progress in the study of several branches of knowledge, especially in Philosophy, in which he is exceptionally well versed. Not long after his settlement at Aberystwyth, he prevailed upon his people to start a fund for the rebuilding of the chapel, and after a sum of about £1,500 had been secured the new edifice was commenced. When completed, it was found to be one of the handsomest chapels in the Principality. It cost nearly £4,000, and has sitting accommodation for about 800 people. To the church worshipping in this chapel Dr. Morris has ministered for a quarter of a century. The Principal of the University College of Wales is one of the office-bearers. Several of the College students also attend, as well as many of the visitors who frequent the town in the summer season.

On the removal of the Baptist College from Haverfordwest to Aberystwyth some three years ago, Mr. Morris and the Rev. T. Williams, B.A.—the minister of the English Baptist Church in the town—were appointed Tutors. The students attend classes at the University College, in addition to the classes at the Baptist College. The number of educational distinctions secured by many of the students this year are conclusive proofs of the efficiency of the teaching. About twelve months ago the degree of Doctor of Divinity was conferred upon Mr. Morris by the William Jewell Institute of the United States of America.

In well-nigh every important movement connected with the Baptist denomination in Wales Dr. Morris has taken a very prominent part for more than twenty years. He is also a member of the Committee of the Baptist Foreign Missionary Society and

of the Council of the Baptist Union of Great Britain and Ireland. Outside his own denomination, social, political, and philanthropic enterprises have been greatly helped by his powerful advocacy. His continued interest in national education is manifested by his appointment to serve on the Governing Bodies of the Aberystwyth and Cardiff University Colleges.

This sketch would be incomplete without some reference to Dr. Morris's reputation as a preacher. The fact that his services are in such great demand at anniversary services, association gatherings, union meetings, and chapel openings throughout Wales, may be taken as an indication of the estimation in which he is held as a preacher. As an author his reputation is equally high. He won the Prize and a Gold Medal at the Wrexham National Eisteddfod for the best essay on the "Character of Hamlet." He has been one of the Editors of the *Greal* (a Welsh Baptist monthly magazine) for upwards of twenty years. He has contributed largely to other magazines, in addition to occasional contributions to encyclopedias and Biblical dictionaries. A volume of forty Welsh sermons, edited by him in conjunction with the Rev. T. E. Williams—then of Aberystwyth, now of Newtown, Montgomeryshire—was published a few years ago. He is now engaged, at the request of a committee, in preparing a Commentary on Luke's Gospel for the Baptist Sunday Schools of the Principality, and the first volume of his "Life of Christ" in Welsh is almost ready for publication.

Dr. Morris has been married twice—the first time to Miss Evans, of Llanrhaiadr, Denbighshire, and the second time to Miss Hughes, of Rhyl. He has two sons, one in a Bank, at Aberavon, in Glamorganshire, and the other in a Bank at Newtown, in Montgomeryshire.

T. E. WILLIAMS.

THE INCARNATE SAVIOUR. A Life of Jesus Christ. By Rev. W. Robertson Nicoll, M.A., LL.D. New Edition. T. & T. Clark. 3s. 6d. Dr. Nicoll puts into this volume some of his best and maturest work. His wide acquaintance with the literature of the subject, his clear vision, his power of terse and incisive thought, his reverence and love for Christ, invest the book with a great charm, and Canon Liddon was not alone in regarding it with "warm sympathy and admiration."

THE BAPTIST TYPE OF CHRISTIANITY.

IN the study of zoology we divide the animal kingdom into types, ranging from protozoa to vertebrata. They are called types because a certain typical or characteristic structure of body is invariably maintained within each one of these main divisions. All animals of the same type stand in direct blood relationship to each other, and can be traced from a common parent form. All types have the same animal life, and each type seeks to perpetuate itself. Conformity to type is the law of life.

In our thinking we divide the Christian world into types. Each denomination is a type by itself, yet all share a common life. Each one has certain characteristics and seeks to perpetuate its types. Each denomination has its own schools, literature, teachers, and seeks to perpetuate the common life with its own peculiar characteristics.

The disciples were first called "Christians" at Antioch. They called themselves "Disciples," "Brethren," "Saints," but the new name "stuck." Certain Christians were first called "Ana-Baptist" in the sixteenth century. They called themselves "Disciples," "Brethren," "Saints," "Christians," but the new name stuck. "Ana" has been cancelled, and one type of the Christian world is called "Baptist."

In the twelfth century Europe was nominally Christian. To be born in England, France, Germany, and Switzerland was to be born a Christian. Baptism followed birth as naturally as circumcision followed the birth of a boy in a Jewish family. Nation and religion were matters of accident, not of choice. There were reformers before the Reformation, Protestants before Luther. In the twelfth century Peter of Bruys, a pupil of Abelard's, began preaching in Southern France. His arguments were answered in 1126 by burning the preacher. The fundamental principle of the movement was an appeal to Scripture as the sole authority in religion and a consequent denial of tradition. The Book, and not the Church was the court of final appeal.

The man died but the principle persisted. Martyr flames lighted the pathway for other seekers after truth. The appeal to

the Scriptures led to the doctrine of separation between Church and State. Baptism after confession of faith, and baptism by immersion.

I. The first characteristic of the Baptist type is loyalty to the Word of God. The Baptist Churches have no creed, no standard of confession. Different Churches have different statements of doctrine, calling attention to certain doctrines by way of emphasis.

These are simply vestibules to the temple of truth, not substitutes for it. Some of our Churches have no such statements. The possession of such a statement is not essential. We have no great leader, like Calvin, or Luther, or Wesley, whose form of thought and style of interpretation is set up like a stained-glass window to decide what colours from the Book shall fall upon the believer. "The entrance of Thy Word gives the light." Let that light fall unstained upon each mind. We have great theological seminaries, but the controlling principle in each one is to find what the Book teaches. The Bible is the literature of the Spirit, written by inspired men, and is profitable for reproof, for correction, for instruction in right living and thinking. Let it say what it wants to say; let us do what it says. We must not treat it as lawyers sometimes treat witnesses, make it say what we wish it to say, twisting its testimony to our theories. We hail all critics, high and low. Any man who helps us to understand the Book is welcome. Other men like the fog will be destroyed by its brightness. The new tomb could not hold the incarnate Word. "The Word of God is not bound." Given by inspiration through life, the Bible can be understood only as it is lived. Thought is not all of life, thinking alone cannot interpret life nor the Book of Life. "My Words are Spirit, and they are life," said the Master. "Whoso willeth to do the will shall know the doctrine." Study brings knowledge of what to do, but doing brings knowledge of the truth.

II. Another characteristic of the Baptists is the emphasis put on the unit of value.

The unit of value among Baptists is not the family, or the Church, but the individual. As each one must be born of the flesh to come into relation with air, light, and food, so each one must be born of the Spirit to come into relation with Christ. This birth

does not come of the flesh nor of blood, nor of the will of man. It does not come through parents, or ritual in the hands of the priest, but through personal faith in and surrender to Jesus Christ. On the Day of Pentecost devout men gathered in Jerusalem, they had been circumcised under the old covenant. But God has given us a new covenant, which must be written in every heart. When they cried out for guidance, Peter bade them "Repent and be baptized, every one of you." This is the key to the new order. They had been brought into Judaism by their parents; they must come into Christianity by their own choice and act. In Judaism ritual preceded faith, in Christianity faith precedes ritual. It is a reversal of type, a going back to Judaism, to thrust ritual upon an unbelieving child. If the churches had been loyal to the order taught, and followed on the Day of Pentecost, we should have been saved the Papacy, the Dark Ages, the Inquisition, and the struggle of the Reformation. Ritual before faith, built up a body of men and women who emphasised ritual and not faith, and prepared the way for a paganised Christianity. Life should precede form; faith should precede ritual. Ritual is a language. The dictionary is not literature. Ritual without life is not religion. We have here the dividing line between the Baptist and the Pedobaptist type. We insist upon the teaching and example of Scripture. Faith must precede ritual. Baptism is a confession of life, not a condition of life, nor yet a hope that life may come. In the New Testament people professed faith in Christ before they were baptized. The New Testament is our rule of faith and practice. The oyster has its bones on the outside, a man has his bones on the inside. Do not mix types. Ritual before faith is a hoisting of the mollusc type on the vertebrate. When the Gentiles accepted Christ they were baptized on confession of faith. They were not circumcised first, though a party inside the Churches insisted for a time that the old type must be reproduced. If circumcised Jews were baptized on confession of faith, and uncircumcised Gentiles were baptized on confession of faith, it follows that baptism is not a substitute for circumcision. "Circumcision is nothing, uncircumcision is nothing, but a new creature," and this new creature has a new ritual. The new ordinance teaches a new truth.

Baptists do not baptize babes Christ never did. He never

commanded it to be done, and the doing of it is outside Bible teaching and example. Baptism is not a substitute for circumcision. Loyalty to the Bible compels us to insist upon baptism after faith, not before.

In the third century infant baptism was introduced on the following grounds:—1. That salvation depends upon baptism. 2. That the Church has a right to add to Christ's commands, as His vicegerent on earth.

We deny both assumptions. Salvation is through faith, not through ritual; and it is the duty of Christians to obey, not to add to or take from the will of Christ. The late Archbishop Hughes says, in his doctrinal catechism: "It does not appear from Scripture that even one infant was ever baptized; therefore Protestants should reject on their own principle infant baptism as an unscriptural usage." Those who do not reject it do follow the example and authority of the Roman Catholic Church.

III. Another characteristic of the Baptists is the view they take of the ordinance of baptism.

Holding that the Scriptures are the sufficient rule of faith and practice, that it is our duty to learn what they teach, and, so far as they can, do what they command; that this teaching conditions salvation on faith, and commands baptism after faith; we turn to the Bible to learn what baptism is.

The words baptize and baptism are transliterated—that is, the Greek words are spelled in English letters. The translators of the King James' version were members of a Church that practised sprinkling. They were too good scholars to translate the word "sprinkle"; they were too good Churchmen to translate it "immerse"; they compromised by not translating it at all. They are not the last ecclesiastics who have sold the truth for position. The word "baptize" in the English lexicon is a mirror of the practice; it may mean immerse, pour, or sprinkle. Like a combination tool, it may be a saw, a knife, or a corkscrew. It means so many things, it means nothing clearly. "Do you see yonder cloud that's almost in shape a camel?" "By the mass, and 'tis like a camel indeed." "Methinks it is like a weasel?" "It is backed like a weasel." "Or like a whale?" "Very like a whale."

If the rest of the Bible had been transliterated, we should have

no English civilisation, no Protestant Christianity. Take your Greek Testament and lexicon and you will find the word that is thus transliterated, translated by the words "immerse," "plunge," "dip." So good a scholar as John Calvin writes: "Baptism was administered by John and Jesus by the submersion of the whole body." Lightfoot says: "The baptism of John was by the immersion of the whole body." De Wette: "They were baptized, immersed, submerged." Alford: "The baptism was administered in the day time by the immersion of the whole body."

But what difference does it make? If it makes no difference, why substitute something else for it? If it is to be done at all, why not do what is commanded? Loyalty to the Scriptures binds us to do what we are bidden, as we are bidden. The principles of obedience and substitution are not congenial companions.

This attitude concerning baptism explains our position on the Lord's Supper. Christ found two sorts of religious folks when He came to earth—Jews and Gentiles. He left a third class—Christians. When Jews or Gentiles accepted Christ they confessed the fact by baptism. This baptism was by immersion. A Jew would not seek the Lord's table, and the Gentile would not seek it. When either became a Christian he was immersed on confession of faith. There was no communion question. There is now. But we ought to remember that it is the Lord's table, not ours. If it were ours, courtesy might urge an invitation, but as our Lord left no invitation, and as the early Churches formulated no invitation, we are not at liberty to adopt one. When the table is spread and the Lord invites you, the acceptance is your business, not ours. We leave it with each man's conscience. We seek to recall our Lord in affectionate remembrance. We do not meet at His table to remember one another, but to remember Him. Others not of our type must use their own liberty in staying or going. "Each servant standeth or falleth to his own master."

IV. Form of Church Organisation.—As we read the New Testament, we discover that the early Churches were congregational in form. There was one Church in a city, made up of "called-out ones." Each Church was independent—a little democracy by itself. It chose its own officers, and these were of two classes—pastors and deacons. The leader is sometimes called

the pastor, sometimes the presbuteros or elder, and again, the episcopos or superintendent—these were three names for the same man. Each Church is absolutely independent. The final court of appeal is the local Church, under the care of the Holy Spirit, interpreting the Bible under His guidance.

V. Church and State.—We believe in the absolute divorce of Church and State. Other types accept State help, we refuse it, and protest against it. We believe that the early Churches were supported by voluntary offerings, and that it is wrong to tax people, who have no sympathy with our principles, for their support, and that ungodly men in legislative halls ought not to have the right to control the affairs of the Churches. The head of the State ought not to be the head of the Church.

We accept the Bible as the Word of God, given by inspiration. We believe that it is a sufficient rule of faith and practice. We ought to let it say what it does say, we ought to do what it says. Salvation from sin comes through faith in Jesus Christ. Confession of faith should be followed by immersion, and that, in turn, by the Lord's Supper. We believe that the primitive form of Church government was democratic. We believe that Church and State should be divorced. These are characteristics of our type, and it is our duty to share our spiritual life and seek to perpetuate the type.

O. P. GIFFORD.

CHRIST'S BITTEREST SORROW.

“**W**HAT know ye of the wounds of Christ,
 Ye friends for whom He died?
 For you at least the love sufficed
 When Love was crucified.

For you, whose feet He plucked from hell,
 He perished not in vain:
 For you, when that He died, He fell
 That He might rise again.

Little you know the pangs He bore,
 Ye friends whom Love forgave:
 There was a bitter wound He wore
 For souls He could not save.”

LAURENCE HOUSMAN.

LORD TENNYSON.*

LORD TENNYSON'S Biography is as unique as his poetry. The great Laureate was happy in the circumstances of his life not less than in the endowments of his genius. The popular appreciation of his poetry, long as it was delayed, and weary as were the years during which he waited for it, was, when it actually came, unparalleled, and this, together with the sweet and gracious influences of his subsequent home, aided the development of his genius in a degree which would otherwise have been impossible. Speaking of Lady Tennyson, the Laureate said: "The peace of God came into my life before the altar when I wedded her"; and every chapter of this book bears witness to the fact. Was there ever a sweeter or more graceful "English Idyl" than was presented by the Poet's home as here depicted?

"And let me say here," writes Lord Hallam Tennyson, "although as a son I cannot allow myself full utterance about her whom I loved as perfect mother and 'very woman of very woman'—'such a wife' and true helpmate she proved herself. It was she who became my father's adviser in literary matters; 'I am proud of her intellect,' he wrote. With her he always discussed what he was working at; she transcribed his poems; to her and to no one else he referred for a final criticism before publishing. She, with her 'tender, spiritual nature,' and instinctive nobility of thought, was always by his side a ready, cheerful, courageous, wise, and sympathetic counsellor. It was she who shielded his sensitive spirit from the annoyances and trials of life, answering (for example) the innumerable letters addressed to him from all parts of the world. By her quiet sense of humour, by her selfless devotion, by 'her faith as clear as the heights of the Jule-blue heaven,' she helped him also to the utmost in the hours of his depression and of his sorrow; and to her he wrote two of the most beautiful of his shorter lyrics, 'Dear, Near, and True,' and the dedicatory lines which prefaced his last volume, 'The Death of Ænone.'"

Nor is it any secret that the present Lord Tennyson devoted himself to the service of his father with an affectionateness and zeal which have rarely been equalled. The relations of these two were more than those of father and son. In the early part of the poet's life, Arthur Hallam was to Tennyson more than a brother.

* "Alfred Lord Tennyson: A Memoir." By His Son. Two Volumes. (London: Macmillan & Co., Limited.)

In the latter part there was another and a later Hallam who, under other circumstances and in another way, had an equal hold on his affections, and by whom, as the Queen so touchingly says, "his latter years were soothed and sustained with so much devotion." To no other hands than his could the Biography have been entrusted. He has respected the wishes of his father as no other could have done, and acted throughout on a self-denying ordinance, which it would have been easy to transgress. He has made no ambitious effort at portraiture, but has allowed his father to speak for himself. If the "Life of Dr. Arnold," by Stanley, and the "Life of Lord Macaulay," by Trevelyan, are the two greatest biographies of the present reign, this Memoir of Lord Tennyson will, to say the least, come in as an easy third. From the first page to the last we see before us a grand and commanding figure—as stately and majestic as Arthur among his knights, with touches of humanity which the great king lacked. The late Earl of Selborne's feeling must be shared by many: "Lord Tennyson realises to me more than anyone else I have known the heroic idea. He was great in himself as well as in his work. The foremost man in my eyes of all his generation, and entitled to be ranked with the greatest of all the generations before him." Among his intimate friends and associates were most of the men who have rendered the Victorian era illustrious, and we have many pleasant glimpses of their converse and correspondence, but he is undoubtedly, with one possible exception, the greatest of them all. GLADSTONE, Carlyle, Browning, Thackeray, Dickens, Martineau, Newman, all acknowledge this. Tennyson was a star of the first magnitude, and shone among men with a splendour all his own.

These volumes reveal to us the man as well as the poet. We now know the real Tennyson as hitherto it has been impossible to know him. Many popular conceptions of the poet were misconceptions. He lived so largely the life of a recluse, he was so averse to the glare and excitement of publicity, he shrank so instinctively from the intrusion of the interviewer, that the majority of people heard only vague rumours concerning him. His isolation was, as is evident, the isolation of greatness, due to his devotion to his supreme task. It was a detachment from the world without which he could not have heard the voice of the Muses, or

have seen the heavenly vision. The ideal of his life was high and noble. How grandly he struggled against the innumerable influences that opposed it! How bravely he stood firm amid disappointments which would have crushed a lesser man! With what splendid courage he fought against poverty and depreciation! He was keenly sensitive to heartless and ungenerous criticism, and must often have smarted from its lash; but so far from being weakly resentful, he learned all that it had to teach him, and continued his life's work without turning aside to any, even the most attractive, side issues.

We shall make no attempt in the present article even to indicate the diversified interest of these volumes. They are invaluable because of the light they throw on the origin and meaning of the poems which many of us have known so long and loved so well. "Maud," "In Memoriam," "The Idylls of the King," "The Palace of Art," the two "Locksley Halls," "The Northern Farmer," "Owd Roa," "Rizpah," and a host of others will all be better understood in the light of the notes which the poet himself dictated or suggested. There are also some seventy or eighty hitherto unpublished poems of varying merit which we are glad to receive, and to which we may at another time direct attention.

To many of our readers the most welcome feature of the volumes will be found in the light they throw on Lord Tennyson's religious views. We have never had any sympathy with those who regard the poet of "In Memoriam" as a prophet of doubt, and have more than once protested against the idea. Many years ago it was affirmed in the pages of this magazine that Tennyson had made a noble stand against the materialism, the scepticism, and the moral corruption of the age, and that he was a distinctively Christian poet—not indeed because of any formal or explicit affirmation of the Christian doctrines of sin and salvation, but because his poetry is thoroughly saturated with the Christian spirit. The truths of the Gospel are everywhere implied in it. It abounds in allusions which would be meaningless otherwise. They constitute the background of his presentation of life. They give the tone—a healthy, elevated tone—to his writings. His theory is neither naturalistic, humanitarian, nor pagan. He bears unequivocal, though often indirect, testimony to those great spiritual verities which, as Coleridge expressed it, are bound up with the tap roots

of our being. Truths which are not dogmatically stated, and which in poetry cannot and ought not to be dogmatically stated, stand out clear and distinct. If a Christian man is one who has a distinct faith in Jesus Christ as God, as the unique revealer of God, and the equally unique Saviour of men, there can be no doubt as to Tennyson's Christianity. Jesus Christ is to him not only the "strong Son of God, immortal love," but the raiser of the dead and the Life indeed. He is "the Word of God" in St. John's and in a sense in which no mere theist would admit Him to be. Professor Sidgwick, in a fine contribution to this Memoir, records the impressions which "In Memoriam" made on Cambridge men in 1850. It made Bishop Westcott feel that the hope of man lies in the historic realisation of the Gospel. To Sidgwick and others it was a reconciliation of science and faith. "If the possibility of a 'godless world' is excluded, the faith thus restored is, for the poet, unquestionably a form of the Christian faith; there seems to him, then, no reason for doubting that the

'Sinless years that breathed beneath the Syrian blue,'

and the marvel of the life continued after the bodily death was a manifestation of the 'immortal love,' which by faith we embrace as of the essence of the Divine Nature. 'If the dead rise not, Christ is not risen;' but if we may believe that they rise, then it seems to him we may, and must, believe the main drift of the Gospel story. . . . From this point of view, the note of Christian faith struck in the introductory stanzas is in harmony with all that follows."

The references made to this subject by the present Lord Tennyson—in a sober, restrained, and reverential spirit, and with such transparent manliness, are profoundly satisfactory. The biographer tells us what every Tennysonian must have known—that his father was a student of the Bible, and also read eagerly all notable works within his reach relating to the Bible. "'This is a terrible age of unfaith,' he would say. 'I hate unfaith. I cannot endure that men should sacrifice everything at the cold altar of what, with their imperfect knowledge, they choose to call truth and reason. One can easily lose all belief through giving up the continual thought and care for spiritual things.'"

“Assuredly,” we are further told, “religion was no nebulous abstraction for him. He consistently emphasised his own belief in what he called the Eternal Truths; in an Omnipotent, Omnipresent, and All-Loving God, who has revealed Himself through the human attribute of the highest self-sacrificing love; in the freedom of the human will, and in the immortality of the soul. But he asserted that ‘Nothing worthy proving can be proven,’ and that even as to the great laws which are the basis of science, ‘We have lost faith, we cannot know.’ . . . He dreaded the dogmatism of sects and rash definitions of God . . . But take away belief in the self-conscious personality of God, and you take away the backbone of the world. ‘On God and God-like men we build our trust.’ A week before his death I was sitting by him, and he talked long of the personality and love of God—‘that God whose eyes consider the poor,’ ‘Who catereth even for the sparrow’—‘I should,’ he said, ‘infinitely rather feel myself the most miserable wretch on the face of the earth with a God above, than the highest type of man standing alone.’ He thought it ridiculous to believe in a God and deny His consciousness. Throughout the universe he saw the greatness and glory of God.”

“My father invariably believed that humility is the only true attitude of the human soul, and therefore spoke with the greatest reserve of what he called ‘these unfathomable mysteries’ as benefiting one who did not dogmatise, but who knew that the finite can by no means grasp the infinite. Yet he had a profound trust that when all is seen face to face all will be seen as the best.” One of his sayings was that “almost the finest summing-up of religion is ‘to do justice, to love mercy, and to walk humbly with God.’” “The love of God is the true basis of duty, truth, reverence, loyalty, love, virtue, and work. I believe in these, although I feel the emptiness and hollowness of much of life. ‘Be ye perfect, as your Father in Heaven is perfect.’” To Bishop Lightfoot he said, “The cardinal point of Christianity is the life after death.” Again: “I can hardly understand how any great, imaginative man, who has deeply lived, suffered, thought, and wrought, can doubt of the soul’s continued progress in the after life. . . . If you allow a God, and God allows this strong instinct and universal yearning for another life, surely that is, in a measure,

a presumption of its truth. We cannot give up the mighty hopes that make us men."

Prayer he regarded as the highest aspiration of the soul. And in view of modern discussions on the subject, he said: "The reason why men find it hard to regard prayer in the same light in which it was formerly regarded is, that *we* seem to know more of the unchangeableness of law; but I believe that God reveals Himself in each individual soul. Prayer is, to take a mundane simile, like opening a sluice between the great ocean and our little channels, when the great sea gathers itself together and flows in at full tide."

His belief about Christ he considered that he had given in "In Memoriam." He explicitly said that, "Christianity, with its Divine morality, but without the central figure of Christ, *the* Son of Man, would become cold, and that it was fatal for religion to lose its warmth; that *the* Son of Man was the most tremendous title possible; that the forms of Christian religion would alter, but that the spirit of Christ would grow from more to more in the roll of the ages—

"Till each man find his own in all men's good,
And all men work in noble brotherhood."

"This is one of my meanings," he added, "of—

" ' Ring in the Christ that is to be ' "

when Christianity without bigotry will triumph, when the controversies of creeds shall have vanished, and—

" ' Shall bear false witness, each of each, no more;
But find their limits by that larger light,
And overstep them moving easily
Thro' after-ages in the Love of Truth,
The Truth of Love.' "

Another of his sayings was: "I am always amazed when I read the New Testament at the splendour of Christ's purity and holiness, and at His infinite pity." We are glad to have the following authoritative note on a passage in "The Holy Grail," which we have always admired intensely, both for its poetry and its philosophy. "'The Holy Grail' is one of most imaginative of my poems. I have expressed there my strong feeling as to the Reality of the Unseen. The end, when the king speaks of his work and of his visions, is intended to be the summing up of all in

the highest note by the highest of human men. These three lines in Arthur's speech are the (spiritually) central lines in the 'Idylls':

" 'In moments when he feels he cannot die,
And knows himself no vision to himself,
Nor the High God a vision.'

Yes, it is true that there are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision, God and the spiritual the only real and true. Depend upon it, the spiritual is the real: it belongs to one more than the hand and the foot. You may tell me that my hand and my foot are only imaginary symbols of my existence. I could believe you; but you never, never can convince me that the *I* is not an eternal Reality and that the spiritual is not the true and real part of me."

Lord Tennyson was, probably, as a matter of course and by the accident of birth, a loyal member of the Church of England, and believed, apparently on grounds of expediency, in the principle of establishment. He does not seem to have given any special study to the subject. To Mr. Bosworth Smith he wrote: "With you I believe that the Disestablishment and Disendowment of the Church would prelude the downfall of much that is greatest and best in England. Abuses there are, no doubt, in the Church as elsewhere; but these are not past remedy." But he was no bigot, and had no sympathy with the haughty exclusiveness which characterises so many Anglicans. He was, if anything, a Broad Churchman. There is an interesting note from Father Haythornethwaite, one of the members of the famous Metaphysical Society, to the effect that Tennyson clearly saw the need of Churches, and sympathised with all forms of religious belief.

" 'Thou knowest I hold that forms are needful,' and he looked forward, not always unhopefully, to the day when there would be one Shepherd and one flock. He wished that the Church of England could embrace, as he felt Christ would have it do, all the great Nonconformist sects, that loved the name of Christ."

Several months before he died the Lord's Supper was administered to Tennyson and his family in his study by the Rector of Freshwater. The service was very solemn. Before he partook of the communion he quoted his own words, put into Cranmer's mouth: "It is but a communion, not a mass; no sacrifice, but a life-giving feast," impressing upon the Rector that he could not

partake of it at all unless it were administered in that sense. On this noble and touching incident, testifying as it does to the thoroughness of Lord Tennyson's evangelical faith, and to his freedom from sacramentarian traditions, the *Church Times* condescendingly remarks: "Who would be hard upon him because his eyes were dim and he could not see the fulness of the Catholic verity?" With the New Testament in our hands, we have no scruple in saying that the poet saw far more than his critic. He saw so clearly that he could distinguish the true from the false, the Christian from the non-Christian, and the essence of a Christian rite from the superstition which overlaid it.*

The end of this prince of men was in harmony with the view here given of his character and faith. When he knew that death was near, he said, "That's well," and presently spoke his last words—a farewell blessing to his wife and son.

"For the next hours the full moon flooded the room and the great landscape outside with light, and we watched in solemn stillness. His patience and quiet strength had power upon those who were nearest and dearest to him; we felt thankful for the love and the utter peace of it all; and his own lines of comfort from 'In Memoriam' were strongly borne in on us. He was quite restful, holding my wife's hand, and as he was passing away I spoke over him his own prayer, 'God, accept him! Christ, receive him!' because I knew that he would have wished it."

It was surely a noble close of a noble life. A grander character our English literature does not disclose. It is a possession of which we may well be proud, and for many a long year its influence will be potent to direct men to all that is pure and beautiful in thought, courteous in speech, heroic in action, and, as we also believe, to lead them to God through Jesus Christ.

* We cannot here discuss Tennyson's attitude towards "the larger hope." It should, however, be remembered that he did not dogmatise on the subject, or consider that his own feelings, however strong, could settle the question. In a letter to Miss Sellwood, his future wife, he wrote *inter alia*: "Let us be silent, for we know nothing of these things, and we trust there is One who knows all. God cannot be cruel. If He were, the heart could only find relief in the wildest blasphemies, which would cease to be blasphemies. God must be all-powerful else the soul could never deem Him worthy of her highest worship. Let us leave it, therefore, to God, as to the wisest. Who knows whether revelation be not a veil to hide the glory of that Love which we could not look upon without marring our sight and our progress?"

OUR AUTUMNAL MEETINGS AT PLYMOUTH.

THERE seems to have been a very general concurrence of opinion that the meetings at Plymouth will stand out in the recollection of those who attended them as among the most pleasurable and inspiring of the autumnal gatherings of recent years. There was everything to promote and nothing to mar the sense of enjoyment. The weather was almost perfect; there were blue skies and bright sunshine, with fresh crisp air and invigorating breezes that braced the nerves and drove away all thoughts of fatigue. Plymouth, with its stirring historical associations, to which there were many allusions in speeches during the week, and, with its picturesque surroundings of natural beauty, is one of the most interesting towns in England; and the friends there performed their part as hosts with a cordial liberality, and a thoughtful generous care for the comfort of their guests, which made everyone feel at home. Then there was a hearty unanimity in all the proceedings, for while stirring words were spoken on some of the burning questions of the day, such as primary national education and the growth of the sacerdotal spirit in the country, these are matters on which all Baptists are agreed and speak as with one voice. There was much helpful conference on such practical subjects as Sunday-school work, Christian Endeavour Societies, lay preaching, and the increase of missionary knowledge and enthusiasm among the young; but there was no discussion in the sense of presenting and advocating different and opposing opinions at any of the meetings. The spirit of peace and concord reigned through the whole week. Whether it is altogether wise to keep out of the programme every question on which there might be divergence of opinion, or to maintain silence in regard to important subjects on which brethren do not see eye to eye, are points which need not here be discussed. It is enough to state, that as a matter of fact, no such question or subject came under review at Plymouth. The warm enthusiasm which unmistakably pervaded all the meetings was not kindled by the friction of opposing views, but by the earnest desire to help

forward movements and promote the spread of principles, in regard to whose importance and truth all Baptists are agreed.

Among the principal engagements of a crowded week, the Home Missionary Centenary meeting came first in order and not least in importance. There was a large gathering in the Guildhall on Monday evening, and the speeches were all practical and to the point. Mr. Hepburn was obviously in deep sympathy with village work, and heartily commended the Home Mission on the ground that its leading object is not to advance the Baptist denomination, although that will follow if the work be faithfully done; but the primary objects "are those which are common to all religious communities who are endeavouring to save the nation by the faithful preaching of the Gospel." Mr. Antill, who at first seemed to have some difficulty in making himself heard at the farther end of the large hall, gave an interesting description of mission work on Salisbury Plain. The addresses of the Rev. Charles Brown and the Rev. A. Rowland were of a high order. The former spoke strongly on the necessity "that our great leaders—for we have great men amongst us to-day, as great as ever we had, though they don't always lead us—should be stirred up to take an interest" in work for the villages, and that "our Home Mission and Church Extension Movement should be yoked together." Mr. Rowland touched the heart of the meeting by a generous acknowledgment of the strength which the town congregations derive from the result of labours in the village churches, and by declaring, "If we suffer those churches to die out, we shall lose the little rills which feed the mighty stream which makes glad the City of God." The result of the meeting ought to be a large accession of strength to the Home Mission.

Tuesday, as in former years, was devoted to Foreign Missions. George Street Chapel was crowded at the Designation and Valedictory service in the forenoon, when brethren who are about to enter on missionary work, and missionaries on furlough in England who are returning to the field, gave us their farewell, and were commended to the grace of God. The opening address of Mr. Rickett, calmly and tersely expressed, but weighty in matter, gave a good keynote to the service. The brethren who are going out for the first time, told us of the steps by which they had been led

to devote themselves to missionary work ; the returning missionaries gave brief addresses of farewell to their English friends, and the Rev. W. Brock, in an address characterised by wise thought, solemn and tender feeling, and charged throughout with a gracious spiritual force, bade them farewell in the name of the Lord. It was very solemn, and yet very inspiring, too, for the whole service had a tone of hopeful confidence, of glad conviction that the work is the Lord's, who will crown it with His blessing. In the afternoon the Missionary sermon was preached by the Rev. W. L. Watkinson, President of the Wesleyan Conference. Sherwell Chapel was packed long before the hour of service, and, as everybody expected, Mr. Watkinson delivered a very brilliant discourse. The public meeting in the Guildhall which concluded the engagements of the day was an immense and almost overwhelming success. The chair was taken by Dr. Hingston, of Plymouth, who, though not himself a Baptist, had obviously made himself familiar both with the history of the mission, and with the work it is doing now. "All the missionary societies," he said, "owe a deep debt of gratitude to their elder brother, the Baptist Missionary Society, who first started them on their missionary course, and they all look back to that parlour in Kettering in 1792 as the birthplace of missions." It is no disparagement to the other speakers to say that the chief interest of the meeting centred in the address of Dr. McLaren. He seemed profoundly impressed with the solemnity of the occasion. There was less sparkle and brilliance than in some of his former platform speeches. From the opening sentence, with its pathetic references to Mr. Spurgeon, Dr. Brock, George Gould, Dr. Prance, all of whom were present when the meetings were held in Plymouth twenty-two years ago, to the closing entreaty in which, with most pathetic intensity, he besought his brethren "to listen to the tender permission and sacred command of our dear Lord : 'Abide in Me : he that abideth in Me and I in Him, the same shall bring forth much fruit ; for severed from Me ye are nothing,'" was profoundly and most impressively earnest. "He could only deal with common-places," he said, "but common-places need to be repeated until they are incorporated in the life and manifested in the actions of the Christian Church." The two common-places on which he

mainly dwelt were: "the reality, the universality, and the gravity of the fact of sin," and the blessed truth "that the Incarnate Son of God deals with that fact as nothing else can." These two great truths form the basis of our convictions in regard to all missionary work: man's need and God's mercy in Christ. "I believe," he said, "that the powerful motive lies in our possession of the Gospel and in the nature of the Gospel we possess." The address was listened to with the most absorbed attention, and Dr. McLaren, speaking with such glowing and intense earnestness of conviction, seemed to be delivering a prophetic message which he felt to be a burden of the Lord. It was a great occasion, which will never be forgotten by those who were present.

The opening session of the Union was held in George Street Chapel, which was again completely filled. There was a large deputation from the local Free Church Council, and another from the Society of Friends, and the brethren who spoke on their behalf uttered many kindly and appreciative words about the Baptists, which were suitably responded to by the President. This was very pleasant, but, unfortunately, it took up a good deal of time, and the closing business of the session—the resolutions on public questions—had to be run through at express speed. The chief event of the morning was, of course, the presidential address. Mr. Gange was happy in the choice of a subject, and his bold, vigorous manner of delivery was very effective. No one who sets himself to "speak a good word for Jesus Christ" before the assembly of the Baptist Union will fail to command a sympathetic hearing. The Kingship of Christ is a great luminous fact that, like a central orb, throws its light on all related and secondary truths, and the President held the close attention of the assembly while he expounded his theme with a tone and emphasis of deep spiritual conviction. His address was lit up here and there with gleams of humour and telling illustrations, but all the way through he kept our minds fixed on the one subject, "The Kingly Christ," and at the close the assembly rose and sang with heart and voice, "All hail the power of Jesu's name." The address was followed by some resolutions on public questions, of which the first, on primary national education, was the most important and occupied the longest time. The Rev. Charles Williams, of Accrington, gave

us a vigorous speech, and was followed by the Rev. T. M. Morris, of Ipswich, and the resolution, too long to be quoted here, was carried with enthusiasm. The time was now so far advanced that the remaining resolutions were hurried through.

There was an immense congregation in King Street Chapel, the largest chapel in Plymouth, on Wednesday evening, when the sermon on behalf of the Union was preached by the Rev. J. H. Jowett, M.A., the successor of Dr. Dale at Birmingham. It was a thrilling discourse. Taking as his text the words, "Christ died for the ungodly," the preacher expounded what is meant by the words, "to die," and showed that while what we call death is only sleep, there is a deeper death, which is the desolateness of a soul abandoned by God. "Jesus walked that way of appalling night of desolation and alienation. He took the place of his brethren. A few Jews with a few hammers, and less than half-a-dozen nails, put Him to sleep. But it was for the sins of a race that he went into the outer darkness. He tasted that death for every man." At the close of the sermon, there was a Lord's Supper service, over which Mr. Gange presided, when somewhere about a thousand persons shared in the glad, solemn feast.

At the second session, which was held in Mutley Chapel, the first business was the sending of a message of brotherly sympathy to the venerable John Aldis. The resolution embodying the message was proposed and seconded by the Rev. Benwell Bird and the Rev. George Short, in a singularly felicitous manner, and carried with very hearty unanimity. The message was at once telegraphed, and at the afternoon meeting it was announced that Mr. Aldis had sent the following reply: "Words too weak. Heart full of love and joy. All well. God bless you and your work till we meet at home." The session was mainly devoted to the consideration of Romanism and Sacerdotalism, and the position that ought to be taken up by Baptists in view of their rapid spread in England. The Rev. George Hawker read a paper on "Our attitude toward Romanism," which, according to the general verdict, must be regarded as one of the great utterances of the week. It was carefully prepared, rapidly read, with a fine energy that made every sentence tell, and rewarded at the close with an enthusiastic burst of applause. Dr. Glover followed with an

earnest, vigorous speech, in which he proposed and enforced a resolution declaring that the assembly viewed "with pain and grief the extent to which priestly pretensions and sacramentarian superstitions are spreading in this land," and called "on all Christians to uphold the sole mediatorship and sovereignty of Jesus Christ." He was followed by the Rev. Charles Joseph, who seconded the resolution in a brief speech, and after discussion, in the course of which it was recommended that Mr. Hawker's paper and Dr. Glover's speech should be printed in pamphlet form, the resolution was unanimously adopted. This concluded the business of the session, and the Rev. George Hill, in an address marked by much quiet power and devout feeling, carried the thoughts of the assembly away from the scenes of contention and trial on earth up to the Divine Lord, as Stephen, the first martyr, saw Him "standing on the right hand of God." In the afternoon of the same day there were two conferences, one on Lay Preaching, in George Street Chapel, and the other on Sunday-school work at Mutley. Papers introducing discussion were read at both these conferences, and at Mutley there was a large attendance. Mr. T. S. Penny expounded the aims of the Chautauqua movement, and after some short speeches, which generally expressed approval of the movement, the Rev. Carey Bonner gave a racy and vigorous exposition and commendation of the Young Peoples' Societies of Christian Endeavour. In the evening the Mayor of Plymouth gave a public reception to the ministers and delegates in the Guildhall, which was attended by about sixteen hundred persons.

On Friday morning, for the first time in the history of these autumnal gatherings, there was a Missionary Breakfast and Conference, at which a paper, full of sound practical suggestions, on the importance of interesting young people in missionary work, was read by the Rev. A. W. H. Streuli, and followed by a good deal of helpful discussion. Mr. Baynes was obviously greatly pleased with the whole tone of the paper and discussion, and hinted that a missionary breakfast would henceforth be held at the autumnal meetings. In the evening came the great closing meeting of the week. Although many of the ministers and delegates had been unable to stay, and nearly everybody felt that the extra

day from home was something of a tax, there was an immense audience in the Guildhall. The chairman, Sir Hugh Gilzean-Reed, delivered a thoughtful, well-prepared speech, which, unfortunately, was not very well heard. His closing remark, that we should go forward, taking as our watchword, "More Faith, Funds, and Fire," was responded to with vigorous heartiness. There was no difficulty in hearing the Rev. D. J. Hiley, who followed with a manly, outspoken, and strongly expressed address on "The Witness of our own Denomination." Dr. James Spurgeon, to whom the meeting gave a warm welcome, made some good points on the Sole Headship of Christ in His Church, and spoke in a style that was admirably adapted for a popular audience. It was noteworthy that a passing reference to his late brother was very sympathetically received; and, indeed, his address, as a whole, thoroughly roused the enthusiasm of the meeting. The Rev. J. Thomas, who gave the closing speech on "Our Message for the Times," was at his highest level, and that, as all who have heard him know, is a very high one. He very soon had the large audience completely under his control, and at the leading points of his argument he evoked loud approving cheers. He made the high claim for Baptists that they stand in the forefront of the Free Churches in the clearness of their testimony to the supremacy of Christ and the sole authority of the New Testament as the record of His will, and when he came to declare "Our Message to the Church," and "Our Message to the State," the audience was wrought up to a high pitch of excitement. At the close of one passage, delivered in high, clear tones, affirming that "As the Lord liveth, the sword of the Free Churches shall not be returned to its scabbard until the State has pulled down every rampart it has erected around a priestly church and a priestly creed," the whole of the audience started to their feet and applauded most vigorously.

Mention must be made of the interesting Zenana meeting on Wednesday afternoon, when there was a large gathering in Mutley Chapel, presided over by Mrs. Rickett, and addresses were given by Miss Gange and Miss Isabel Angus, who with much quiet and impressive earnestness urged the need and the claims of the women of India. In the evening of the same day there was a well-attended meeting of the Total Abstinence Association, at

which there was a strong platform, and telling speeches were made by the Revs. T. Phillips, J. E. Roberts, and Mr. Alderman White.

The space allotted to these notes is more than exhausted, and the leading impressions of the many engagements of a very full week must be condensed into a single sentence. At some of the meetings and sermons there was much deep and solemn feeling, but the prevailing tone of the gathering as a whole was one of bright earnest hopefulness, while in relation to questions of vital principles and of pressing obligations, in regard to them there was an enthusiastic unanimity.

W. H. KING.

THE WAY OF THE WORLD.

LAUGH, and the world laughs with you,
Weep, and you weep alone,
For the brave old earth must borrow its mirth,
It has trouble enough of its own.
Sing, and the hills will answer,
Sigh, and it is lost on the air ;
The echoes rebound to a joyful sound,
And shrink from voicing care.

Rejoice, and men will seek you,
Grieve, and they turn and go ;
They want full measure of your pleasure,
But they do not want your woe.
Be glad, and your friends are many,
Be sad, and you lose them all ;
There are none to decline your nectared wine,
But alone you must drink life's gall.

Feast, and your halls are crowded,
Fast, and the world goes by ;
Forget and forgive—it helps you to live,
But no man can help you to die !
There is room in the hall of pleasure
For a long and lordly train,
But one by one we must all march on
Through the narrow aisle of pain.

E. M. WILCOX.

THE ANGELS OF GOD.

IT is possible that in other worlds there are other kinds of men, with forms and experiences differing from ours. It may be that we shall meet them when the present world has passed away, and that such meeting will be one of the many joys of heaven. They may be able to tell us of the sweets of sinless life, while we declare to them the rapture of being restored, renewed, and perfected by Divine love. Men shall come from the east and the west, the north and the south, and sit down with Abraham. We shall join the company of redeemed men from every clime and tongue. But mingling with the joyous crowd, and perhaps forming its greater part, may it not be that others, now unknown to us, but greatly loved of God, shall be our glad companions for all eternity? Be that as it may, we are assured of the company of friends and foes, strangers and fellow-countrymen, all redeemed by the one great Saviour. More than that, the presence of the Father and the Son will make heaven for us.

The Scriptures, however, have given us a very clear introduction to a race of beings who, even now, share the joys of heaven with those who have passed on before us. They have dwelt in the presence of God from time immemorial, and shall join their voices to the songs of the redeemed, and so make common cause with men, in their holy endeavour to magnify the name of Him who sitteth upon the throne and of the Lamb. These are the angels of God. They are beings who have never felt the earth's night; who have ever dwelt where there is no sea; who never have known a tear, the heat of envy, the pricking of revenge, whose past is pure, and whose life is love. These shall be our companions for ever. Let us listen to the Scriptures, as they introduce us to them.

The angels of God are not only different from men, but they are greater; for God "made man a little lower than the angels." They are less than Christ; for when God bringeth in the first begotten into the world He saith, "Let all the angels of God worship Him."

Their appearance is a matter of frequent allusion. The wife of Manoah compares the face of the man whom she saw to the face

of "an angel of God very terrible." And the keepers of Christ's tomb did shake and became as dead men, at the sight of him whose "countenance was like lightning, and his raiment white as snow." Yet the voice of angels, as a rule, seems to have been possessed of a peace-giving sweetness. That sweetness dispelled the fear created by their appearance. It would appear as if they brought in their face the light of heaven, which dazzled all, and at the same time their voice retained the melody of heavenly song.

A great number of angels are represented as God's warriors. Milton has narrated some of their exploits as seen in his vision. The great singer of Israel who cries "Let God arise, let His enemies be scattered," declares that "the chariots of God are twenty thousand, even thousands of angels." One warrior kept the way of the tree of life; one stole over Egypt's pride; one destroyed the host of Sennacherib, and Christ declared that legions were at His service. Alas! that our ears cannot hear the warsongs of the angels of God!

The most usual conception of angels is that they are the messengers of God. At Christmas time we send cards to our friends, bearing messages of peace. In this we have become imitators of God, who, on the first Christmas morning, wrote His message to men on an angel's heart, and sent him to the earth. And as the angel stood at the door of the world, through which but a little before the Saviour had entered, he cried, "Peace on earth and goodwill to men."

At Easter time we send our greeting of new-born joy; but God was before us here also, for He put the first Easter message in an angel's mouth, and the angel gave the message to two simple-hearted women in a garden, a message for the Church and a message for the world, the great glad tidings, "He is risen."

The shackles fell off from Peter's hands, the great door of the prison opened of its own accord, for the messenger of God had become the deliverer of man.

Nor is the Scripture less clear on the subject of angel-guardianship. What a strange, mysterious deterrent from offending "little ones" that is which Jesus gives: "In heaven their angels do always behold the face of my Father which is in heaven." A shadow crosses the face of some angel near the throne of God,

when some careless or cruel man gives a little one pain. The angel-faces around God are indicators of the welfare or ill of His "little ones." Nor does age and growth rob a man of this heavenly guardianship; for God gives his angels charge over the righteous, and "in their hands they bear him up." The Psalmist exults in the fact that "the angel of the Lord encampeth round about them that fear Him, and delivereth them."

In the darkness of the shadow of death angels linger. They watched for the imprisoned soul of the suffering Lazarus, as he lay dying at the rich man's door, and bore it exulting into Abraham's bosom. Some day we shall lie down to die. Our eyes will rest with peace and satisfaction upon the face of some dear attendant. Gradually that dear face shall fade away, and in its place be seen the face of an angel, not less dear. Gradually the gentle hand of flesh that gave our weary head support shall be withdrawn, and in its place will come the not less tender hand of an angel. Gentle ministers to the weakness of men, bear your charges carefully to the better land! "Are they not all ministering spirits sent for to minister" in childhood, manhood, and death, "to those who shall be heirs of salvation?"

The teachings of Jesus concerning angels carry us forward again and again to their place in the General Judgment. They are to be the holy attendants of His return to earth. That will be no mean company, for Jesus says that "all" the holy angels will be with Him. The risen saints will find themselves in a great company. Many a newly-awaked one will rise into that throng, and as he catches sight of a well-known face, will clasp a friendly hand in an everlasting "Good Morning," and as he looks again will find it is not the friend he thought, but one of the angels of God into whose ear he has poured his morning's greeting. Yet will he not be sad, but will turn to find his friend and as he seeks him, will soon discover that the friends of redeemed man are as the angels of God "even thousands of angels."

Who are these in the world's great harvest field? Hastening over the plains and mountains of distant lands, and swinging their sickle across the sea, who are these? Who are these "that reap the bearded grain" and gather into their bosom "the flowers that grow between"? "The reapers are the angels."

And who are these that crowd around the Judgment Throne, and stretch away on every hand in countless hosts? Who are these before whom the Son of Man confesses happy souls that enter into His joy, and before whom He denies the wicked, who pass with shame and groaning to their doom? These are they who have gazed over each repenting sinner as he turned to God, and whose joy knows no bounds now that every prodigal is safe at home.

DAVID L. DONALD.

Chittagong, East Bengal.

STUDIES IN AUTUMN.

IT is a startling fact that some of the most wonderful displays of colour we ever behold are associated with the processes of death. The falling of the leaf, the dying of the day, the flush of fading health—all these are the footprints of Nature's outgoings, not of her incomings. Neither the year, the day, nor the man fails without some suggestiveness of splendour. It is this laying out of the hidden wardrobe which attests the possibilities which lie within the reach of Him who dresses everything. If God so clothe the dying, how will He adorn the living? If the winding-sheet of Nature be so beautiful, what of the wedding-garment of the spiritual? "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not *much more* clothe you, O ye of little faith?"

The autumn appeals to a similar set of sentiments as the spring. First growths awaken hope, and so do last growths; for though the latter be soon checked, that which has grown is alive, and the living are the preachers of hope. It is a mistake to suppose that foreboding is the only feeling which follows the halting descent of the falling leaf. There is the reflection that the leaf spirally gravitating is a picture of the decline of man from his prime to the grave. But thought may be carried upward again, and as it sees the young buds set along the stem, the mind may become an auditor to a sermon preached by Hope from the great word, "Wait!" So, too, when we look at both ends of all new wood; the joint from whence the fresh growth sprang, the joint it is silently welding from whence it will spring again, alike proclaim the great principle that life makes preparation for its continuance. Under favourable circumstances this law may operate in the material world for centuries, reaching upward and spreading abroad, as in the case of the tree, year by year. Why should it, therefore, be thought a thing incredible that in a higher realm of being, other and more subtle preparations for continuance should be made which have within them the prophecy of everlasting duration?

The largess of autumn is too often considered only as it affects man,

whereas the fruit of the year, whether it be full or sparse, is a serious factor in the lives of millions of lesser things. A summer of flowers means an autumn of seeds and sweets, and these spell fat, content (and the one is a sequence of the other), pleasure, and fulness of joy to the multitude of living creatures dependent on Nature's bounty. The drowsy bee sucking satisfaction from the sunflower, and small flies and beetles, so minute as to be undiscerned by the unaided eye—all have a life interest in that "disk of flame." The fruits in which man takes but little delight are a feast of fat things to birds, beasts, and insects; and thus by the provision of the hedge and field they are prepared for the evil days which follow. See the greedy starlings gorging on the berries of the mountain ash, the sparrows in the stubble, and the squirrel in the copse! The quiet days which always come somewhere in late September or early October are one and all *fête* days to the feathered and furry world. It is then that an under-vest of fat is put on, wherewith to resist the cold. A good harvest means a new suit of clothes to more field labourers than John Hodge.

The seashore in autumn is especially interesting. The waters, warmed by August suns, develop a flora all their own. In shallow pools, left by the tide, there float tresses and ribbons of vivid green, deep purple, and tawny yellow, which reveal a surprising loveliness when placed in certain relations. Dripping with sea water and held up to the sunshine, a very ordinary weed becomes a thing of beauty. Looked at in the shade it is a dull brown; you will see little more if you use a hand glass. But take it into the light so that the sun's rays penetrate it, and the dull brown will put on a richer hue, the whole texture will be seen to be splendidly shot with pink, and the edges set with crystals. The commonplace shows unsuspected beauties when under the beams of appreciation.

Had we space we could tell how these pools begin to awaken as the return of the tide becomes due. There is an aroused interest in every aqueous colony which is most remarkable. Each living thing seems preparing for an advent. Once watched this phenomenon can never be forgotten.

It is an afternoon in early autumn on the Western shore, and our way lies along by a tidal creek, the bed of a river running seawards, but also a channel for the incoming tide. The bleak sides of this estuary have a plant growth all their own, while the estuary itself, twice in the day, is transformed into the image of a mighty truth. Now the water runs slowly down, for the ebb is at its lowest. The banks are very steep and shining with prismatic slime, save where the spring tides lave, where stretches a strand of sand. Above are rocks and a high bank flanked with stones. This stretch of sand, these rocks and boulders are so many signs of a great visitation; these layers of seaweed of the surging upwards of the rising waters; that rugged defence of huge stones of the ocean's incoming, which, but for it, would reach the fields below. As yet the river ripples far down on its dirty way, and the great glazed banks shine in the sun.

While we wait we may walk on the slope of the sea wall, for here, between the stones, grow plants so interesting as to deserve a chapter to themselves. These seedlings of the shore taste the salt spray, and are blown by the great winds which sweep down from the hills, or come with gathered force from the mouth of the Atlantic, or shout themselves out of breath from over the Holms. Here flourish "boys' love," samphire, sea holly, golden rod, and such lichens as only a wealth of sunshine can produce. Under a lens these latter show a sideboard of gold cups, from whence microscopic insects drink—a very restaurant of the fairies. Bite the samphire and see if you like the acrid flavour. Try the scent of the wild southern-wood, they call it by the sweetly sentimental name of "boys' love" in these Western parts. The perfume is as delicate as it is fresh. A shy odour which comes and goes with the wind. A diffident sweet that does not take possession, but wishes it might; now making no response at all, but flown away on a passing eddy, and then again returning with captivating charm—boys' love! On the landward side of the bank grows the teasel, while on the hedge lower down trail creepers of many kinds. Here flit scores of blue butterflies, while further below still lie oozy meadows, rich in pasture, and studded with brown cattle, "forty feeding like one." Here in the dewy nights of the harvest moon the mushroom gatherers come, and coops full of white and pink fungi are carried away.

But it is time to climb the slope again, for an ever-increasing "lap, lap," tells that the tide has turned. There are few more spiritually suggestive sights. Too much description would spoil the effect. Half sentences which the thoughtful can finish for themselves best fit the scene. Look! The sea seems to force the river back, bending the weaker current to its will, but only to lift it to a greater life. How rapidly the hollow fills, now that the Great Agent works. The river could do no more than trickle, a thing of ineptitude between great banks of opportunity. The sea comes in and raises the mean to honour, blends into association with its poorer life, nor robs it of its name, for in man's speech it is the river still, only at its flood. So on it comes, blood red from the setting sun, a crimson tide surging upward to high water, born of the depths, bringing its own breeze, sending its message over leagues of land, covering the commonplace, opening up a highway, kissing the very stones, full of purpose, irresistible, bent on blessing, vocal with invitation, crowned with glory—a type of the transforming gospel of God in Christ, which reunites, redeems, renews, and raises man, till, upon the crest of opportunity, he carries forward the purpose of his Lord.

H. T. S.

APHORISMS. By Walter Savage Landor. Selected from his Works by R. Brimley Johnson. With Portrait. London: George Allen. A delightful volume for the pocket alike in contents and get-up, full of those seed thoughts on an immense variety of subjects which to intelligent minds are of more value than the most elaborate rhetoric. Landor's style readily lends itself to aphoristic selections, such as make a capital volume.

YOUNG PEOPLE AND CHURCH ATTENDANCE.

WE have had our attention directed to the following article, taken from an American paper, *The Watchman*. It touches upon a subject which is of grave and pressing importance on both sides of the Atlantic, and on that ground it is worthy of the most serious consideration we can give to it. It points out a danger by which most if not all of our churches are confronted, and which must in some way or other be overcome if their prosperity is to continue, and still more if it is to increase. Neither Christian Endeavour Societies nor Christian Bands, nor any other such institutions, can take the place or fulfil the functions of the Church. They are intended to be a help to, and not a substitute for, the ordinary services. Should they be allowed to interfere with these ordinary services they will weaken the Church's power, introduce an element of discord, and hinder the purposes of Christ's Kingdom. We lately heard one of the ablest and most venerated Baptists of America say that the danger to the churches of America on this ground was very real, and causing serious apprehensions in the minds of many of the most earnest friends of the young people. The various young people's societies which have a place in the majority of our Free Churches need to be closely watched and wisely guided, or they will not prove so great a help to our Christian work as they claim to be.

"Anyone who takes pains to compare the accounts of the religious condition of different parts of our country, which appear from time to time in the daily and weekly press and the magazines, will be apt to be impressed with the circumstance that the church attendance of children and young people appears to be steadily declining. Pastors and those actively interested in sustaining the churches almost universally deplore it; but there seems to be no strong and general movement towards a revival in this direction, and some of those who are most concerned in counteracting this tendency frankly admit that they do not know what to do. Singularly enough its decline appears to be coincident with a remarkable extension of religious organisations among children and young people.

"It is only necessary to call attention to this actual state of affairs to have one solution of this anomaly suggested—and that is that these organisations themselves are not emphasising as they might the importance of church attendance. They are reaching the young people, but they are not influencing them, in a controlling way, to being present regularly at the public worship of God. They admit the importance of going to church, but they do not throw their energies in the direction of leading their members to form the habit of attending public worship. They do not give that obligation priority over attendance at their own meetings. One who looks over the calendar of the Sunday appointments of the average church

will see a forcible illustration of this. The morning service at church and the Sunday-school frequently follow each other so closely that it is unreasonable to expect children to attend both services. A continuous confinement from half-past ten in the morning to half-past one is too long. From a physiological point of view it would be much better to put the church service in the morning and the Sunday-school in the afternoon, or *vice versa*. Much the same thing obtains in reference to the evening service. When the young people's meeting is held at half-past six it is unreasonable to expect that a large number of them will remain to the evening service at the church. As a matter of fact, they do not. Pastors everywhere are lamenting the decline of the second service. They are resorting to all sorts of 'attractions' to get a congregation. But the older worshippers, as they come to the evening service, meet another audience going away. They have had enough. They do not want to attend another service. If they did their freshness of feeling has evaporated. As Mr. Beecher once said, the cream has been taken off their minds, all the rest is skim milk.

"Pastors see this, and lament it, but they do not see exactly how to remedy it. If they propose a change in the hour of holding the Sunday-school, or that the young people's meeting should be held on a week-day evening, there are a number of special interests that will be up in arms. There are certain organisations that you cannot criticise without exposing yourself to the suspicion of unfriendliness.

"The time has come for the leaders of all kinds of organisations within the Church to see that it is vastly important for the individual Christian that the habit of church-going should be firmly fixed, and that it is vastly important that the Church itself should be sustained—by great regular audiences which exert a tremendous influence upon the moral life of the community. The fair-minded recognition of these facts will lead those who have the interests of religion at heart to work for a change in some present customs.

"A C.E. PRESIDENT."

SUNDAY MORNINGS WITH THE CHILDREN.

XI.—THE MOTHER OF A GREAT POET.

MY DEAR BOYS AND GIRLS,—I dare say that during the last few weeks you have heard a good many peoplespeaking about the Life of the late Lord Tennyson which has just been published by his son. It is a great and notable book, and is sure to be widely and eagerly read. Its contents will be welcome to all who are interested in the study of what we call the Victorian Era—the era of our beloved Queen. During the greater part of this era—from 1850 to 1892, the year of his death—Tennyson held the office of Poet Laureate, or Queen's Poet, and the distinction which Her Majesty thus conferred upon him was approved by the country at large. Without doubt the author of "In Memoriam," "The Princess," and "The Idylls of the King" was the greatest poet of the latter part of the nineteenth

because it aimed to expound the former book, the Bible, and it was really on *it* that this delightful old lady lived. Shortly after the "Idylls of the King" were published, Mrs. Tennyson wrote to her already famous son a letter, which is happily published in this memoir. Along with it she enclosed one which she had received from Dr. Ker, "thinking it will give thee pleasure to know what he says about thy last beautiful and interesting poems." Then she writes: "It does indeed (as he supposes it would) give me the purest satisfaction to notice that a spirit of Christianity is perceptible through the whole volume. It gladdens my heart also to perceive that Alan seems to estimate it greatly on that account." Then follows a passage which is, perhaps, the most touching and memorable of all, revealing, as it does, the mother's tender, wistful love and the deepest longing of her heart for her illustrious son. She desired for him something better than genius, wealth, or fame. "Oh, dearest Ally, how fervently have I prayed for years that our merciful Redeemer would intercede with our Heavenly Father to grant thee His Holy Spirit to urge thee to employ the talents He has given thee, by taking every opportunity of endeavouring to impress the precepts of His Holy Word on the minds of others. My beloved son, words are too feeble to express the joy of my heart in perceiving that thou art earnestly endeavouring to do so. Dearest Ally, there is nothing for a moment to be compared to the favour of God. I need not ask thee if thou art of the same opinion. Thy writings are a convincible proof that thou art." Many of us have all along felt how deeply Tennyson had drunk of the river of Water of Life, how thoroughly conversant he was with the Holy Scriptures, and how strongly he was influenced by the spirit of Jesus Christ. We had felt the force of that convincible proof to which his mother so quaintly alludes. But this lifting of the veil is welcome. We have never previously known how loving, how direct, how urgent were the teaching, the example, and the prayers of his revered and beloved mother. The world owes a debt to her, greater, perhaps, than can now be told.

"Happy he

With such a mother! Faith in womankind
Beats with his blood, and trust in all things high
Comes easy to him; and tho' he trip and fall
He shall not blind his soul with clay."

There are hundreds and thousands of boys and girls to-day with mothers as loving and saintly as Lord Tennyson's. Oh, that you could all be induced to revere and love them as well as he did. Never be indifferent, disobedient, or ungrateful towards them. Never think that you are wiser than they and are better able to tell what is good for you. Never do anything which you would be ashamed of their seeing you do. The boy who is manly enough to "obey his parents in the Lord" will not be likely to go astray or be defeated in the battle of life. He will have a guiding star in the darkest night, and reach in due time the home of the eternal light and the eternal love.

JAMES STUART.

NOTES AND COMMENTS.

TWO NOTABLE UTTERANCES ON DENOMINATIONAL LITERATURE.—In his eloquent and effective speech at Plymouth, our friend and contributor Rev. Charles Brown spoke, feelingly perhaps, but with great justice, on the manner in which Baptists disregard their own literature. "Baptists," he said, "lack the historical spirit. The biographies of our great men—our valiant forefathers, of whom we speak with a vague idea that they once lived and suffered—the records of our early denominational struggles, are not eagerly bought and read even when they are printed. Then it is denominational, and denominationalism is rather unfashionable in most quarters; and he who undertakes to write on denominational subjects must be prepared to be tossed about on second-hand bookstalls, or to lie in respectable oblivion on the shelves at the Mission House, or to look for readers outside the ranks of his own communion." We trust that this does not indicate the fate of the Centenary volume on the history of our Home Mission. Can the denomination have fallen so low? We have no idea what circulation the Baptist Union manuals on "Anabaptism," "Hanserd Knollys," and "Vavasor Powell," undertaken in obedience to a resolution of the Assembly, have reached, but we know scores of well-to-do Baptists who have apparently never heard of them. Nor are things much better among the Congregationalists. Dr. R. F. Horton says: "The Congregationalist is ardent in the defence of his cardinal idea, but is cool in the support of his denomination. He prefers general and public movements to his denominational movements; and his newspapers and magazines may be anything you please so long as they are not denominational. Let a magazine be called the *Congregationalist*, or a paper be called the *Independent*, and it is at once almost impossible to persuade Congregationalists or Independents (the names are interchangeable) to be subscribers of it." This is surely not as it should be. If our principles be valid, and obedience to them be obligatory, if, above all, they are a means of glorifying Christ, we are bound to support the magazines and papers which advocate them. Surely all Baptists should support the BAPTIST MAGAZINE!

OUR "CHURCH EXTENSION SECRETARY."—We are glad to be able to report that at length a secretary has been appointed to take special charge of this important work, under the guidance of the Rev. J. H. Shakespeare. It has been evident for a long time that if progress was to be made, the Extension Movement would require a capable representative to visit all parts of the kingdom. Only by personal contact and appeal will the interest of the Churches be quickened to the point of giving as they ought to give. The choice of the Committee has fallen upon the Rev. George Plumb. Mr. Plumb will be ready to explain the details of the movement, and lecture in our churches on questions of denominational importance.

We trust that all our pastors and deacons will give him an opportunity of visiting their various districts and of pleading for the requisite financial aid. The need for Baptist Church extension is urgent, and there are many "open doors" leading to it. Here and there, but by no means universally, the churches of a district can join forces for the building of a new chapel; but, in any case, a central fund is not only desirable but essential, if we are fully to realise the possibilities within our reach.

A WORKING-MAN'S EXAMPLE.—At a meeting for Church Extension in connection with the Congregational Union at Birmingham, the Chairman, the Rev. C. A. Berry, D.D., read a letter from a working-man, which we should like to commend to the attention of all our readers. Such a letter should both humble and inspire us: "I rejoice that some effort is to be made for extension. Is it not time? Kindly tell the ministers if it is not a real honest effort the fault is their own. Do they want us in their churches? Is it only the classes, and not the masses, they desire to see? The working-men are not opposed to Christ, but to shams. The Gospel preached in His temper and lived in His spirit will sway our hearts. Will you ask the delegates to join in this movement to reach and save the people? I have never had more than 50s. a week wages, yet in thirty years have given over £700 for Christian purposes, mainly for Church Extension, so I will not ask others to do what I am not prepared to do. I feel for my fellow working-men. I know them. I know their needs, their spirit, their readiness, when rightly led, to make sacrifices for God's cause. Do not, I beg you, meet, pass your resolutions, break up, and forget them." The next morning Dr. Berry received another letter from the same man: "In writing to you yesterday I left out, like many who vote for resolutions, the practical part. I will send to the Central Fund 2s. 6d. a week for two years if this extension is a real business, and I will give to the first local effort a like sum. That is all I can do when wife and chicks are cared for." Then, continued the Chairman, came a reference infinitely pathetic, as those only who had lived and worked all their life in industrial centres knew: "Of course, if health fails or work stops, and I cannot send, why I cannot—that is all. Ask them not to look to the rich men alone, Spicer and the like—God bless them, they are right good fellows—but after the men with a little, like myself; and, of course, our ministers will show us how to do it. Enclosed is first week's subscription. Let the papers know where the money should be sent." Five shillings a week is a tenth of fifty. If we all of us gave in anything like the same proportion, the needs of the Church for all its work for God and men would soon be met.

A CONGREGATIONALIST THEOLOGIAN ON INFANT BAPTISM, GOD-PARENTS, AND CONFIRMATION.—In an interesting article in the *Evangelical Magazine* for September, Dr. D. W. Simon, of Bradford, discusses the above threefold subject in a manner which we readily admit to be worthy of its seriousness

and importance. There is much in the article with which, staunch Baptists as we are, we cordially agree, and were we Prodobaptists we should go more than nine-tenths of the way in which Dr. Simon would lead us. If we practised the rite of infant baptism at all, we should contend for the institution of sponsors, as Mr. Spurgeon said years ago that he would be constrained to do. So again, apart from all notion of sacramental grace, we should uphold the rite of confirmation as "complementary to infant baptism," and certainly we would put public honour on any service which we maintained as an ordinance of Christ. So far, Dr. Simon's fellow-Congregationalists would do well to listen to his counsels. But there our agreement with the writer ends. Baptism has nothing whatever to do with the fact with which he associates it. It is not, as he states, a recognition of the fact that "every child born into the world is as such a subject of the Kingdom of God." This natural relation has to become free and spiritual. "In other words," as Dr. Simon admits, "the *natural* has to be transfigured into the *spiritual*, and this transfiguration is effected when a human being consciously accepts Jesus Christ as his Saviour." "The Church of Christ," he again truly says, "consists of those who confess Christ to be their Lord and Saviour, and strive, with the Spirit's help, to live a corresponding life. One of the Church's special functions is to be a witness to the Divine kingdom, and to bring all men to be its faithful subjects. I say its *faithful* subjects—*i.e.*, subjects who not only *are* subjects because they cannot help themselves, but who are freely, consciously, joyously such—*i.e.*, think, feel, speak, act—in short, live as befits subjects of the great Lord." Had Dr. Simon said that baptism was a recognition of the fact that the required "transfiguration" had been effected, because of the loyal acceptance of Jesus Christ by the believing soul, he would have been nearer to the truth, and would have had Scripture on his side. He has no warrant for saying that baptism, according to the New Testament, ever means less or other than this—or, that it is separable from the privileges of Church fellowship. It involves all which that fellowship secures us. It may be, as the late Dr. Dale argued, that in baptism Christ claims us as His, but that is only a part of the truth. In baptism we *acknowledge* the claim. Baptism is and can be only indirectly an acknowledgment of obligation on the part of the Church. It is the fulfilment of a personal obligation, though, of course, the very idea of fellowship is a pledge that the Church will render all possible help to the baptized. We join with Dr. Simon in pleading that parents, church, and pastor should do all in their power, in every practicable way, to impress on the young from the earliest possible moment the great fact of their being subjects of Christ, and to instruct them according to their capabilities in all matters pertaining to the Kingdom. But all this is absolutely independent of infant baptism. No words can be truer or more timely than Dr. Simon's concluding paragraph, and for them we heartily thank him: "Of one thing I am quite sure: we do not, as a rule, give enough systematic attention to the children and young people who are born

and grow up within the forecourts of the Church. It is not ours, indeed, to determine when and how they shall experience conversion and regeneration, the necessity of both of which I distinctly recognise; but it is ours to fix firmly in their memories the great Christian verities; to arm them intellectually beforehand against the sophistries of science falsely so called; to prepossess them in favour of our own specific Church principles; to lead them to think of life for Christ, His Church, and His Kingdom as something noble, beautiful, and good; and by individual and concerted prayer to facilitate and secure the blessed and necessary co-operation of the Holy Ghost."—A. C. M.

DISCIPLESHIP AND CONVERSION.—It was a racy, large-minded, and for the most part thoroughly practical speech at our Home Mission Meeting at Plymouth, in which the Rev. Alfred Rowland, LL.B., Chairman-elect of the Congregational Union, expressed his conviction that Baptists and Congregationalists are separated neither in doctrine nor polity, but "simply by the view they take of one of the Christian Sacraments." Mr. Rowland is not of those who underrate the importance of the rite, and he wisely avoided the small jokes on the subject which to serious-minded men are an impertinence, and have become "stale, flat, and unprofitable." "You hold baptism," he says, "to be a sign of *conversion*; we hold it as a sign of *discipleship*." The answer to this is, as Mr. Gange subsequently suggested, that conversion which includes, is also essential to, discipleship. Disciples are those who intelligently and loyally accept the authority and grace of the Lord Jesus Christ, and who pledge themselves "to observe whatsoever things He has commanded." Our Lord's own definition is, "If ye continue in My Word, then are ye My disciples indeed." Discipleship does not, of course, imply perfection either in a negative or positive sense, but it does imply a glad receiving of Christ's Word, and a continuing steadfastly in the Apostle's doctrine. There is in the New Testament no instance of baptism being administered to any who were not disciples in this sense, or who, in other words, were not converts. Much as we desire Christian union, we cannot be faithless to our convictions, or represent baptism as meaning other than what the New Testament avows it to be. That Baptists and Congregationalists can, however, work harmoniously together, notwithstanding this vital and important difference, we are well assured, and we trust that while we are each determined to be unflinchingly loyal to Christ and to conscience, we shall have charity enough to believe in each other's sincerity, to respect each other's rights, and to show that the ninety-nine things wherein we agree are of immeasurably more moment than the one wherein we differ.

THE CONGREGATIONAL UNION MEETINGS AT BIRMINGHAM have been particularly spirited and successful. Much of their success was undoubtedly due to the able chairmanship of Dr. Berry, who seems in every direction

to have excelled himself. His address from the chair was a wise, weighty, and timely utterance on "The Churches of Christ and the Kingdom of God." We could indeed wish that a clearer distinction had been drawn between, and a clearer definition given of, the words "Church" and "Kingdom." Sufficient stress is not laid on the specific notes and range of the two, and while we fully agree with Dr. Berry in his contention that the Christian men who compose our Churches are bound to face the social conditions of the world and the actual relations of life, we repudiate the idea that this is the work of the Church as such. In our Church teaching and worship we can deal only with those great principles which, while they undoubtedly touch on every aspect of life, must be applied and worked out in detail by agencies distinct from the Church.

THE CHURCH CONGRESS AT NOTTINGHAM is said by most of the Church papers to have been greatly below the average, and the way in which the diminished interest in its proceedings is accounted for is very amusing. It is set down, for instance, to the repetition, year by year, of abstract discussions, to the absence of legislative authority in the Congress, and, finally, to the fact that in Nottingham the Church is relatively weak and Dissent correspondingly strong. One of the most interesting discussions was, indeed, on this very question of "Church and Dissent." The tone was decidedly more courteous and encouraging than it has generally been. The attitude of the Bishop of Ripon, Earl Nelson, Mr. Aitken, and many other clergymen, was manly and courteous. The Rev. R. Adderley, for instance, stated that "Dissenters were members of the Church themselves, and belonged to the Body of Christ." Another speaker objected to the wording of the subject—"Church and Dissent," remarking that the first word was an assumption, and the second an insult. Canon Hammond, who was, we believe, formerly a Congregationalist, was, as usual, narrow-minded, ignorant, and supercilious, notwithstanding his pretensions to charity. Even the *Spectator* cannot commend the general tone of his paper. But we have become too accustomed to this gentleman's superior airs to take either offence at or anything like serious notice of anything he says.

THE SCHOOL BOARD ELECTION.—Our general position as to the School Board controversy is well known, and we need not repeat what we have said as to the maintenance of the compromise, the inadmissibility of the Apostles' Creed programme, and of any modification of the Orpington plan during compulsory school hours. The London Baptist Association has passed a series of effective resolutions on the question on the lines we have ourselves invariably followed, and urges that the coming election is in every sense critical. Dr. Clifford, whom we are heartily glad to welcome back to England, spoke with his wonted fire on the subject: "The present

occasion is one of extreme urgency. The discord in the clerical party will continue up to, but not on, the day of election; then they will unite. It is of the utmost importance for us to fire the enthusiasm of our people and urge them to put forth every effort to oppose priestly domination in the schools in the interests of primary education and of liberty of conscience."

THE JUBILEE OF MR. CARVELL WILLIAMS.—We congratulate Mr. Carvell Williams, M.P., on the presentation made to him on the occasion of his jubilee. The illuminated address and the cheque for £1,000 were but a slight acknowledgment of Mr. Williams's services to our Free Churches. He is a man who, as Dr. Fairbairn expressed it, "has earned the gratitude of all who love civil and religious liberty as few men in our day have done." Mr. Gladstone, differing as he does from the Liberationist standpoint, yet recognised the justice of the tribute rendered to Mr. Williams, adding, "Apart from the question of mere concurrence in opinion, it is always pleasant to see consistency, devotion, unselfishness, and ability receive their just reward." Mr. Williams's words to the younger Nonconformists, urging them to step forward and fill the gap in our ranks occasioned by the passing away of the veterans, were specially timely. "Lacking resolution and determination, the vantage gained may be lost; and lest we go backward we had better go forward. In the first number of the *Nonconformist* Mr. Edward Miall wrote, that 'we have not only to right ourselves, but to right Christianity.' We have done a great deal to right ourselves. We have a great deal to do for Christianity."

THE REV. R. WALLACE, who passed away on Sept. 21st, was, according to the *Freeman*, a native of Colmonell, Ayrshire, and was born in 1811. He was educated for the ministry of the Established Church of Scotland, but cast in his lot with the Free Church, and followed his tutor, Dr. Chalmers, in the disruption. He was minister of a Presbyterian congregation in Birmingham for eleven years. He took a good position in the Presbyterian Church, and, indeed, rose to the Moderatorship, presiding over the Synod of 1844. That Synod was one of great importance, and Mr. Wallace conducted its business with marked and acknowledged ability. It was then the resolution was passed by which Presbyterianism in England became a distinct Church. It was then that the college was founded, and the missions to the Jews and to the heathen were commenced. In the following year his views changed on the subject of the ordinance of baptism. It was a bitter trial to him to face this new disruption of old ties and associations; and, as may be gathered from what has already been remarked, he had a good deal to lose by the change; but he never faltered. At the call of a clear conviction he went out, "not knowing whither he went." That same fidelity to conscience and to Christ was a mark of his after years. His first and only pastorate in

our denomination was at Tottenham, where he settled in 1845, and where he ministered for forty years, retiring in 1885. Since then he has been but little able for work of any kind. Mr. Wallace was a man of genial disposition and widely respected. In earlier years he numbered amongst his friends not a few men of eminence—John Howard Hinton, Dr. Steane, Dr. Cumming, and others of a bygone generation, as well as some who are still with us. He served for several years on the Missionary Committee, and for a yet longer period as the secretary of the Widows' Fund in connection with the Baptist Board. He was a faithful and zealous pastor, and found time for public work on the Board of Guardians and on the School Board. His last illness was brief and merciful, and very peacefully he fell asleep. The funeral took place at Tottenham on Friday, Sept. 24th. There was a service in the chapel where he had so long preached, and several brethren in the ministry gathered to do him honour. Rev. W. W. Sidey conducted the service, Dr. Booth read the Scriptures, Dr. Todd, an intimate friend, delivered a brief address, and Rev. W. Cuff offered prayer. On the following Sunday a memorial service was held, when the Rev. W. W. Sidey preached.

THE DEATH OF DR. VAUGHAN.—The death of Dr. C. J. Vaughan, Dean of Llandaff, took place on October 15th. He had been for several years past in a feeble state of health, and his death was by no means unexpected. He was born in 1816, was one of Dr. Arnold's most distinguished pupils at Rugby, had a brilliant career at Cambridge, and achieved great fame as Head Master of Harrow, where his success was altogether unprecedented, and with which, as Dean Farrar says, "his name will be identified for many a generation." In 1860 he became Vicar of Doncaster, and, in addition to the heavy duties of so important a charge, he undertook the "training of young men for Holy Orders," more than four hundred having in the course of years passed through his hands. Among them are some of the ablest teachers and preachers in the English Church, and at least four bishops. In 1869 Mr. Gladstone appointed Dr. Vaughan Master of the Temple, and in 1879 he accepted, in addition, the Deanery of Llandaff. On three or four separate occasions he declined a bishopric. He must have published nearly every sermon which he preached, as well as expository notes on the Greek text of the Romans, the Philippians, the Hebrews, the Thessalonians, &c. Though his sermons cannot be characterised as great, they were invariably striking, impressive, and forceful, free from all conventionality and professionalism, and penetrated by a sense of the reality of God and Christ, of the momentousness of human life, of the grandeur of the Gospel, and of its power to regenerate and save. Dr. Vaughan was a liberal evangelical theologian, and, while a decided Churchman (of no party), cherished friendly feelings towards Nonconformists, for a recognition of whom he often pleaded, and by whom he was held in profound respect.

REVIEWS.

THE VICTORS' CROWNS, and Other Sermons. By Alexander Maclaren, D.D.
Christian Commonwealth Publishing Co., Ltd., 73, Ludgate Hill. 5s.

ANOTHER welcome volume from the pen of Dr. Maclaren, containing thirty-two sermons as bright, vigorous, and intensely evangelical as readers of earlier volumes will expect them to be; sermons *sui generis*, unique in expository, illustrative, and spiritual power. There are few sermons which gain more than Dr. Maclaren's from effective delivery, and there are few which seem able so easily to dispense with it; in other words, they are sermons which stand the test of severe and repeated reading. The first seven are on the promises to the victors in the Epistles to the Seven Churches (Rev. ii. and iii.). A still more striking one is on "The Christ of the Sermon on the Mount," in which Dr. Maclaren shows with resistless logic that that sermon in its revelation of the unique authority of Christ, of His relation to the earlier revelation, to the followers whom He gathered around Him, and to mankind as the Future Judge, inevitably leads to the doctrines which so many superficial thinkers reject in favour of that sermon. Another striking deliverance is on "Citizenship in Heaven" (Phil. i. 27, 28), a veritable message to the churches to-day. In receiving this volume we can but thank God that a ministry so rich and fruitful in every high and holy influence is still in its vigour. The preacher's eye is not dimmed nor his natural force abated. Long may he be spared to enrich the Church and the world with such sermons as these.

THE GOSPEL IN THE EPISTLES. By J. Guinness Rogers, B.A., D.D.
With Portrait. London: Sampson Low, Marston, & Co. 3s. 6d.

DR. GUINNESS ROGERS is so much more than one of the "preachers of the age" that comparatively few of us know how great a preacher he is. Had these sermons been written by a recluse or by a man who devotes his whole time to preaching, they would have done credit to their author. But as the work of a man who has "a public soul," and devotes so much of his energy to the service of the churches at large in all parts of the kingdom, they are indeed remarkable. They deal with questions of evidence, doctrine, and interpretation, with conceptions of Church life and fellowship, and other matters connected with ecclesiastical polity. Whatever the subject in hand, Dr. Rogers speaks on it with freshness and force, displaying that clear insight, that sound and well-balanced judgment, and that passionate enthusiasm for truth and goodness which are essential to all effective preaching. These are certainly noble sermons.

A HISTORY OF CHRISTIANITY IN THE APOSTOLIC AGE. By Arthur Cushman McGiffert, D.D., Ph.D. New York (International Theological Library): T. and T. Clark. 12s.

DR. MCGIFFERT is as fearless and thorough-going in his criticism of the

sources of the New Testament as Canon Driver, *e.g.*, is of the sources of the Old, and hence advances opinions on several points of importance which differ widely from those which are generally current in orthodox circles, and such as we should not ourselves be prepared to endorse. As an account of the progress of Christianity in the Apostolic age the work has strong claims upon, and will amply repay, our closest attention. Dr. McGiffert necessarily deals in a somewhat slight manner with the personality and ministry of Christ, and begins the characteristic part of his inquiry with the primitive form of Christianity as propounded by St. Peter. The body of the work is devoted to an investigation of the Christianity of St. Paul, which is regarded as of an entirely distinct type. However much we may dissent from some of the author's positions, we cannot deny either the freshness or vivacity of his investigation. He writes with the decision of one to whom truth rather than popularity is of commanding authority, and who is determined to follow its guidance as far as he knows it utterly and without reserve. We think that he lays undue stress on Paul's religious genius as such, and does not allow sufficient weight to the supernatural sources of his call to the Apostleship. His conversion is treated too much on a humanitarian or rationalistic basis, and discrepancies between the Acts and the Epistles are not minimised so much as they might be. The book of the Acts is said to be based largely on older sources of varying worth. The Trinitarian formula of baptism is thought to be "an addition." The institution of the Lord's Supper for the remembrance of Christ's death by Christ Himself is thought improbable because our Lord expected to return at an early day! The fourth Gospel is certainly not a mere piece of fiction from the pen of a second-century writer, but it is not possible to claim it as "an absolutely exact picture of Jesus' character, or a really historical account of His ministry." The author was probably a disciple of John. The second Roman imprisonment of Paul is abandoned. A prolonged residence and ministry in the imperial city of the Apostle Peter is demanded by the Romish traditions. These opinions will show that Dr. McGiffert allows himself ample freedom. We cannot, as he does, reject the Pauline authorship of the Pastoral Epistles, though we are thoroughly with him in his view of the gradual growth of Church organisation, and believe that after the first teachers passed away the elder brethren naturally came to the fore and were appointed to office.

A CRITICAL AND EXEGETICAL COMMENTARY ON THE EPISTLES TO THE PHILIPPIANS AND TO PHILEMON. By Rev. Marvin R. Vincent, D.D. Edinburgh: T. & T. Clark. 8s. 6d.

THE International Critical Commentary, to which this is the latest contribution, has already given us Driver on Deuteronomy, Moore on Judges, Gould on Mark, Plummer on Luke, and Sanday and Headlam on Romans. The aim of the editors is plainly to secure the best possible work on each separate book, to present a Commentary which, while it may not supersede all others, shall at any rate take foremost rank, and become as

indispensable as the ablest of its predecessors. Dr. Marvin Vincent has had assigned to him a task which must have been a pure delight. The two Epistles which it has been his aim to interpret have always had a charm which it is difficult to resist, and he evidently has felt it throughout. He is a careful, conscientious scholar, a clear, compact thinker, and the master of a terse, condensed style. He gives us everything which is requisite under the head of Introduction as to authorship, date, readers, and localities. His paraphrase, summing up the drift of the Apostle's thought, is exceedingly good, while the special essays, as on Bishops and Deacons, the Incarnation and the questions relating to the *mode* of Christ's existence (Phil. ii. 6-11), and Righteousness by Faith (iii. 10), are masterpieces of terse and suggestive reasoning. We do not agree with Dr. Vincent's position in the first of these. He is no Romanist or Anglican pleading for three orders of ministry, which he sees plainly had no existence in the Apostolic Church, but he does not, with the majority of modern scholars, regard Bishops and Presbyters or elders as synonymous and identical. He believes that the Presbyters were simply the older men of a community from which the Bishops were naturally selected, the office being administrative and not spiritual. We are not convinced by Dr. Vincent's ingenious arguments, but they are an indication of the independence and vigour with which he approaches every discussion.

LIVES OF THE SAINTS. By Rev. S. Baring-Gould, M.A. New Edition, in Sixteen Volumes. Illustrated. Vols. VI.—VIII. London: J. C. Nimmo. 5s. each.

THESE volumes, which cover the months of June and July, contain a great many specially interesting names, and form a welcome contribution to Church history. Thus, in Vol. VI. we have the Lives of St. Boniface and St. Basil, St. Columba of Scotland, St. David of Wales, Eusebius of Cæsarea and Samosata, Raymond Lulli, &c.; Vol. VII. contains the Lives of Modwenna, Odo of Canterbury, Veronica, Willibald, &c.; Vol. VIII. gives, among others, St. Christopher, Christina the Wonderlial, St. Olaf, The Seven Sleepers, St. Germanus, St. Ignatius Loyola. All these Lives are well written, and based on the best and latest authorities. That of St. Columba, *e.g.*, reproduces the substance of the life by Adamnan with the added charm of Montalembert's graceful colouring. For general purposes it is supreme, and contains all information which the student can desire in its most compact and graceful form.

The outline of the career of Ignatius Loyola is one of the sections which we have found particularly full and suggestive, though we do not, by the way, agree with Mr. Baring-Gould's contrast between Ignatius and Luther as expressed in the paragraph which follows:

"This relation cannot fail to remind us of the nearly similar sufferings endured by Luther some twenty years before, when he also was assailed by similar doubts. But out of this darkness, this labyrinth of difficulty, Ignatius and Luther emerged by very different paths. The latter, clinging

away all hope of finding peace in obedience, cast the conscience into paralysis before God, who freely justifies through faith. To him who believes effort is over, struggle against sin there is none, good works are worthless; observance of the Commandments may adorn a Christian life, but do not constitute it. With Ignatius it was otherwise. In obedience he sought rest, in the execution of duty he found what he needed. God had set to each man a work in the world, not for himself alone, but for his brother men, meshes in the same net, members of the same household, brothers in the same family. No man must live and die to himself only—he is his brother's keeper to some extent. In the sense of his obligation to fulfil the work God had set him among other men, for the revival of true religion, for the conversion of lost souls, for the guidance of the erring into clear light—in this Ignatius Loyola found repose, a repose which was perfectly wholesome; whereas that of Martin Luther was false and unreal. The Saint found his rest in fulfilling the obligation laid upon him, the Heresiarch in denying that there is any obligation, and proclaiming that the sole function of the conscience is slumber. In their agonies of doubt, the souls of Loyola and Luther groped for a sure foundation on which to support themselves. Luther anchored on the pages of Scripture. Loyola went deeper. He dived to the lowest depths of his nature, and found in the very constitution of his soul, his conscience, his affections a living witness to Christianity. Thenceforth neither the testimony of antiquity nor Scripture were essential to his faith; had none such existed, he would have gone without hesitation to die for the faith now become a living reality to him. How could it be thus with a faith resting solely on Scripture, subject to the constant erosion of criticism?"

Luther, who, by the way, was no more a Heresiarch than Mr. Gould himself, and his fellow Anglicans who do not bow to the Pope, certainly did not "cast his conscience in paralysis before God," deny all obligation, and "proclaim that the sole function of the conscience is slumber." There is, of course, an immense difference between working for our salvation, or for a sense of acceptance with God, and working from it. That great boon must come by faith, but no one insisted more strongly than Luther that faith *worketh* by love. The work of a man justified by faith is free, hearty, and spiritual; the work of a legalist is formal and mechanical, and fettered by a sense of bondage. Luther, equally with Loyola, had the inner witness, the witness of his conscience and affections, to rely on, but that witness was enlightened and confirmed by the testimony of Scripture, which is, and must be, the supreme outward authority, and without which the voice within will be found conflicting and uncertain.

We ought to add that the illustrations in these volumes are as numerous, as quaint, and excellent as in any previous volume. Our sense of the value of this monumental work increases with every fresh issue. Not the least element of its value is the information it gives concerning lives otherwise obscure.

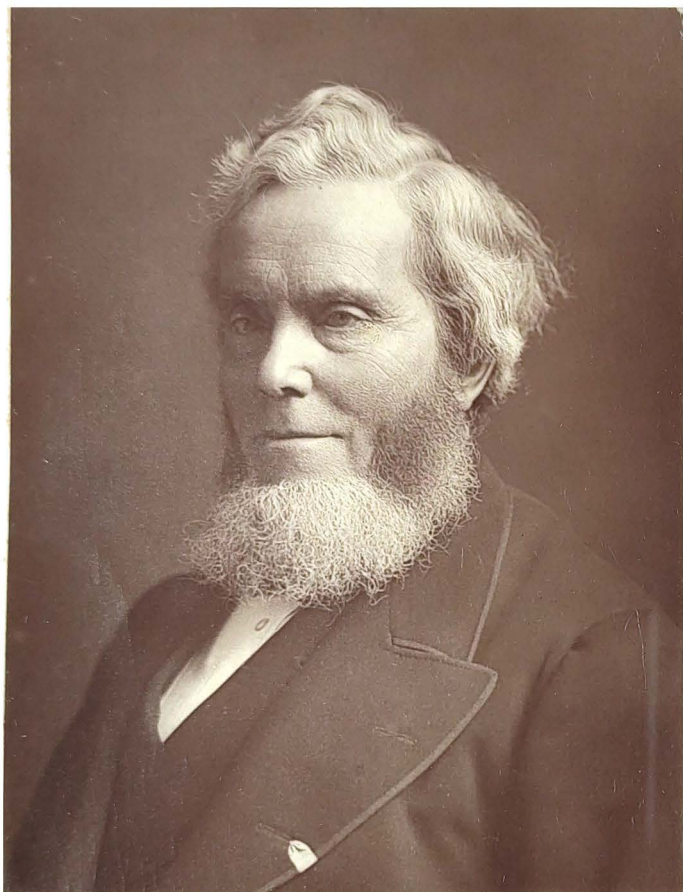
MESSRS. J. NISBET & Co. have issued *SYNONYMS OF THE OLD TESTAMENT: Their Bearing on Christian Doctrine*. Second Edition. By the Rev. Robert Baker Girdlestone, M.A., Hon. Canon of Christ Church. It is more than a quarter of a century since the first edition of this valuable work was published. It was then reviewed at considerable length in the pages of the *BAPTIST MAGAZINE*, and welcomed as a contribution to Old Testament study which would at once demand and repay general attention. It occupies a corresponding place in Old Testament literature to the late Archbishop Trench's "*Synonyms of the New Testament*"; and if it has not obtained a similar degree of popularity it is only because there is less interest in the study of Hebrew than in that of Greek. Canon Girdlestone is a man of proved scholarship, with a thorough acquaintance with Hebrew and Greek, well read in the best critical and exegetical literature, a master of grammar and lexicon, and withal a man of devout spirit and great sobriety of judgment. In all that relates to Biblical psychology and to the doctrine of God, to sin and salvation, the discussions of this book are apposite and illuminating. They are, moreover, such as prove the soundest scholarship to be on the side of evangelical theology. Although there are no discussions as to modern critical theories of the Old Testament, the trend of the book shows that these must at least be received with great caution. The author adheres, we imagine, to the traditional views; but he is neither blind nor uncharitable. Ministers and students would find profit in the study of these learned researches, and congregations would reap the benefit of such study. Time devoted to it would be immeasurably more fruitful than that which is given to homiletic commentaries.

MESSRS. MACMILLAN & Co. have published in their "Eversley Series" *THE JOURNALS OF DOROTHY WORDSWORTH*. Edited by William Knight. Two vols., 5s. each. The portrait of the bright-eyed, intelligent, cheerful old lady, which forms the frontispiece of Vol. I., makes it easy to believe all the beautiful and memorable things we have heard of her, and of her influence on her distinguished brother. None who have read it will be likely to forget De Quincey's lovely sketch of Dorothy; her face of Egyptian brown, her gipsy tan, her eyes wild and startling, the glancing quickness of her motions, &c. The late Principal Shairp contended, with truth, that the extracts taken from Dorothy's journals as headings to some of Wordsworth's poems, proved that the prose of the sister was as poetic and memorable as her brother's verse. The Journals as a whole have never been previously published. The "*Recollections of a Tour made in Scotland, 1803*," were edited, some twenty-three years ago, by Principal Shairp; but we here have the *Alfoxden* and *Grasmere* journals, the journal of a second tour in Scotland, of one on the Continent, and another on the Isle of Man. All these are full of close and brisk observation, vivid description, lively comments. Pleasanter reading it would be difficult to conceive.

CHRISTIAN MISSIONS AND SOCIAL PROGRESS. A Sociological Study of Foreign Missions. By the Rev. James S. Dennis, D.D. In Two Volumes. Vol. I. Oliphant, Anderson, & Ferrier. 10s. 6d.

WE have more than once had occasion to refer to Dr. Dennis's "Foreign Missions After a Century" as one of the best existing epitomes of missionary progress at large. His present work is indeed encyclopædic in its range, by far the most comprehensive and complete presentation of the moral, social, and religious condition of every single race outside Christendom, and of the agencies which are at work for their evangelisation. Dr. Dennis seems to have overlooked nothing, and we should imagine that this will be the standard authority on Missions for many a year to come. The illustrations are numerous and excellent. We receive the work with sincere and deep gratitude, and shall have more to say of it when we receive the second volume.

REVIEWS HELD OVER.—The past month has been marked by great activity in the publishing world, the output being remarkably great. The "Life of Lord Tennyson" is, of course, the work of most general interest. We understand that the first edition, consisting of 5,000 copies, is already exhausted. The Bishop of Durham (Dr. Westcott) has issued through Messrs. Macmillan & Co. a volume of sermons and addresses entitled "Christian Aspects of Life." Among Messrs. Hodder & Stoughton's publications we note "A Guide to Biblical Study," by A. S. Peake, M.A., and "The Personal Friendships of Jesus," by Dr. J. R. Millar. "The Master's Watchword," by the Rev. Jervis Coats, M.A., is a vigorous essay, Recalling Attention to Some Fundamental Principles of the Christian Religion (Maclehose & Sons). Messrs. Methuen & Co. send out "A Primer of the Bible," by Rev. W. H. Bennett, M.A., written from the standpoint of modern criticism, and "A Primer of Wordsworth," by Laurie Magnus, M.A.—a compact and masterly work. Mr. Ottley's "Bampton Lectures" for 1897 have been issued by Messrs. Longmans, Green, & Co. They are on "Aspects of the Old Testament," and accept many verdicts of the Higher Criticism, while rejecting all that is merely conjectural and arbitrary. They also aim to reassure those who have been disturbed by that criticism. It is needless to say that the lectures display great ability and learning. Mr. Elliot Stock is the English publisher of two American books, "My Life and Times," by Cyrus Hamlin, Missionary in Turkey, and "Luther Halsey Gulict," Missionary in Hawaii, Japan, and China, by F. Gulict-Jewett. Messrs. Adam and Charles Black have acted wisely in sending out a new edition, in three volumes, of "*Horæ Subsecivæ*," by the late Dr. John Brown, of Edinburgh. They are old favourites of ours. We should have lost many a happy hour if we had not known and loved them.



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J. M. Hanson

THE
BAPTIST MAGAZINE

DECEMBER, 1897.

MR. JOSEPH SMITH HANSON, WORCESTER.

CHURCHES are what their deacons make them. Think of any church you know, that has been for many years the home of peace, and the place of progress, and you will find behind it the life of some strong sagacious deacon. Churches may depend on ministers for special seasons of advance, but for the real continuity, preservation, and extension of their life they depend far more upon their deacons. A good deacon is one of God's best gifts to His Church. Churches prosper where such men are found. The subject of our sketch stands well within the circle of men of this helpful stamp. And, as deacons need ideals like meaner people, this sketch of a particularly good one may provide cheerful, and perhaps useful, reading for them.

He was born four days before Waterloo—just eighty-two years ago—in the North of England, where sturdy characters not seldom grow. In 1832, the year of upheavals, he came by coach from Manchester to Worcester, as a lad of seventeen, to learn the woollen trade. On the first Sunday after arrival, he was found in the Baptist Chapel, and has been connected with it ever since, a period of sixty-five years. That is a fine preparation for the higher sanctuary where “they go no more out.” Some people will take ill with that. They need a new denomination every year. But possibly such folks will not get in; they have been such “ins and outs,” it would be a pity to take away their liberty. Yet the Pillar men alone are of any use to God or man. They are like grand old trees which root in one place, and through all weathers stand, and bear their ripe and splendid fruit. *God* planted these. The men who are “in and out” are men whom nobody loves, except themselves; the men who stay and grow are the men whom the Church loves and cannot do without, though they

themselves are more conscious of the good they get than of the good they do.

The good scholar rises from the bottom of the class to the top, and our old friend—baptized in 1836—has long stood No. 1 on the church roll, and has passed up through all grades of service to the highest offices of the Church.

As far back as 1845, he was presented with an address and testimonial from the teachers for his long and valued services as school librarian. He was in delicate health then, and he and the testimonial were sent home in the same cab, and the friends feared their next task would be to lay flowers on his grave; but that is fifty-two years ago, and he looks the liveliest man among the young men yet. Shall I disclose the secret of his liveliness? It is threefold. He has through more than sixty years kept close to Jesus Christ, and somehow people who do that never grow old in heart. He has loved the children, and has thrown himself heart and hand into all the interests of the Sunday-schools, visiting them in the villages, aiding in their erection, unfailingly present at their anniversaries, and even now is never absent from the monthly gathering when the scholars of all sizes and classes meet together. And, like a true Baptist, he has been fond of water, not only in outward but in inward application, and for sixty-one years has been a total abstainer, and was one of the octogenarian speakers at the Teetotalers' Diamond Jubilee Meetings last May in London.

These are three secrets worth knowing. Baptist deacons everywhere can have them for nothing.

It is a fine thing for churches when deacons grow younger the older they get, and when, like the angels, the oldest are the youngest. It is quite cheerful for young people to hear an old man say, as if he were the youngest among them, "Let us give ourselves to God in the days of our youth and we shall never grow old." Nobody ever hears our friend speaking or praying about the better days of the past. If new schemes of work, of prayer, of church extension are broached, they can generally be traced to his suggestion, or find in him one of their first helpers. To this spirit can be traced much of the healthy, progressive character of the church of which he is a deacon. A church needs her memories,

of course, but they are death to her if they become stagnant pools, instead of living lakes from which rise and run like streams the hopes and plans of the future.

Mr. Hanson has, in those sixty-five years, sat under eight pastors, the writer was the seventh, not perfect for that reason, but he may speak for them all, living and dead, when he says that the old deacon was good-heart, good-cheer, and right-hand man to them all. A minister may well be happy when he gets from his deacons that third place of love in which the Church is second, and Christ first and supreme. Deacons who observe this order are the best friends of the minister, and the ministers who stand third have a sure joy.

In his middle days Mr. Hanson was town councillor and city chamberlain, but business duties and church work grew upon him, and to the latter he gave himself. Since 1877 he has been the treasurer of the church and of its varied funds, and of the special extension movements, such as the erection of new schoolrooms and branch chapels; and during these years tens of thousands of pounds have passed through his hands. The auditors claim a special vote of thanks when they can find a farthing wrong—and the treasurer would not grudge hours to trace the missing farthing.

But with this "money-minding" there is such a warmth of heart and a keeping of the treasury for Christ's sake, and a fellowship with Him, as He sits over against the Treasury and sees what is put therein, that finance is a means of grace to him and to other people. Busy in his warehouse from morning till night, he is the first at prayer-meeting and week-night service; and when on his travels through portions of ten counties you will find his face and voice well known as he steps into the prayer-meetings of God's people—of all names, in Midland towns or Welsh villages. Next morning he is up and away—by rail or by old pony—whatever the weather may be, dropping a word here and a tract there on the great salvation, or on the fine uses of alcohol when a man does not drink it. But from nearly all his journeys he makes sure to be back by Sunday to Sansome Walk again. In the city of Worcester, and in the Association at large, he is the ready helper of all good causes, for like a true Joseph his branches run over the wall. And as Treasurer of Colportage, and of Malvern Church Building

Fund, and Committee member of the Y.M.C.A., of City Mission, as first and continuing President of Worcester Total Abstinence Society, he has done and is still doing much helpful outside work.

In 1894 he reached his golden wedding, and the church made him an album presentation, representing the growth and progress of the church and its branches during his long membership and work. Since then his wife—a member of the church with himself, but for over thirty years an invalid—has died, and this has made his pathway lonelier, but with the love of his sons and daughters, and the affection of the church and the esteem of all who know him, he keeps on his way at eighty-two years, active in business, taking his journeys as usual, still devoted to the work and cause of God. If he follows his wont, you will find him at the watch-night service this month, hear his cheerful “Happy New Year,” and find him on the station platform at seven o'clock on New Year's morning, off on a journey to Wales. I question whether many young fellows to-day, with all their gymnastics and their so-called “muscular Christianity,” could do much better than this. This man is loved by little children and honoured by old men, who recognise his sterling character, his strength of conviction, his large heart. Speaking of him in one of its editorials, the *Worcester Chronicle* said: “Worcestershire people have heard from many platforms that Mr. Hanson has beliefs—political, social, and religious, and knows how to stick to them. He could not have advocated them so long if he had not the liveliest hope that one day they will prevail, and in their declaration had that charity which suffereth long and is kind. Hard, varied, and faithful work, this seems to be the secret of Mr. Hanson's prolonged activity. Among the grand old men of Worcester, Mr. J. S. Hanson holds an honourable place.”

Deacons of this stamp make pastors happy and churches strong; they set ideals and generate influences it is difficult to resist. They impress the on-looking world with a sense of the value of real religion, and they impart to the Church a sense of solid and worthy life which no church can do without. Whether, then, you are an ordinary church member or that more exalted being—a deacon, live *long* in *one* Church, live *well* in that Church, and there is no end to the good you may do. FORBES JACKSON.

THE PRESENT MINISTRY OF CHRIST.

“I am He that liveth and was dead; and behold, I am alive for evermore Amen; and have the keys of Death and of Hades.”—REV. i. 18.

WHEN the Hebrew psalmist exclaimed, “What is man that Thou art mindful of him, and the son of man that Thou visitest him?” he did but express one of the deepest thoughts of all thinking men in different centuries who believe in God and in His ministry to mankind. There are aspects of human nature which seem to make it possible for us to believe anything of man. There are intellectual achievements and moral qualities which make men stand out distinct from their fellows. And when we see how the virtue in one life is multiplied in other lives, and this work of transformation and progress goes on, there seems to be hardly anything which man has not the ability to conquer. And if the theory that is held by a number of the foremost thinkers to-day, commonly known as evolution, be true—I do not say whether it is or not—but if it be true that humanity has come up out of the depths, all through the line of creatures supposed, and reached its present condition, is there anything impossible in regard to its future growth, and its future possessions?

But there are other aspects of man, where we see weakness and frailty, the sin and degradation in the individual life and in the life of society. When we see man under these aspects, the high and divine thought which Christ has spoken respecting him, and the promise that Christ holds out, seem too great and too glorious to be true. When we look at the travail of the ages, and see the reproach and the scorn God’s chosen ones have endured, faith sometimes falters, and fears lest after all it should be confounded.

In connection with this subject and at this point, I want to remind you of certain instincts which are common to humanity at large. They are the moral and religious instincts of human nature. All forms of religion are efforts to embody these. The form itself may be of the most degrading nature, or it may express the very highest and noblest conception of the human mind. You may find one form with the savage in his fetish, and another with the highly

cultivated man or woman in the supreme concepts of Christianity that Jesus Christ has given to the world; but always and everywhere you will find it in one form or another. I know that this has been disputed, but later researches have dispelled all doubt as to the fact.

You find in connection with these instincts that there is, first of all, a sense of dependence. Man feels himself to be a unit amid the great forces of nature, and dependent upon them, or some higher power, in its vastness and in the mystery of its working.

The next thing in connection with these instincts is that always and everywhere there is an attempt to pierce through all the appearances, through all the phenomena, to the cause, the life, the power, that is beyond.

In connection with the universal nature of man there is what is called the faculty of conscience. Never mind whether it be described under any other term, never mind any theory of its genesis—there it is. And, directly I name conscience, I know perfectly well that some of you will think of the variations and the different ways in which right and wrong are estimated. You will tell me that at one time and place there is one conception of right that in another time and place will be counted wrong. Yes, it is perfectly true! but remember that conscience itself may be degraded. That always conscience needs to be educated and developed; and that according to its development, and according to the nature of the forces by which it is developed, so will be its sensitiveness to right or wrong. Wherever you find man there is what has been termed the categorical imperative, or the sense of oughtness, by which man distinguishes right and wrong. There may be a difference as to detail, but the fact is there. Another of these permanent instincts is the impulse and effort to hold fellowship in some form or another with that force or power which is behind all phenomena. In addition to that there is a persistent belief that that power works for right or righteousness. There is also a persistent belief in a realm of righteousness, where man's largest and most glorious hopes shall be realised, where the divinest instincts of his nature shall be responded to, and where he at length shall find himself in harmony with the Eternal power. Looking at the matter, then,

from these several points of view, I read these words in the Book of the Revelations as God's method of responding to us and meeting us on this moral plane.

Christianity gives the generic principles in which the whole of man's moral instincts may find themselves embodied, and Jesus Christ is the supreme and unique power which gathers up all the qualities of man's moral life, all the forces of the moral world, and in Himself He represents God's righteousness and tenderness to us. "I am He that liveth and was dead, and behold I am alive for evermore, Amen; and have the keys of Death and of Hades."

This ministry of Jesus Christ is continuous with that of past centuries. I have already hinted that the life of Christ began not at Bethlehem; that the ministry of Christ extended over all past centuries, and that through Him came all the truth that men had made known to their fellows. And when He came—and here again I meet those parallels to which I referred just now—when Christ came and stood among men He put out His hand and gathered all the pearls of thought that He had been scattering through the past millenniums and made them His Divine Regalia, and as the purity of His life fell on them they shone with the glory of God.

During the human ministry of Jesus there was an exhibition of tenderness, of compassion, together with every virtue, in order that He might speak to men, illumine them, and fill them with divine strength.

There came another phrase of this ministry when on the disciples descended the Eternal Spirit at Pentecost, when there came the inward light, and they understood their Master and past revelations; when they saw the nature of His kingdom, when they beheld the character of the work with which He had charged them, and when in their own hearts they felt their election or appointment to do that work for Him.

And to-day Christ ministers from His throne in the unseen world. The whole course of eighteen centuries testifies to the reality of that ministry and to its power. The Christian life in every true man and woman is also an evidence of it.

From the unseen, Jesus came into the seen and into time relations; from these time relations He departed again into the

unseen. As of old, He ministered from the unseen, and then for a little while among the relations of the seen; so through the ages He exercises a ministry from the unseen world in the eternal relations into which He has entered.

There is a second characteristic in connection with this ministry of Jesus to-day, and it is that *He has gathered up all human experience in Himself.* Apparently it was not even possible, if one may speak reverently, for the Eternal Father to meet and redeem man without that incarnation in which the Incarnate One should pass through every stage of human experience. If the New Testament means anything, it certainly teaches that Christ knew what it was to love, to suffer pain, to be exposed to reproach, and to be tempted. He knew what it was to die. The main generic experience of the human race Jesus Himself embraced in His own life. There is one statement among others in connection with this worthy of note: "It became Him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the Author of their salvation perfect through sufferings."

It became, it was fit, it was something that actually became God. You very frequently talk about a thing being unbecoming in certain people. It may be very unbecoming in a parent or in a Christian, unbecoming on the part of manhood or womanhood; it may be very unbecoming as the child of certain parents, but here is a thing that is said to be becoming, or actually fitting, or meet for God "It became Him, for whom are all things, and through whom are all things," &c.

So it would seem that through the various stages of experience, and through that reproach to which Christ was exposed by these means, He was made the perfect Leader of the human race in regard to redemption. He has been here in the depths, and to-day ministers from the heights of a perfect life. "We have not a High Priest that cannot be touched with the feeling of our infirmities, but One that hath been in all points tempted, tested, tried like as we are, yet without sin."

There is another aspect of this. Not only is it a continuous ministry, and one that embraces all experience, but it is a *ministry that is invested with all power.* Just a short time before Jesus went away, He looked upon those followers of His and said to

them, "All authority is given Me in Heaven and in earth; go ye, therefore, and disciple all nations." The power or authority was the reason for them making known His message and seeking to extend His kingdom. Here we come in contact with One who meets us in our frailty and weakness. All forces are beneath His control. His foot is upon the skull of death. He opens the road to eternal life and evermore ministers to mankind. It is the ministry of an endless life. "I am He that liveth and was dead; and behold, I am alive for evermore." It is the declaration of One who has tasted death, and who has conquered it, of One who can be touched no more by it, who is alive for evermore. There is a feeling in the heart of mankind that life itself is broken and fragmentary, a feeling that there should be scope in which it may somehow or other reach completion. It is felt in regard to unfinished work, to unrealised aspirations, and the relations that are cut short by death. The highest has not been realised. Surely there is a Power that can touch, quicken, and fit us for a fairer realm, where the divinest dreams shall become actual facts. I find the promise of it here when I read, "I am He that liveth and was dead; and behold, I am alive for evermore."

Once more, Christ has the keys. He holds the keys to the secrets of the darkness of death. He has been through it, knows it, can explain it, reigns over it as Master. He has the secrets of Hades, or the unseen world, about which we know so little.

We may rest in Him, and wait for His explanation. As the Apostle thought of what his Master was, and had given to His servants, he could say, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come—all are yours, and ye are Christ's, and Christ is God's." All great teachers, every inspired man, all that is shrouded in the realm of death; all forces that are working in the present, all that may be evolved in time to come—all belong to those who belong to Christ.

The ministry of Jesus is exercised through the Holy Spirit. It is by Him that Christ heals humanity to-day. As of old the heart and mind of Apostles were illumined, so now the same fact holds good in the life of Christ's servants. I find myself face to face with two series of forces. On the one hand I stand fronting

the physical forces of Nature—those laws about which we hear and read so much. I am told, and I know that it is just as I conform to these—adapt myself to them, live in harmony with them—that there is any chance of life. To go in opposition to them means to be crushed. There is another series of moral forces which pertain to the eternal order, to the realm which Christ represents. When I read His message, see the wisdom of His person, and understand what He means, I know that it is just as I become in my thought and life one with this great moral order, as these forces control my conduct, as they live in me, that I have what Christ calls life. When I look on Him as He walked, and taught, and died, my heart is touched. I see the ministry which He is carrying on to-day, and know something of the purpose that He has at heart. I look forward and see the goal to which He wishes to bring humanity. I see it when the Master has brought order and beauty out of the chaos, and as the glory Divine shines upon it my heart goes forth to Him, to Him as Lord. He has bound me to Himself by ties of love for ever.

The Historic Christ is *not* a figment, is not something that can be dispensed with without irreparable loss. The Historic Christ in human life means moral energy, means righteous relations, means development of every power, means bringing the kingdom of God to the human heart. Let each do his duty to make that kingdom world-wide.

CHARLES BRIGHT.

MESSES. A. H. STOCKWELL & Co. issue, at 1s. net, **A CRIMEAN VETERAN**, and Other Stories, by "H. T. S." (H. T. Spufford), a writer whose delightful descriptions of Spring, Summer, and Autumn growth have graced the pages of this Magazine, and won the admiration of our readers. The stories in this new volume are full of out-of-the-way knowledge, homely observation lighted up with the glow of poetic fancy, and rich in all the humanities. The booklet will make a specially welcome Christmas gift. THE Baptist Tract and Book Society have issued **CHRISTMAS HYMNS AND SONGS** for Church and Sunday School, by W. E. Winks (V.D.M.). These hymns are solid in their thought, lofty in aspiration, tender and sympathetic in feeling, free from commonplace, formal expression, with a true musical ring. Many of them, indeed, are exceedingly beautiful, and, had it been in our power, we would gladly have enriched our pages with several illustrations.

MODERN CHRISTMAS CAROLS.*

IT is no matter for surprise that the event, which in itself is the greatest and most wonderful in the annals of history, should have made so deep an impression upon the minds and hearts of men that it has influenced not only their speech but their song. All deep religious feeling longs for expression, and the more musical that expression is the greater the sense of relief and the keener the delight experienced. No event has been sung so sweetly, or inspired such noble and thrilling strains, as the incarnation of our Lord and Saviour Jesus Christ, who, though He was rich, for our sakes became poor, that we through His poverty might be rich. Throughout all ages Christmas songs have prevailed; even in the early ages of the Church; in the second and third centuries, they became common, though few so ancient as this have been preserved, while in the middle ages they were known in every part of Christendom. In our own land they have always been popular. There is a difference between a Christmas carol and a hymn, which, so far as etymology and the original use of the words are concerned, is easily explained. The former meant originally a song of joy or delight, with the accompaniment of the dance, as is plainly seen by the use of the word in many of our early English authors. Thus Spenser:

“But most of all, the damzels doe delight
When they their tymbrels smyte,
And thereupon doe daunce and carrol sweet
That all the sences they do ravish quite.”

In early times dancing was not a mere social function, a pastime or part of an evening's entertainment. It was not

* The best collection of Christmas carols is Mr. A. H. Bullen's *Carols and Poems*, from the Fifteenth Century to the Present Time (London: J. C. Nimmo), now out of print. *A Book of Christmas Verse*, selected by H. C. Beeching (Methuen & Co.), stands next in order of merit, and has the great advantage of rejecting the poetry of "Entire," drinking customs being for the most part discarded. Messrs. Hodder & Stoughton have also published a volume of *Christmas Poems*, selected and arranged by T. H. Darlow. But the mine is by no means exhausted, and a much ampler collection might easily be made.

associated with what we should call a ball. It was an element of religious worship, and, as "the poetry of motion," ranked with poetry, architecture, and painting, and was regarded as a natural expression of joy. In the Old Testament there are many references to the practice, as in the song of Miriam after the crossing of the Red Sea (Exodus xv. 20), in the welcome of the daughter of Jephthah to her father on his return from victory (Judges xi. 34), in the dances of the daughters of Shiloh (Judges xxi. 21), in the bringing of the Ark from the house of Obed Edon to the Holy City (2 Samuel vi. 14), and in the exhortation to praise God with cymbal and dance (Ps. cxlix. 3; cl. 4). But the practice readily lent itself to superstitious and licentious uses, and at the time of our Lord's appearance it held no distinct place in the Jewish ceremonial—though it still continued to have a place in social festivities. It was not sanctioned in the Early Church, and was for long regarded as heathenish. In the middle ages it reasserted its claims and in various parts of the Continent, in Spain, France, and Germany, as well as in England, there were processions and dances in cathedrals and churches, and at Christmastide the carols were sung with this physical accompaniment. We do not regret its disuse, but rejoice that we still have the music and the song.

Carols express the peculiar joy and delight which are felt throughout Christendom at the coming into the world of Jesus Christ on an errand of peace and goodwill. They contain simple and forcible statements of the truths of the Gospel, which they view neither from a Unitarian, nor a naturalistic point of view. Nine-tenths of them bear plain testimony to the fact that Jesus Christ was God manifest in the flesh.

Among carols which are most widely known and which have become universal favourites are:—"Welcome be Thou, Heavenly King"; "The first Nowell the angels did say"; "I saw three ships come sailing in"; "God rest you, merry gentlemen"; Remember, O thou man"; "We wish you a merry Christmas," etc. These early carols are marked by great delicacy and kindliness of feeling. They are extremely simple, rugged, and picturesque; but along with their ruggedness and force there is a reverence for things sacred and divine which might well shame many of us in

our more cultured times. They combine in a very striking form bluntness and simplicity, contemplating with deep sympathy and compassion our strange human life with its need, its sorrow, and its sin, and exulting in the transcendent love and majestic power of Him who came to redeem us from sin. We find in these carols a statement of the purpose of the Gospel which is marvellously forcible, and which has not ceased to appeal to us to-day through the quaint and prosaic language in which it was couched. Modern carols are numerous, but, as a rule, lack the rugged and picturesque force of those of earlier date. There are, indeed, some critics of note who contend that, amid the advanced and complex civilisation of the nineteenth century, it is impossible to secure the ballad-like simplicity of mediæval times. To this opinion we cannot altogether subscribe, as, in our view, there are a few carols of even the last decade of the century which are worthy of association with the best of long ago.

One of our minor poets, the strains of whose lyre are often sweet and moving, has sung a lyric which, while lamenting the silence of the Muse, shows us how her notes may be re-awakened. Miss Annie Matheson, who has several good carols in her "Love's Music," sings in her "Religion of Humanity":—

"In days of old the happy shepherds heard
The angels herald the Eternal Word :
Our ears are dull—such songs avail not now ;
Only the wise beside the manger bow,
To fools in vain the whole creation's voice
May sing of God and bid the world rejoice.

"The shepherds listened, and one lowly maid
Had seen the Archangel and was not afraid :
O, happy Mary ! secret bliss was hers ;
Flowers breathed of God, birds were His choristers ;
Still to the pure in heart each earthly place
May shadow forth some vision of His Grace.

"Have we no carols ? Are we deaf and dumb
Save to the great world's money-murmuring hum ?
Does God seem absent ? Are the angels gone ?
The Unseen is here ; His choirs, unheard, sing on ;
And when we tremble in some lonely spot,
He longs to bless us, though we know Him not.

"If but the voice of self he hushed awhile,
 If love can banish vanity and guile,
 We too may see the visions Mary saw
 And welcome Love with sweet untroubled awe;
 We, too, may hear in every hedge and brake
 The music that the heavenly singers make."

The ages of faith were favourable to the spirit of Christmas song, and only when men's minds are in sympathy with that spirit can we expect from them a burst of pure and thrilling melody. "A poet without faith is like a bird with a wounded wing." The loftier and more exultant aspects of life are hidden from him. He has no vision of the condescension and grace of Christ.

In this view we read with interest the prelude to Mrs. Katherine Tynan Hinkson's "Miracle Play," in which both the spirit and style of the mediæval ages are admirably produced:—

"Before I tell of Thee, God's Son,
 And all the sweet salvation
 That Thy birth brought to labouring men,
 Make me Thy little child again.
 Bid me put off the years and be
 Once more in meek humility,
 Thy little one and wondering eyed.
 Give me their faith who stood beside
 The manger that Thy cradle was:
 Vision of oxen and of ass,
 To see Thee curled on Mary's knee,
 Yea, give me their humility.
 Give me the quiet heart in breast,
 And pure eye of the kindly beast
 That gave its meal to be Thy bed,
 And so was greatly honoured.
 Ere I behold Thy mysteries,
 Force Thou my soul upon its knees."

The late William Morris wrote a Christmas ballad, which is both quaint and strong:—

To Bethlem did they go, the shepherds three;
 To Bethlem did they go, to see whe'r it were so or no.
 Whether Christ were born or no
 To set men free.

Masters, in this hall,
Hear ye news to-day,
Brought over the sea,
And ever I you pray,

Nowell ! Nowell ! Nowell ! Nowell !
Sing we clear !
Holpen are all folk on earth,
Born is God's Son so dear.

He passes a group of shepherds, silent and wondering, and learns from them the news :—

Quoth these fellows then,
To Bethlem town we go,
To see a mighty Lord
Lie in a manger low.
“How name ye this Lord,
Shepherds ?” then said I.
“Very God,” they said,
“Come from heaven high.”
Then to Bethlem town
We went two and two,
And in a sorry place
Heard the oxen low.
Therein did we see
A sweet and goodly May,
And a fair old man ;
Upon the straw she lay.

And a little Child
On her arm had she ;
“Wot ye who this is ?”
Said the hinds to me.
Ox and ass him know,
Kneeling on their knee :
Wondrous joy had I
This little Babe to see.
This is Christ the Lord,
Masters, be ye glad !
Christmas is come in,
And no folk should be sad.
Nowell ! Nowell ! Nowell ! Nowell !
Sing we clear !
Holpen are all folk on earth,
Born is God's Son so dear.

The “Poems” and “Lyrics,”* by John R. Tabb, a Roman Catholic priest in Canada, contain several striking stanzas relating to the great Christmas festival. In the latter of the two volumes there is a very pretty “conceit” in the verses entitled “The Lamb Child” :—

When Christ the Babe was born,
Full many a little lamb,
Upon the wintry hills forlorn,
Was nestled near its dam ;
And waking or asleep,
Upon His mother's breast,
For love of her each mother-sheep
And baby-lamb He blessed.

“The Angel's Christmas Quest” also gives us, in its own peculiar style, the meaning of the Incarnation, viewing it from a side which we generally overlook :—

“Where have ye laid my Lord ?
Behold, I find Him not !

Hath He, in heaven adored,
 His home forgot?
 Give me, O sons of men,
 My truant God again!"

A voice from sphere to sphere,
 A faltering murmur ran—
 "Behold, He is not here!
 Perchance with man,
 The lowlier made than we,
 He hides His majesty."

Then, hushed in wondering awe,
 The spirit held his breath,
 And bowed; for, lo! he saw,
 O'ershadowing Death,
 A mother's hands above,
 Swathing the limbs of love!

But there is no modern poet who has had a clearer vision of the grace and glory of the Incarnate Life, or sung more sweetly of the rich and many-sided meaning of the manger-birth, than Mr. Selwyn Image, whose "Poems and Carols," published by Mr. Elkin Mathews, notwithstanding a few antiquated conceits and mediæval ecclesiasticisms, are intensely spiritual. The following is a Christmas summons:—

All angels, gaze,
 'Mid wondering songs of praise,
 On this so fair a sight;
 On God's great Son,
 With mortals made at one
 This blessed night!

Hie, shepherds, hie!
 Kneel, chant a lullaby!
 Your Shepherd's here asleep.
 Hell's rav'ning beast
 No more shall rend or feast
 On us, poor sheep.

Wise men and kings,
 All your most precious things
 On Him, who gave them, spend!
 His kingdom's come:
 Bringing of joys the sum,
 Of ills the end!

Take next "The Shepherd's Song":—

Deep, deep snow ;
 Wild, wild wind ;
 Dark, dark night : and, lo !
 Where shall we shepherds go
 God's Son to find ?

See, shepherds, see !
 O'er Bethlehem town,
 What may this glory be ?
 Faint not, but hasten ye ;
 Thither go down.

Hark ! what sound
 O'er yonder shed ?
 Gloria ! the Lord is found
 In swaddling clothes all bound,
 As Gabriel said.

Bend knees and fall ;
 Here is God's Son,
 Here in the cattle stall :
 Ave ! say we, great and small,
 Death's day is done !

"A Meditation for Christmas" introduces the carols. Part of it may fittingly close this too brief account of treasures which are far more plentiful than those who have not specially looked for them imagine:—

Consider, O my soul, what morn is this,
 Whereon the eternal Lord of all things made,
 For us poor mortals, and our endless bliss,
 Came down from heaven ; and, in a manger laid,
 The first rich offerings of our ransom paid :
 Consider, O my soul, what morn is this !

Consider to what joys He bids thee rise,
 Who comes, Himself, life's bitter cup to drain !
 Ah ! look on this sweet Child, whose innocent eyes,
 Ere all be done, shall close in mortal pain,
 That thou at last Love's Kingdom may'st attain :
 Consider to what joys He bids thee rise !

Consider all this wonder, O my soul :
 And in thine inmost shrine make music sweet !
 Yea, let the world from furthest pole to pole,
 Join in thy praises this dread birth to greet ;
 Kneeling to kiss thy Saviour's infant feet !
 Consider all this wonder, O my soul !

EDITOR.

WE give a welcome to OUR OLDEST INDIAN MISSION, by the Rev. A. Westcott, M.A. (S.P.C.K.), 2s., recording the efforts made by Englishmen on behalf of their fellow-countrymen long before the idea of Carey and his associates had taken root.

THE CHRISTIAD OF CYNEWULF.

WHAT could possibly be more interesting⁷ than a glimpse at the state of religious thought one thousand years ago? Amongst the treasures of Exeter Cathedral is a remarkable collection of poems in the Anglo-Saxon dialect. It was placed there by Leofric, the bishop of the diocese of the eleventh century. The poem which holds the first place is one to the praise of Christ. It contains about 1,660 lines in the fine metre of English blank verse. It is a copy of an eighth century epic. By a strange device of mystic runes the name of the poet Cynewulf has been preserved, but nothing is known of his history. It is a grand poem, pure in teaching, and containing not a few passages which are really sublime. Mr. Israel Gollancz, M.A., of Christ's College, Cambridge, lately published a translation, giving as nearly as possible the spirit of the original.

In the discussions upon the history of religion so much pursued in our time, this cannot but be of high value. One of the most surprising features of the poem is its thoroughly Evangelical tone. The view held of our Lord and His work is precisely that which is accepted by the Churches at the present day. The peculiar tenets of Romanism may be sought for here in vain. Sacerdotalism was no part of the poet's creed. No mention can be found of the Church being a mediator between the soul and Christ. Much is said of the Virgin Mary, but not a hint at any worship or need for seeking her aid. The Judgment is painted in vivid colours; its results are a two-fold division of mankind. They enter either endless bliss or endless woe; there is no mention of purgatory. The truth of the teaching and the poetry of its dress may be best seen by a few extracts.

The address to our Lord at the beginning of the MS. is very fine. It is not the commencement of the poem (which has been lost), but it is a noble expression of the idea of Christ being "the chief corner-stone, in Whom all the building, fitly framed together, groweth unto an holy temple in the Lord":—

"Thou art the wall-stone that the workers once
 Rejected from their work. It well beseemeth Thee
 That Thou should'st be the Head of this great hall,

And should'st unite with fastening secure
 The spacious walls of adamantine rock
 That throughout earth all things with sight endowed
 May wonder evermore. O Prince of Glory!
 Show now Thy skill! Reveal Thy handwork
 Firm set in sov'ran splendour! yet leave anon
 The opposing walls erect! The work hath need now
 That the Craftsman and the King Himself should come,
 And should restore the house which lieth waste
 Beneath the roof."

The Immaculate Conception of the Saviour is evidently the basal doctrine of the religion of Cynewulf. In this he is right. Yet of Mariolatry and its modern developments the poem has not a word:—

"Young was the maiden;
 A damsel sinless whom He chose as Mother.
 It came to pass, without the love of man,
 That the bride was great by child conception.
 Never before or after in the world
 Was any meed of woman like to that.
 It was a secret mystery of the Lord."

Hence the Deity of Christ is asserted without doubt. There is none of the hesitancy which often marks the teaching of the present day. With the writer there appears no question that, "Great is the mystery of godliness. God manifest in the flesh":—

"Hopeful now, we trust in the salvation
 Brought to the hosts of men by God's own Word,
 Which was in the beginning co-eternal
 With God the Almighty Father, and is now
 Flesh void of blemish, that the maiden bare
 To help the wretched. God was seen 'mong us
 In all His sinlessness; together they dealt
 The Creator's mighty Son and the son of man
 In peace on earth. Wherefore, as it is meet
 We may well thank the Lord of Triumph, aye,
 That he vouchsafed to send to us Himself."

The object of the Incarnation is thus given:—

"Lo! we have heard now how the Saviour Child
 Dispensed Salvation by His advent hither;
 How He, the Lord's great Son, freed and protected
 Folk 'neath the clouds, so that each mortal now

While he is dwelling here alive, must choose,
 Be it hell's base shame or heaven's fair fame;
 Be it the shining light, or the loathsome night;
 Be it majestic state, or the rash one's hate;
 Be it song with the Lord, or with devil's discord;
 Be it pain with the grim, or bliss with the cherubim;
 Be it life or death, as it shall liefer be
 For him to act whilst flesh and spirit dwell
 Within the world. Wherefore let glory be,
 Thanks endless to the noble Trinity."

The doctrine of Atonement by the death of Christ on the cross is clearly and repeatedly affirmed. The Lord says:—

"How unequal was the reckoning 'twixt us two;
 I then received thy pain, that thou in bliss
 Mightst happily enjoy My native realm!
 And dearly by death I bought for thee
 Long life, that thou mightst thenceforth evermore
 Dwell in the light, beauteous, void of sin.
 My body's flesh, the which had harmed no man,
 Lay buried in the earth, hidden deep beneath,
 Down in its sepulchre, that thou mightst shine
 Mighty 'mid angels, in the skies above."

The moral influence of the Atonement of Christ is finely stated in an address by Christ of considerable length. We extract:—

"Why hast thou hanged Me worse on thy hands' cross
 Than when of old I hung? Methinks this harder.
 Thy sins' cross is now heavier for Me
 On which I am bound fast, unwillingly,
 Than was that other which I erst ascended
 With Mine own will; when as thy misery
 Pierc'd Me so much at heart, when I drew thee from hell.
 Where thou thyself wouldst afterward abide.
 I in the world was poor, that thou in heaven mightst be rich.
 Wretched was I in thy world, that thou in Mine mightst blissful be.
 ut for all this thou knewest not in thy heart
 The gratitude due to thy Saviour."

The descriptions of the condition of the lost are very vivid and terrible. No gleam of hope comes for them. The statements are certainly scriptural and devoid of the weird imaginations of such writers as Dante. In this poem, they seem to grow out of the writer's profound conception of the horror of sin. In all this

the poet is somewhat out of line with the evangelical teaching of our age. Still, it may be a fair subject for consideration how far our modern views of sin, and of sin's consequences, are an evolution in the direction of truth or of error. Are they the outcome of the softened manners and notions of our age? Or of clearer views of the teaching of Christ? This, however, is aside from the purpose of this paper. Yet it is assuredly open to doubt whether a generation which can calmly discuss the question of "happiness in hell" has a truer insight into the lost condition of humanity than one which is filled with solemnity at the Holiness of Christ and terror at the exceeding sinfulness of sin. One more quotation selected on account of the well-sustained imagination:—

"Now, 'tis most like as if we fare in ships
On the ocean flood, over the water cold,
Driving our vessels through the spacious seas,
With horses of the deep. A perilous way is this,
Of boundless waves; and these are stormy seas,
On which we toss here in this feeble world,
O'er the deep paths. Ours was a sorry plight,
Until at last we sailed unto the land,
Over the troubled main. Help came to us,
That brought us to the haven of Salvation—
God's Spirit-Son, and granted grace to us,
That we might know, e'en from the vessel's deck,
Where we must bind with anchorage secure
Our ocean steeds—old stallions of the waves.
O let us rest our hope in that same port,
Which the Lord Celestial opened for us there,
Holy on high, when He to heaven ascended."

J. HUNT COOKE.

THE CENTENARY OF THE METHODIST NEW CONNEXION, 1797 — 1897.
By Various Writers. London: Geo. Burroughs, 39, Furnival Street, E.C.
THE churches of the Methodist New Connexion have had an honourable history, during which they have acted in no narrow, sectarian spirit. They have stood for freedom and progress, and though we are necessarily separated from them by our views of Church government and methods of administration, we admire their loyalty to conviction, their evangelistic zeal and missionary fervour. They have had among them a succession of able and devout men, both in their ministry and laity, and God has greatly honoured them. Though we can give but a brief notice to this volume, we most cordially commend it to the perusal of our readers. They will read it with pleasure and profit.

THE BIBLE AS LITERATURE : ITS STYLE.

BY THE REV. T. HARWOOD PATTISON, D.D.

UNLIKE the book written by one author, the Bible has no continuous literary character. Its style is as varied as its contents and writers. Within its covers we find history, didactic literature, poetry, and oratory. History, again, is divided into narrative, such as the Old Testament in the main up to Esther, and all the New Testament up to Acts; and biography, such as the sweet idyl of Ruth and the fourfold record of the life of Jesus; and constitutional history, which is found in Exodus, Leviticus, and Numbers; and ecclesiastical history, under which division we have, in the Old Testament, for example, the books of Chronicles, Ezra, and Nehemiah, and in the New Testament, Acts, and some of the epistles.

Didactic literature is represented by such practical philosophy as the Book of Proverbs, and by parables such as Jesus spoke, and by a theological treatise such as Paul wrote in the first half of his Epistle to the Romans.

Of poetry we shall speak later, here it is enough to call attention to its sweep and range, embracing the ode, the epic, and the drama; and as to oratory we need mention only the addresses of Moses and Joshua, the glowing pictures and passionate invectives of the prophets, and the speeches of Peter and especially of Paul, in whom indeed the temperament of the orator breathed its life into even the letters which he wrote to his churches and to his friends.

Plainly no uniform style is possible in a book of such a character as the Bible, but it is pertinent to remark that the style is various as the subjects, that it is coloured by the traits and circumstances of the writers, and that it makes no such claim to supernatural grace or exactness as would remove it from the domain of literature in general. Yet we cannot close these introductory notes without remarking how singularly free are the writers of the Bible from that self-consciousness which is the bane of pure literature. With scarcely an exception these writers betray in their compositions the fact that they belong to a non-literary people, it is

the theme rather than the form in which it climbs to words that interests them; so complete is their self-effacement that not Shakespeare or Homer live more exclusively in what they write, and so impartial are they that their personal allusions are never framed to spare themselves.

Let us turn now to a consideration of the style of the Bible. It does not differ from the style of other books; the same characteristics which mark good literature in every land, and age, and language, are to be found here. We mention the three which are of the chief importance, namely clearness, force, and beauty.

I. First, as to Clearness. To open the Bible is to be impressed on its very first page with the simplicity of its style, and—which is even less common and even more admirable—with the simplicity of its thought. Longinus, one of the most brilliant of Pagan rhetoricians, specially delighted in the sublimity of the words, ‘Let there be light, and there was light.’ But how simply this effect is obtained. So South happily says of the first chapter of Genesis, “Was not the work of all the six days transacted in so many words! Heaven and earth and all the hosts of both, as it were, dropped from God’s mouth, and nature itself was but the product of a word.”

Looking closer, we find that this element of clearness in the Bible style marks its choice of words, the form of its sentences, and the whole cast of its composition. The words are concrete, they belong to the thing which they describe. They are rich in pictures and appeal to the mind’s eye at once. When Jacob moans in the prospect of parting with Benjamin, “He is left alone, if mischief befall him by the way in which ye go, then shall ye bring down my grey hairs with sorrow to the grave”; he gives to all after centuries the most vivid figure for a desolate and bereaved old age. How graphic such words are. Turn to another example. Nehemiah, the most vivid of Scripture annalists, describes the tireless and unresting labours on the walls of Jerusalem. “So we laboured in the work,” he writes, “and half of them held the spears from the rising of the morning till the stars appeared.” The memory least retentive of time grasps this long day at once. The plentiful use of antithesis, in the thought as well as in the words, helps to make the sentences clear. “Wherein,” says Paul,

"I suffer trouble as an evil doer, even unto bonds; but the Word of God is not bound." The whole cast of the composition, again, is often crystalline. "Genesis," as Mr. Gladstone puts it, "is magnificently luminous." We need no lengthened description of Laban's mercenary nature. It is enough to read that not until he saw the earrings and bracelets which Abraham's steward had put upon the arms of his sister did he say, "Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the cattle."

II. The second characteristic of style which we mention is Force. Force in style has in it a moral element, for it is due to strong convictions, and expands itself only on subjects of the first moment. It should be marked by directness, sobriety, and fervour.

Think of the sobriety of the Bible style. No false note do we catch; by no affectation of vigour are we annoyed. The early rhetoricians objected, indeed, to this simplicity in the Bible as their successors objected to it in Shakespeare, Bunyan, and Fielding. But to us the absence of all insincerity gives to the Bible one of its charms. There is absolutely none of that inflation which untutored people mistake for thought, but which the better trained know to be only wind. Where is there in all the stories ever told a more exquisite bit of simple description than is to be found in the history of the Shunammite woman and her child? (2 Kings iv.)

Equally remarkable is the directness of the style of the Bible. Homer is matchless in epithets, but the effects of the Bible are not produced in that way. The adjectives which strew so thickly the oratory of the pulpit are not found here. Scarcely an adjective is used in the most pathetic story of the death of Absalom and the mourning of David over him. We should shrink from any epithet to mar the cry of the heart-broken father: "O my son Absalom, my son, my son, Absalom, would God I had died for thee, O Absalom, my son, my son!"

Characters are not labelled; they are seriously left to speak for themselves. The enemies hindering Nehemiah in his patriotic task of rebuilding Jerusalem are, one might almost say, caught with snap-shots, but how real they are. Mocking Sanballat; Tobiah, of whom it is enough to brand him as "the Ammonite"; Gashmu, who lives for ever as the gossip, the man who "saith it";

and Geshem, whose treacherous nature is bespoken in the one bitter term, "the Arabian."

The Bible indulges in no digressions. There are often great gaps in its pages which stir our curiosity, but the writers never tantalise us by suspending their narratives, as Sterne and Thackeray are wont to do, in order to whet our appetite by the suspense. The story is told indeed, and yet only as much of it as is necessary. Of telling for telling's sake there is not a trace. We want to know how Jacob lived with his sons for the twenty long years after Joseph mysteriously disappeared, he suspecting all that time the foul play of which, with true Oriental reticence, he spoke not a word; but such a revelation, while it might add to the dramatic effect of the situation, would add nothing to the completeness of Joseph's biography, and with that alone are we concerned. As to fervour, it is natural to look for this in a book so largely Eastern in its origin, and we are not disappointed in our expectations. The sublime is found in such chapters as Isaiah i., in such single passages as that which pictures Joshua bidding the sun to stand still upon Gibeon and the moon in the valley of Ajalon; the majestic—never more majestic than in its dignified simplicity—shews us Abraham standing up "from before his dead" to purchase the cave of Machpelah, and it has in all literature no more perfect example than is given in the opening verses of John's Gospel, verses which it is almost impossible to read aloud without marring their effect. If we turn to the still stronger expressions of emotions, where is there invective so powerful as that of Jesus when He was exposing the Scribes and Pharisees? If we search for that reserve force which holds back so much more than it utters, where is there a more affecting illustration of it than in Nathan's parable of "the one little ewe lamb"? And if we enquire for a passage which holds in its brief space a wealth of tenderness, what is more affecting than Paul's self-abnegation for the sake of his countrymen: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh"? We hear the echo of this high note in Danton's cry: "Let my name be wiped out if only France be made free;" and in Clarkson's response to William Wilberforce, when asked by him if he ever thought on his own

soul,—“Wilberforce, I have time to think now upon nothing but those poor negroes.”

III. Clearness and Force in style are crowned by Beauty. This is the third essential element in good composition. In common with the characteristics which we have enumerated already, beauty is no mere matter of language. It belongs to the subject even more than to its expression. The harmony of its utterance is often surpassed by the fine quality of its thought. The psalm of every true human life sings itself out in the rhythmical couplet, “Man goeth forth unto his work, and to his labour, until the evening.” The imagination is enlisted in the service of this beauty of thought and word. The exquisite alliteration of the words, “The sound of a shaken leaf shall chase them,” helps the effect, but it does not create it. There is pathos in the very words, “Behold, there was a dead man carried out, the only son of his mother, and she was a widow;” but what is that to the pathos of the situation? The stories of Joseph, of Ruth, of David and Jonathan, as they are told in the Bible, are rich in passages which haunt the ear, but they are richer far in strains which appeal to the heart. It is enough for us to say that in the Bible, beauty of thought finds adequate expression in language. The hapless daughter of Charles I. was discovered one morning dead, in her room in Carisbrook Castle; her head on the Bible which lay before her, open at the words, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” The melody of that verse may have carried comfort to her sad soul, but that was only the channel through which the waters of life reached her broken spirit from the assurance itself.

Such outward beauty has its mission. “To it,” says John Ruskin, “I owe the first cultivation of my ear in sound.” What euphony in the words, “In returning and rest shall ye be saved, in quietness and in confidence shall be your strength”; what balance in the refrain of creation, “And the evening and the morning were the first day”; and what simple yet subtle harmony in the sad sentence spoken against the enemies of Israel, “Let them be as the grass upon the housetops, which withereth afore it groweth up: wherewith the mower filleth not his hands, nor he that bindeth sheaves his bosom.”

THE BAPTIST MAGAZINE AND LITERARY REVIEW.

UNDER this enlarged title the oldest of our denominational periodicals will henceforth be issued. For many years past we have paid special attention to the literary department, and have endeavoured to put our readers in a position to form a valid idea of the principal new books. "Of making of books there is no end." Never did so many issue from the press, and never was there greater need of the exercise of a sound and discriminating judgment in regard to what we read. We have, as far as it has been in our power, directed attention to the books in which our readers are most likely to be interested, and have kept clearly in view the requirements and tastes of ministers, Sunday-school teachers, and the members of our families. We have the gratification of knowing that our efforts in this direction have been widely and heartily appreciated. We constantly receive testimony to the value of our literary criticisms from tutors of colleges, from well-known ministers and laymen at home and in the Colonies, and from missionaries in India, China, and Africa. The Magazine has, therefore, long had the character and fulfilled the functions of a Literary Review, and in compliance with suggestions from several quarters, the fact is now to be indicated on our title-page. The editor and his contributors, among whom will be found the best known ministers and ablest writers of our denomination, will do their utmost to maintain the best traditions of the Magazine, not only in this but in all other respects, so that it may become increasingly a worthy and adequate representative of the churches we all love and are anxious to serve. We once more urge our readers to co-operate with us by making the Magazine more widely known and securing new subscribers. There are many of our wealthier friends who could subscribe for several copies to be sent to village pastors and evangelists. It is not so easy, as it once was, to maintain the interest in a denominational organ. The field used to be practically free, and many members of our churches read little else than their own periodicals, and few indeed were they that did not read them. This is no longer. The productiveness of the secular press and the activity

of undenominational agencies, to say nothing of purely private ventures, have been beyond all parallel. New enterprises are projected and announced almost every week, and while all this has its good side, we cannot be oblivious of the fact that from a denominational standpoint it enormously increases our difficulty. There are magazines, reviews, and newspapers of a general character with which intelligent and educated Baptists ought to be acquainted. It is as healthful as it is necessary for us to know what is done and said and thought in other circles than our own. But we submit that a periodical like the BAPTIST MAGAZINE AND LITERARY REVIEW still has a place to fill, and that it is capable of serving the interests of our Baptist Evangelical faith as no secular or undenominational magazine can possibly serve them.

SUNDAY MORNINGS WITH THE CHILDREN.

XII.—(1) LUTHER'S LETTER TO HIS LITTLE BOY.

MY DEAR BOYS AND GIRLS,—Last month our talk was about the mother of a great poet. We read together part of a letter from the mother of Lord Teunyson, in which she expressed her delight at the “convincive” Christian tone of his writings, and urged him to seek more and more fully the grace of the Holy Spirit, to enable him to impress on the people the truths of God's Word. This month I want you to read a letter which may interest you even more, because it is not only simpler and more beautiful in its imagery, but was addressed by a great man to his little son, who was at the time younger than most of you, and it is in every sense a child's letter. You have all heard of Martin Luther, the hero of the Protestant Reformation—a man who, perhaps more than any other, has left his mark on the history of Modern Europe. He was both a great man and a good man, and with his life I hope you will all become acquainted. In his boyhood he attended the school of the quaint old Trebonius, who, whenever he entered the schoolroom, used to lift his hat to his boys because, as he said, there might be among them some who would become great men—statesmen, soldiers, poets, philosophers, bishops and archbishops. Luther was the greatest of them all, and became the leader of the Reformation. He put a stop to many gross abuses which marred the beauty and crippled the power of the Gospel, removed superstitions and corruptions, and sought to take all men back to Christ. He was a valiant Soldier of Christ, one of God's stern warriors who had to fight, not only against worldlings and infidels, magistrates and emperors, but against priests and bishops, archbishops and cardinals, and against the Pope and all his army. Luther was

brave and fearless, and had to do stern work. But he was neither harsh, cruel, nor despotic. No man had a tenderer, more affectionate nature. He was gentle, sympathetic, and careful for others. He had a home of his own—one of the brightest and happiest of homes, an earthly Paradise. He was a faithful and generous husband, a kindly, playful father. He delighted to romp and frolic with his children, and secure them as much happiness as he possibly could. He used to say that when they grew up to manhood and womanhood they would have sorrows sufficient, and that he would try to let them have a few bright and happy years to look back upon, the remembrance of which they could never lose. He was very careful, as all good parents must be, about their religious education, and sought to instil into their minds a knowledge of Jesus Christ, and to awaken their love to Him. To his little son Hans, when he was four years old, he wrote this beautiful letter, which is surely one of the gems of child literature:—"Grace and peace in Christ, my dear little boy. I am pleased to see that thou learnest thy lessons well, and prayest well. Go on thus, my dear boy, and when I come home I will bring you a fine 'fairing.' I know of a pretty garden, where there are merry children that have gold frocks, and gather nice apples and plums and cherries under the trees, and sing and dance and ride on pretty horses with gold bridles and silver saddles. I asked the man of the place whose the garden was, and who the children were. He said, 'These are the children who pray and learn to be good.' Then I answered, 'I also have a son, who is called Hans Luther. May he come to this garden and eat pears and apples and ride a little horse and play with the others?' The man said, 'If he says his prayers and learns and is good, he may come; and Lippus and Jost may come, and they shall have pipes and drums and lutes and fiddles, and they shall dance and shoot with little crossbows.' Then he showed me a smooth lawn in the garden laid out for dancing, and there the pipes and drums and crossbows hung. But it was still early and the children had not dined, and I could not wait for the dance. So I said, 'Dear sir, I will go straight home and write all this to my little boy; but he has an aunt, Lene, that he must bring with him.' And the man answered, 'So it shall be; go and write as you say.' Therefore, dear little boy, learn and pray with a good heart, and tell Lippus and Jost to do the same, and then you will all come to the garden together. Almighty God guard you. Give my love to aunt Lene, and give her a kiss for me.—Your loving father, MARTIN LUTHER." Yes, it is a beautiful letter. Perhaps Hans and his companions Lippus and Jost used to play in a garden and romp about in sprightly mirth. They saw many fine horses, and heard the pipes and drums and lutes and fiddles. And Luther was glad that they did; but he wanted them to know that there were better things than these, things of which these were only shadows. He took their highest ideas of happiness, and made them the ground of a still higher hope and a more wonderful blessing. In the Garden of Christ there are finer trees and sweeter fruits and more

delightful pleasures than any we know on earth, and all these may be ours if we seek them. And how are we to seek them? "Learn thy lessons well and pray well." Be good and faithful. Do not neglect your work; do it with all your might, for it is work which God has given you, and you are to do it for Him. "Learn," therefore, and "pray with a good heart," that God may guide and help and strengthen you. Ask Him to forgive all your sins, to make you pure and upright, to uphold you by His power, and enable you to do all that He wishes you to do. And remember Lippus and Jost—your companions and friends. Do not be selfish and negligent; do not be a tempter or a troubler of others. Pray for them, and try to make it easy for them to be good and to follow Jesus, "and then you will all come to the garden together."

(2) LUTHER'S CHRISTMAS CAROL.

Luther wrote not only this beautiful letter to his little boy, but a poem which he called "A Song of the little Child Jesus." The story of Luther's hymns is a very interesting one, but no feature of it is more attractive than his eagerness to win the hearts of his children for Christ. And as Christmas is so near, I am going to transcribe for you a part of this child's Christmas Carol." There are several translations of it in English, but I am taking the latest, which has just been published by Dr. George Macdonald in a book with a strange title, "Rampolli": *Growths from a Long-planted Root*. Translations, new and old, chiefly from the German (Longmans, Green & Co.). It is a book which many of us will regard as a choice treasure.

"From heaven high I come to you,
I bring a story good and new :
Of goodly news so much I bring,
Of it I must both speak and sing.

"To you a child is come this morn,
A child of chosen maiden born,
A little babe so sweet and mild,
Your joy and bliss shall be that child.

"'Tis the Lord Christ, our very God,
He will you ease of all your load ;
He'll be Himself your Saviour sure,
And from all sinning make you pure.

"Hence let us all be gladsome, then,
And with the shepherd folk go in
To see what God to us hath given
With His dear honoured Son from heaven.

* • * * *

“Hail, noble Guest in humble guise,
Poor sinners who didst not despise,
And com’st to me in misery!
My thoughts must be all thanks to Thee.

“Ah, Lord! the Maker of us all!
How hast Thou grown so poor and small
That there Thou liest on withered grass,
The supper of the ox and ass?

“Were the world wider many fold,
And decked with gems and cloth of gold,
’Twere far too mean and narrow all
To be for Thee a cradle small!

* * * * *

“And this hath therefore pleased Thee
To make this truth quite plain to me,
That all the world’s power, honour, wealth,
Are nothing to Thy heart or health.

“Ah, little Christ! my heart’s poor shed
Would make Thee a soft little bed:
Rest there as in a lowly shrine,
And make that heart for ever Thine.

“That so I always gladsome be,
Ready to dance and sing to Thee
The lullaby thou lovest best,
With sweetest hymn for dearest Guest.

“Glory to God on highest throne,
Who gave to us His only Own!
For this the angel troops sing in
A ‘New Year’ with gladsome din.”

JAMES STUART.

PAUL: A Servant of Jesus Christ. By F. B. Meyer, B.A. Morgan & Scott, MR. MEYER tells us that, of the many sacred biographies he has written, this has been by far the most interesting. His personal interest in the theme has given to these chapters an elevation of thought and an intensity of feeling which will awaken the sympathy and win the delight of his readers. He has drawn more largely from the Epistles than from the Acts, in order to make the work in a sense autobiographical. This gives it a freshness which, in combination with Mr. Meyer’s well-known qualities, will secure the volume a wide popularity. It is published at 2s. 6d.

NOTES AND COMMENTS.

CHURCH REFORM.—At many diocesan conferences and meetings of Churchmen the subject of Church reform has been eagerly discussed. A Reform League has been formed, and has entered upon an active propaganda. It is an attempt to increase the power of convocation, to render it practically independent of Parliament, and to insure self-government. Many of its promoters are no doubt sincerely desirous of increasing the power of the laity with a view to the removal of acknowledged abuses; but their claim is, it seems to us, illogical. So long as the Church of England is the State Church it ought to be under State control, though we must admit that the idea of anything like effective control seems, during recent years, to have passed outside the sphere of practical politics, and the most extreme men are having things their own way. Freedom can only be attained by disestablishment. Lord Grimthorpe has written a biting letter to the *Times*, in which he denounces the movement as Ritualistic and Romanising. There can be no doubt that many of those who adhere to it wish to promote Ritualistic mummeries, and in the end “every single item of the sacerdotal programme, including all necessary alterations of the Prayer Book and Articles and Acts of Uniformity, would become as established as the Church itself, or more so, within ten years after the consent of the real Parliament of England has become no longer requisite.”

LIVERPOOL'S FAILURE.—So the *Church Times* describes the episcopate of Bishop Byle, and ironically offers him its “respectful sympathy in his distress, laments the “pathetic” sight which his failure presents, and tells him in choice language that he has not the faintest notion of the nature of a bishop's office, that he lacks *esprit de corps*, reserves his “shrillest scoldings” for those of his own household, and says “what comes uppermost in his mind, like any child, or like the wildest curate.” He is further rebuked for having refused to license a curate unless “he gave an undertaking that he would not hear confessions.” And in its sublime pity our contemporary expresses with “all friendliness,” a hope that the Bishop will make a tardy repentance. We have often had occasion to differ from Bishop Byle, who would have been a stronger man but for his faint-hearted fear of Disestablishment, but this lament over a long “series of failures” is a contemptible caricature. Dr. Byle is further censured because he denounces “auricular confession, mariolatry, and imitations of the Romish mass”—as an English Churchman ought to do. The denunciation is sorely needed. The very number of the paper in which this article occurs speaks of the Lord's Supper as “the Mass,” and proves that in all essential respects the line of demarcation between its type of Anglicanism and Rome is practically obliterated. In the same issue Archdeacon Taylor, of Liverpool, is scolded because he declared that “there is a substantial unity on the fundamental

doctrines and articles of the Church of England, between the Presbyterians, Congregationalists, Baptists, Wesleyan Methodists, and Calvinistic Methodists." So far as THE ARTICLES are concerned, the Archdeacon's assertion to a large extent holds good, though, of course, we none of us believe in the *sacerdotal* elements of the Prayer Book. It is a fearful thing for an archdeacon of the Church to recommend "the frank recognition of the validity of non-episcopal orders and sacraments"! for, of course, the "historic episcopate" is, in the eyes of our contemporary, an absolute essential, though there is not a shred of authority for it in the New Testament.

THE EVANGELICAL FREE CHURCHES AND THE UNITARIANS.—Our enlightened Church mentor scolds what it calls "the pontiffs of the Evangelical Free Churches" for not welcoming Unitarians to their fellowship in a movement which is before everything else a religious movement, intended to unite those who believe in the Deity of Jesus Christ and regard Him as their Saviour and Lord. Our contemporary is hard to please. When it suits its convenience, it reproaches Congregationalists, Methodists, and Baptists for associating with Unitarians in the School Board contest, and hints that we are all drifting towards Unitarianism. Here it confesses to some sympathy with Unitarians because they are not admitted to a fellowship which is distinctly Evangelical and Trinitarian. No self-respecting Unitarian would care to unite in a movement which discards his most characteristic beliefs and upholds what he cannot but regard as idolatrous errors. For our own part, we are not eager to disuse the words "chapel," and "meeting-house" or to adopt the word "church," though to this last term we have as perfect a right as Episcopalians. We have not ceased to be Dissenters, and must be such so long as there is a State Church, though the term expresses but one, and that the negative, aspect of our religious life, the positive side of which is more accurately embodied in the word "Free Churchmen." As to the boast of certain "Separatists"—as we are charitably called—that they are the only true High Churchmen, there is this valid ground for it, that, in our view, the Church neither needs the patronage nor should submit to the control of the State. Christ, who is its only legislator, has given to it the prerogative of self-government. We are further told that our preachers will by and by claim to be the only true "sacerdotalists" and the only valid "priests," but such a statement could proceed only from the most utter and hopeless ignorance.

THE GROWTH OF ROMANISM.—The Roman Catholic attempt to convert England to the Papal faith proceeds apace. We learn that French missionaries are being appointed for England. A member of the new order recently created at S. Sulpice for the conversion of England to Roman Catholicism, states, in an interview, that the brethren will carry on an active propaganda in England, and great results are expected from their work. A special mass for the conversion of England is to be said every month throughout all the

churches in France. Cardinal Vaughan affirms that the number of conversions is encouragingly large. "According to our last statistics it varies between six hundred and seven hundred a month. This figure may seem small relatively to the population, but it must be remembered that one conversion prepares many others. Already there is hardly an English family that does not possess a Catholic relative. And so the prejudice against Roman Catholicism is daily disappearing." Then, further, Dr. Duckett, the Roman Catholic Canon of Norwich, declared in a Jubilee sermon: "Our schools have multiplied and are recognised and aided by the Government during Her Majesty's reign to the extent of more than four millions and a half. It is a great motive for thanksgiving to remember that our schools have increased from eighty-nine to more than a thousand." Surely these facts are proof enough of the rapid strides which the Romish superstition is making, and ought to arouse all true Protestants.

DENOMINATIONAL.—The Rev. ARCHIBALD G. BROWN has commenced his ministry at Chatsworth Road, West Norwood. The opening services and recognition meeting on November 7th and 8th were thronged by interested audiences. Different as is Mr. Brown's new sphere from that which he occupied so many years at the East London Tabernacle, he will be no less at home in it. We lately had the pleasure of hearing Mr. Brown preach two striking and vigorous sermons, which left on our mind the impression that he preaches with greater force and intensity and finer spiritual power than ever.—We also express our good wishes for the Church at Bloomsbury Chapel, and for its new pastor, the Rev. B. J. GIBBON. The position which Bloomsbury holds in our denominational life invests it with exceptional interest. May its best traditions be fully maintained under Mr. Gibbon's ministry! The Rev. W. CUFF has completed twenty-five years' work in Shoreditch, a neighbourhood which many have looked upon with despair, but in which Mr. Cuff has achieved a success such as few men, even in the most favourable surroundings, have attained. He is a man whom we all love, and the good wishes of the whole denomination are with him. May he be spared to celebrate his jubilee with not less delight and thankfulness!

NO HOPE OF WINNING BACK THE DISSENTERS.—On the general question of Home reunion the *Spectator* remarks: "How shall we bring Dissenters back to the Church is a question that Churchmen are constantly asking themselves. But they are no nearer finding an answer to it than they were thirty-seven years ago. Reunion implies in every case a desire on both sides to come together. That the desire should exist among Churchmen is natural enough. They are of opinion that Dissenters suffer spiritual loss, more or less grave, by the fact that they are Dissenters. Unfortunately the Dissenters themselves do not share this opinion. They are very well satisfied with their own position. They hold that in many respects it is decidedly superior to the position of Churchmen. Where, then, is the

reason for abandoning it? There is a close parallel in this respect between the attitude of the Roman Catholic Church towards Anglicans, and the attitude of Anglicans towards Dissent. Rome stretches out her arms towards Anglicans, and enumerates with absolute conviction the gains they would reap by a return to her. Anglicans stretch out their arms towards Nonconformists, and enumerate with equal sincerity the gains they would reap by a return to the Church of England. And in both cases the answer for the most part takes the form of a brutal 'Don't see it.' Whether the answer can be described as brutal or not there is no doubt as to its meaning. Our position is the result of conscientious loyalty to Christ, and we dare not, therefore, surrender it.

OBITUARY.—Among the removals by death which have occurred since our last issue are several which claim special mention. *Dr. Stoughton*, the well-known Congregational minister of Kensington, who was born in 1807, and appeared in his retirement as a survival from former generations. He was a man of wide information and fine culture, both as a preacher and as a writer, and numbered among his friends not only all the leading Nonconformists, but men like the late Dean Stanley, Mr. Matthew Arnold, and Dr. Hook. His largest work, "The History of Religion in England," is a noble monument to his industry and historical research. It is one of the books which every minister of the Free Churches ought to possess.—The *Rev. T. E. Brown*, "the greatest of Manxmen," as he has been called, was the brother of the *Rev. Hugh Stowell Brown*, of Liverpool. Different as they were in character, taste, and position, they were "more than brothers" to each other, and cherished an attachment which was broken only by death. Mr. Brown was for many years the second master at Clifton College, Bristol, under the *Rev. J. M. (now Archdeacon) Wilson*, and had he been more ambitious, he could easily have attained a still higher post. His poems, many of them in the Manx dialect, have had a wide circulation. "Fo'c'sle Yarns," "The Manx Witch," "The Doctor," and "Old John," contain some of the raciest, most humane, and finely imaginative work with which we are acquainted. The review of one of his volumes in these pages gave him great pleasure.—*Dr. Fergus Ferguson*, the chairman of the Congregational Union of Scotland, had an honourable career as a minister in Glasgow. In his college days he was a class-mate with the venerable Principal Caird and Dr. Livingstone, with whom he always maintained friendly relations. When a student he was expelled from the Congregational College because he was suspected of Arminianism, an expulsion that certainly would not be tolerated to-day. He entered the newly-formed Evangelical Union. Dr. Ferguson was an earnest and persuasive speaker, and a man of scholarly habits. For some years he acted as theological tutor in succession to Dr. Morison, and was thrice president of the Union of the Churches. On the amalgamation of the Congregational and E. U. Churches, he was, by a graceful act, chosen as first president.

REVIEWS.

THE MASTER'S WATCHWORD: An Essay recalling attention to some Fundamental Principles of the Christian Religion. By the Rev. Jervis Coats, M.A. Glasgow: James MacLehose and Sons. 5s.

MR. COATS, as is doubtless known to our readers, is one of the ablest of our ministers in Scotland, and we are on that account thankful to receive such a book from his pen. It is a protest against the barren dogmatic orthodoxy and spurious ecclesiasticism which in different forms prevail more or less on both sides of the Tweed, and a plea for those ethical and spiritual elements which, in the deepest sense, constitute the Christian religion. The realisation of the Divine Ideal of Righteousness, the production of the Fruit of the Spirit, and growth to perfect Manhood in Christ Jesus, "these," as Mr. Coats states, "are the ends which we should ever keep in view, and only in so far as this is done can either Church, creed, or ordinance fulfil their mission." In the spirit of love and loyalty to Christ lies the true basis of fellowship and the hope of Christian reunion. Creeds are divisive rather than uniting. The spiritual is greater than the intellectual. Mr. Coats establishes this thoroughly sound position with a cogency of reasoning and a wealth of illustration which both instruct and interest the reader, and go far towards gaining his assent.

MESSRS. SMITH & ELDER have issued **THE LETTERS OF ELIZABETH BARRETT BROWNING**, in two volumes, 15s. net, under the editorship of Mr. F. G. Kenyon, who supplies also such biographical additions and explanatory notes as are essential to bring into full relief the thread of narrative running through the letters, and to connect them with the events of the writer's life. The letters are a most valuable contribution to the literary study of the middle period of the nineteenth century, and to the appreciation of some of its greatest and most significant poetry. They throw much light on Mrs. Browning's early life, her precocious genius, and her general character and methods of work. In one long letter—which does honour to her womanhood, and reveals a rare strength of purpose dominated by a sense of justice—she tells the story of her husband's romantic affection, and of the marriage which duly followed, in opposition, as is well known, to her father's wishes, who, in his resolute selfishness, opposed the marriages of all his children. Correspondence with Mr. Boyd, Mr. Kenyon, Mrs. Jameson, Miss Mitford, Mr. Ruskin, Miss Browning, and other friends, are a veritable storehouse of literary allusion; frequent references to Wordsworth, Tennyson, and other poets abound. Mrs. Browning's passionate sympathy with the Italians in their struggle for liberty, is dwelt on at length. We hope subsequently to deal with these letters more fully, and show what a mine of precious treasures they contain, with some things of a contrary sort, not only from a literary, but from an ethical and religious standpoint.

OUR CHURCHES, AND WHY WE BELONG TO THEM. Service & Paton. 6s.

THE existence of various churches, however incongruous it seems on the surface, and however strongly it may be deplored, is a fact which cannot be overlooked, and no wise man will fail to take it into account. We, as Baptists, are firm believers in "the Holy Catholic Church," of which we claim to form part, but that Church is exclusively neither the Romish, the Anglican, nor the Greek, and for members of these communities to "un-church" any of their fellow-Christians simply because they dissent from their observances is both irrational and unscriptural. Whether division has not in many cases been carried too far, and might not be, without sacrifice of principle, materially lessened, is another matter, and one which should engage the earnest attention of all Christian people. Towards a better understanding of one another's position a work like this—in which each Church is, by one of its acknowledged leaders, permitted to speak for itself is invaluable. The writers are:—Canon Knox Little and Prebendary Webb-Paploe (Church of England), Dr. Horton (Congregational), Dr. Glover (Baptist), Mr. Telford (Wesleyan), Dr. Hodgkins (Society of Friends), Prof. Herkless (Established Church of Scotland), Dr. W. Ross Taylor (Free Church), Dr. McEwen (U. P. Church), Principal T. C. Edwards and Mr. Owen (Welsh Calvinistic). The book is one on which we should like to linger, and which would amply repay minute investigation. There is no similar work so full of information, so "thought-compelling" or so rich in practical suggestion. The differences separating Church from Church are clearly stated, while points of agreement are no less distinctly marked. It is made very plain, *e.g.*, that the Established Churches emphasise the visibility and organic oneness of the Church, and are more concerned with the Church as a Society than with the rights, the duties, and privileges of individuals. They fail to understand the way, as Dr. Glover expresses it, "in which the Saviour *individualis-s*," and to secure the "personal faith" which every page of the New Testament shows to be essential. We can see nothing in the doctrine of the Society of Friends as to the "Inward Light," or in the "three salient features of Methodism—salvation for all; a personal sense of acceptance with God; a continual pursuit of holiness of heart and life" to clash with the Baptist or Congregational ideal. With Presbyterianism, too, we have much in common. To an *Established* Evangelical Church of England we could not conform; but apart from the one question of establishment there is nothing to interfere with cordial co-operation. The great obstacle to the reunion of Protestant Christendom is the sacerdotal principle. Canon Knox Little is on some points decidedly frank, and allows that part of the blame for existing division lies at the door of "the Church." But he insists, with a truly provincial narrowness, on all the Anglican peculiarities of doctrine and practice as if they were essential, and is in much closer agreement with Rome than he is, *e.g.*, even with his Evangelical brother, Prebendary

Webb-Peploe. In fact, the chief point of distinction between Rome and Lambeth, according to the Canon, relates to the position and authority of the Pope. The difference between Transubstantiation and Real Presence is really infinitesimal. Both Romans and Anglicans, he tells us, "teach sacramental doctrine, as it is revealed in Holy Scripture." This, in our opinion, is precisely what they do *not* teach. Tradition, not Scripture, is their authority. In the idea that the separated bodies have lost hold of parts of the faith revealed in Holy Scripture, we detect a similar mistake. We do not believe that so-called "Apostolic succession" is a scriptural doctrine. The Baptists are said to put holy baptism forward with undue prominence. We do not honestly think so. Baptists do insist on upholding it as it is taught in the New Testament, and cannot substitute for it a rite which is neither of Christ nor His Apostles, but they do not regard it as a regenerating, saving ordinance. Our demand of personal faith effectually shuts out the error; and all that we claim is that those who love Christ shall keep His commandments. This book will furnish ministers and others with capital materials for week-night lectures.

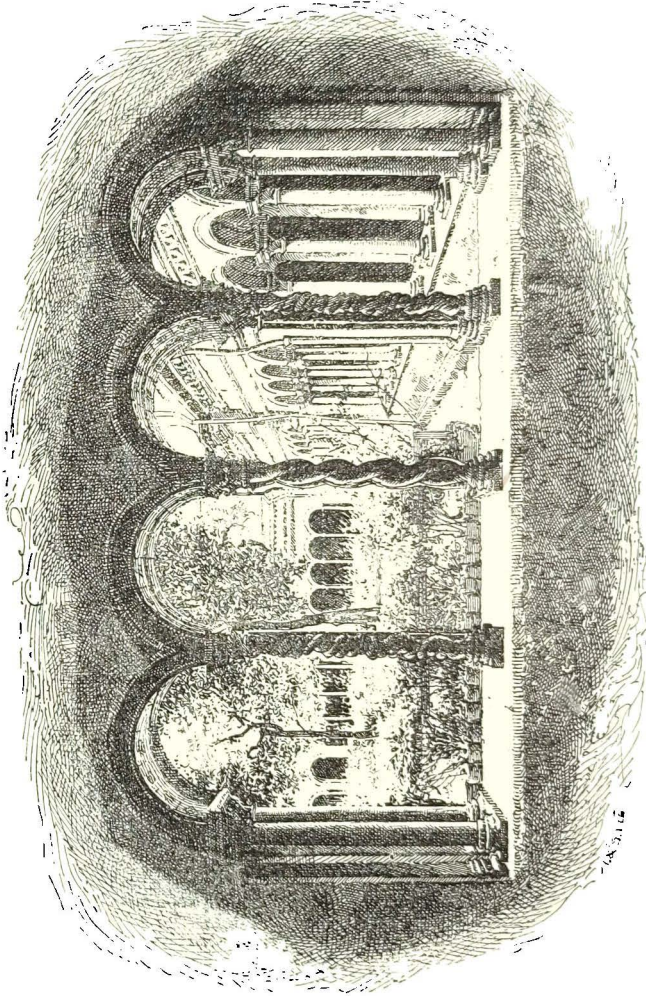
BELLS AT EVENING. By Frances J. Crosby. With Biographical Sketch by Robert Lowry. Morgan & Scott. 2s.

THIS small volume will meet with a ready welcome from all who are acquainted with Miss Crosby's contributions to popular religious verse. The blind poetess of America has an established place among our sacred singers. "Safe in the Arms of Jesus," "Rescue the perishing," "Pass me not, O gentle Saviour," "So near to the Kingdom," "Hold Thou my hand," are a few of the hymns by which she has endeared herself to the Christian public. The secular poems which fill the first part of the volume are pervaded with a deeply religious spirit, and the whole is good.

THE CHURCH OF ENGLAND. A History for the People. Vol. II.: The Mediæval Church. By the Very Rev. H. D. M. Spence, D.D., Dean of Gloucester. Cassell & Co. 6s.

THE first volume of Dean Spence's popular history deals with the British and Anglo-Saxon period; the second volume is devoted to the study of the mediæval church, a period more remote from the beginnings, but scarcely less fascinating, and in many points more thrilling, than the earlier period. The rise of the Norman power is as memorable in ecclesiastical affairs as in politics, and the story of Rome's struggle for, and exercise of, supremacy can never fail to reward attention. The life of Edward the Confessor, the founding of Westminster Abbey, the coming of William the Conqueror, the rule of Anselm as Archbishop, the story of the Crusades, and the growth of chivalry, the coming of the Friars, the work of John Wycliffe, the rise of the New Learning, the personalities of Dean Colet and Sir Thomas More,

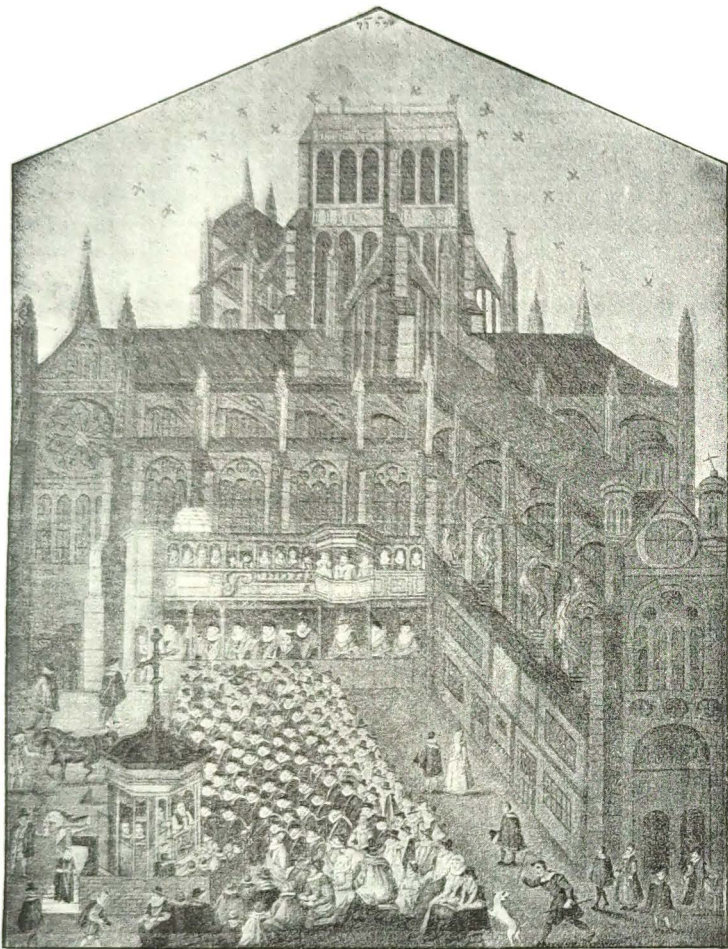
the influences which led to the recovery and ultimately to the circulation of the Scriptures; all these are brought before us by Dean Spence in a clear and forcible manner, which can be "understood of the people." The



BYZANTINE CLOISTERS IN BASILICA OF ST. PAUL'S.

Dean's churchmanship is, moreover, of a liberal type, and we are struck throughout with the general fairness of his judgment. The illustrations are excellent. We have the pleasure of giving two—"Byzantine Cloisters in Basilica of St. Paul, Rome," and "Preaching at St. Paul's Cross" (early

17th century).—The same publishers have sent out an illustrated edition of Mr. J. M. Barrie's *SENTIMENTAL TOMMY*, now in its 43rd thousand. Mr. Hatherley must be an artist after Mr. Barrie's own heart.



[From "*Spence's Church of England.*"]

PREACHING AT ST. PAUL'S CROSS (EARLY SEVENTEENTH CENTURY).

MESSRS. T. & T. CLARK'S BOOKS.

NEVER have these enterprising publishers presented a finer set of publications than those with which they have enriched theological students during the

present season.—GENESIS, Critically and Exegetically expounded, by Dr. A. Dillmann, translated from the last edition, by Wm. B. Stevenson, B.D. (21s.), is a work which will require a much longer notice than we can at present give it. Among the critics of Germany, Dillmann held a foremost place, and his Commentaries are, of course, indispensable to every theological library. Messrs. Clark have rendered a great service to English students by the issue of this handsome edition.—THE AGE OF THE RENASCENCE: An Outline Sketch of the History of the Papacy from the Return from Avignon to the Sack of Rome, by Paul Van Dyke, with an Introduction by Henry Van Dyke (6s.), is one of the series "Eras of the Christian Church," comprising, of course, the transition from the mediæval to the modern world, and the checking of the progress of Romanism in its most corrupt and mischievous form. The three periods with which Mr. Van Dyke deals are from the Return of the Pope from Avignon (1377) to the Accession of Nicholas V. (1447); from the Accession of the First Humanist Pope to the French Invasion of Italy (1447—1494); and from the French Invasion to the Sack of Rome (1494—1527). In the first of these periods revolt and the assertion of the sense of nationality were the chief features; in the second the Romish hierarchy reached its lowest degree of degradation under the infamous Alexander VI.; the third deals with the re-birth of letters and the rise of humanism, and the beginning of the period which culminated in the Reformation. It was the period of the Medici in Italy, of Reuchlin, Erasmus, and Luther, in France, Germany, England, &c. This is necessarily a somewhat compressed history, but it is well written, and by those who cannot carry on extensive investigations will be read with equal pleasure and profit. The era to which it relates shows many correspondences to our own century.—HOMILETIC: Lectures on Preaching, by Theodore Christlieb, D.D., formerly Professor of Theology and University Teacher at Bonn. Edited by Th. Haarbeck. Translated by Rev. C. H. Irwin, M.A. 7s. 6d. If ministers know not how to preach it is certainly not for want of books of instruction. The multitude of discourses and lectures *ad clerum* is almost perplexing, and one's impression is that everything of importance that there is to say has already been said. On the other hand, every man who has studied the subject and writes from the fruit of his own experience, can present even a familiar subject in a fresh light. The "personal equation" always counts. Now Professor Christlieb was in every sense a strong man. His work on "Modern Doubt" is one of the ablest apologetics we possess, and these lectures on preaching are not less noteworthy. They deal with the meaning and nature, the scope and aim of preaching, the personal requisites for preaching, the material and contents of the sermon, and the rhetorical form and delivery of the sermon. Theory is tested by Scripture and experience. "Instances" of all kinds are given, so that while the lectures are rigidly systematic they are no mere academic utterances, but have, on the contrary, direct practical bearing on pulpit preparation and delivery which must give them a special value. Every point of importance is fully illus-

trated, and the book abounds in useful and valuable suggestions.—**ST. PAUL'S CONCEPTION OF CHRIST; or, The Doctrine of the Second Adam.** The Sixteenth Series of the Cunningham Lectures. By David Somerville, M.A., Minister of Roxburgh Free Church, Edinburgh. 9s. It is, or used to be, said in certain quarters that theological lectureships encourage a "stale, flat, and unprofitable" repetition of orthodox platitudes, and limit rather than encourage freedom of thought. No doubt there are limits which a lecturer cannot with propriety overstep, and it would be unseemly for an Agnostic or a Unitarian to profess compliance with the terms of such a foundation as this. But freedom is not licence, and every reasonable man glories in his subjection to rightful authority. Mr. Somerville has in these pages proved the strength, the independence, and the sanity of his theological judgment, not by an off-hand, contemptuous rejection of theories to which he is opposed, or the eager acceptance of positions which harmonise with his own beliefs, but by calm and fearless investigation, sober reasoning, and unflinching loyalty to truth. There are positions in his lectures which a generation ago would have been regarded with suspicion. Neither Dr. Cunningham himself nor Dr. Candlish—with whom Mr. Somerville breaks a friendly lance for his advocacy of a Doketic understanding of the humanity of Christ—would have endorsed all that is here said on such points as the Supernatural Birth of Christ and the Sacrificial Language in St. Paul's Epistles, and there will, we should imagine, be considerable difference of opinion among theologians of the Free Church as to the adequacy of his interpretation of the Pauline conception of Christ's death, which is not regarded as substitutionary in the old sense. The Hebraic or Levitical language of the New Testament, as interpreting the meaning of death, is, perhaps, more clearly apprehended and more adequately set forth in Dr. Crawford's masterly work on the Atonement than in these very brilliant lectures. But it is in matters which leave the central truths of the Gospel intact that the main variations are seen. Mr. Somerville is no stranger either to the methods or conclusions of modern thought. Baur, Ritschl, Wendt, Schmidt, Harnack, and Weizäcker are men from whom he has profited, but from whom also he is not afraid to differ, and the extent of their influence on him is that he holds the Evangelical faith with larger knowledge and a firmer grasp. His lectures are devoted to an exposition of the Pauline conception of Christ, which starts from the standpoint of the Resurrection, thereby being distinguished from the Christology of the *Hebrews*, whose standpoint is the exaltation of Christ, reigning and glorified as the Eternal High Priest of our race, and the Johannine conception, which starts from the standpoint of the Incarnation. That there is an apparent difference between the teaching of our Lord and that of the Apostle Mr. Somerville does not deny, but this does not amount to inconsistency. It was inevitable, inasmuch as in Paul's view the real significance of Christ for man's salvation belongs to His heavenly and not to His earthly

life. He did not ignore the earthly life, but his faith was inspired by the "Christ who died—yea, rather is risen again, who is even on the right hand of God." Paul's conception of Christ is, moreover, the Christ of his own experience. "Christ Himself, through all that wealth of moral and religious good which He communicated to His servant and made part of his inmost possession, supplied Paul with the ideas under which the latter regarded the Lord." We cannot enlarge on the fruitful elements of this conception. Paul learned that Christ is the spiritual man and the Son of God, the Archetype of Humanity, the Second Man, the Prototype of a New Race; that He is the Redeemer and Founder of the New Humanity, its Life and Lord, the Fulness of God, the Head of the Church and all Principalities and Powers. The sixth lecture on "The Eternal Nature of Christ" is strong and timely, discussing the doctrine of the *Kenosis* and its related questions in a reverent spirit, and leading by inevitable steps to a full belief in our Lord's deity. The closing lecture is on the Christ of History and Pauline Interpretation, and shows their essential harmony. The footnotes and appendices discuss points which could not be dealt with in the body of the lectures, and possess high value for students. Mr. Somerville is a theologian of which the Free Church may well be proud; and if, as we believe, this is his first appearance as an author, we cannot be wrong in expecting great things from him.

MESSRS. LONGMANS' BOOKS.

MESSRS. LONGMAN have sent out a new and cheaper edition of CHRISTIAN ETHICS, the Bampton Lectures for 1895, by the Rev. T. B. Strong, M.A., concerning which we need not do more than repeat our sense of their great value. In our review of the first edition we took exception to various features of the lectures, such as Mr. Strong's conception of the Church, the undue emphasis he placed upon the Incarnation as against the Atonement, and his inadequate estimate of the theology and ethics of the Reformation. But these points notwithstanding, the volume is one of the most robust and stimulating which have proceeded from the Bampton Foundation, and should do much to counteract the tendencies which obliterate moral distinctions, and relax the sense of universal obligation. This new edition should command a wide circulation.—RAMPOLLI: Growths from a Long-Planted Root. Being Translations, New and Old, chiefly from the German, along with a Year's Diary of an Old Soul. By George Macdonald. Dr. Macdonald regards translation as "a continuous effort after the impossible." To some extent this is so, although we question, for instance, whether the power of the Bible could have been greater in its Hebrew and Greek originals than it is in our own English version, and certainly Dr. Macdonald has here done much to unfold to English readers the wealth of the religious thought of other nations. There are translations from, among others, Novalis, Schiller, Goethe, Uhland, and Petrarch, and the whole of Luther's "Song-Book," of which

we have given a specimen in another part of this magazine. The translations from Novalis are especially welcome, his "Hymns to the Night" being exceedingly beautiful. So, too, is the song commencing "Without Thee what were life and being," which, after depicting the misery of sin, goes on to say:—

" There came a Saviour to deliver—
 A Son of Man, in love and might!
 A holy fire, of life all-giver,
 He in our hearts has fanned alight.
 Then first heaven opened—and, no fable,
 Our own old fatherland we trod!
 To hope and trust we straight were able,
 And knew ourselves akin to God."

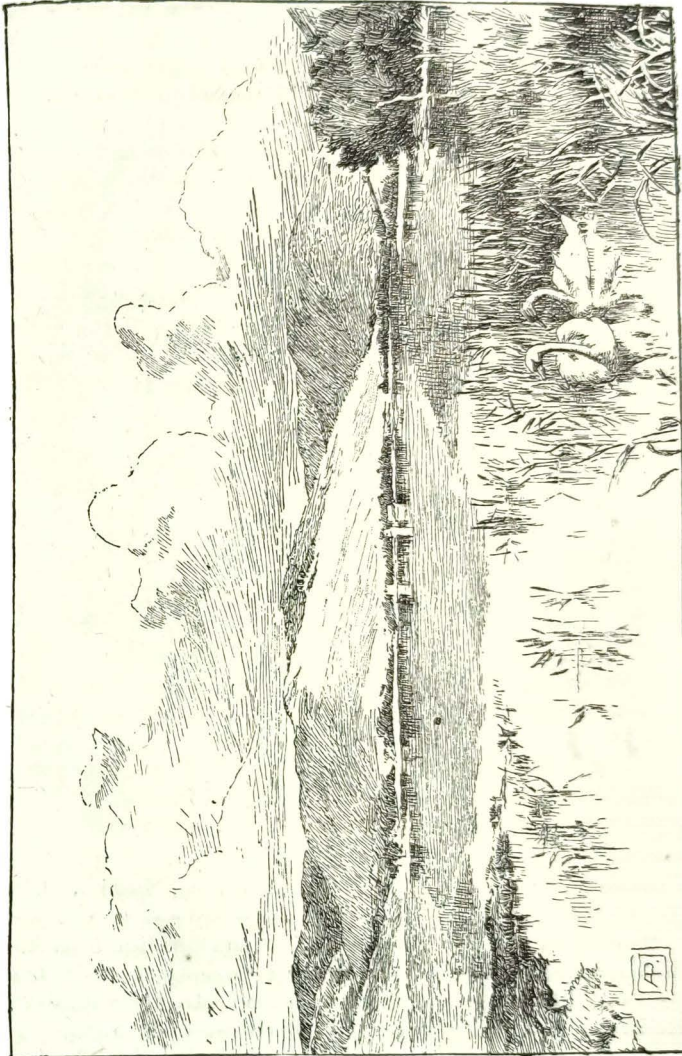
THE DIARY OF AN OLD SOUL is Dr. Macdonald's own work, and expresses, in stanzas of seven lines for each day in the year, the longings of a devout mind for the perfect love and enjoyment of God amid the weariness and weakness and trials of life. The following, which are for the 25th and 31st of December, are seasonable:—

" Thou hast not made or taught me, Lord, to care
 For times and seasons—but this one glad day
 Is the blue sapphire clasping all the lights
 That flash in the girdle of the year so fair
 When Thou wast born a Man, because alway
 Thou wast and art a Man through all the flights
 Of thought, and time, and thousandfold creation's play.

" Go, my beloved children, live your life—
 Wounded, faint, bleeding, never yield the strife;
 Stunned, fallen—awake, arise, and fight again.
 Before you victory stands with shining train
 Of hopes not credible until they are—
 Beyond morass and mountain swells the star
 Of perfect love—the home of longing heart and brain."

WORDSWORTH. By Andrew Lang. It is surely a good sign that so much attention is being directed to the study of our great poets, and that our foremost literary critics introduce their writings to the general public. Messrs. Longman have projected a series of Selections, under the editorship of Mr. Andrew Lang, the first volume of which is now before us—"Wordsworth." The selection itself is certainly judicious and admirably typical, and calculated to bring Wordsworth before us *at his best*. The biographical sketch, though brief, is comprehensive and careful. The appreciation, while thoroughly sympathetic, does not err by exaggerated eulogy. It points out the characteristics and sources of Wordsworth's strength, and is yet fully alive to his weaknesses. The

volume is got up in exquisite style, in gilt cloth, and choicely illustrated. There is a beautiful frontispiece of Rydal Mount. Of the illustrations, the accompanying one of "STILL ST. MARY'S LAKE" is a fair specimen.



STILL ST. MARY'S LAKE.

THE PINK FAIRY BOOK. Edited by Andrew Lang. With numerous Illustrations by H. J. Ford. 6s. Mr. Lang's Fairy Books—the Blue and Red and Yellow—are established favourites among children's Christmas gifts,

and we are not sure that they have all preferred to them, as he hinted in his "Animal Story Book" last year, tales that are true. At any rate, they will all welcome Mr. Lang's return to fairyland. The charm of such stories as are here presented is universal, and it is strange how like the stories of one nation are to those of another. "The Japanese tell nursery tales, the Chinese, the Red Indians by their camp fires, the Eskimo in their dark, dirty winter huts. The Kaffirs of South Africa tell them, and the modern Greeks, just as the old Egyptians did when Moses had not been many years



rescued out of the bulrushes. The Germans, French, Spanish, Italians, Danes, Highlanders, tell them also, and the stories are apt to be like each other." Here we have stories from the Danish and Swedish, from Africa, Japan, and Germany. "The Snow Queen"—*e.g.*, from which our illustration is taken—is an old favourite from Hans Andersen. Mr. Ford's illustrations are "prettier than ever." As to the drift of the tales, we are aptly told: "Courage, youth, beauty, kindness, and many trials, but they always win the battle; while witches, giants, unfriendly, cruel people, are on the losing hand. So it ought to be, and so, on the whole, it is and will be, and that is all the moral of fairy tales. We cannot all be young, alas! and

pretty and strong; but nothing prevents us from being kind, and no kind man, woman, or beast or bird, ever comes to anything but good in these oldest fables of the world."—**STRAY THOUGHTS ON READING**, by Lucy H. M. Soulsby, 2s. 6d., is a book which we can most heartily commend; the embodiment of reading which has been as wise and discriminating as it is extensive. Mrs. Soulsby has a winning style, and can convey judicious hints and suggestions in a manner so pleasant that the most unwilling must be constrained to listen to them, and the most ignorant to be instructed. It is a work which might appropriately be placed in the hands of every young woman in the kingdom. No one reading it can fail to learn much, whether the lists of books here given, or others, be followed. The interpretation of *Romola*, of Wordsworth's "Happy Warrior," of Browning's "Paracelsus," and the sections on Dante and the "Pilgrim's Progress" are specially notable. There is a good section on Sunday reading, the only fault to it being that it is too exclusively Church of England. Surely in such a list of sermons as is here given space might have been found for such authors as Dr. Maclaren, Dr. Caird, and Horace Bushnell.

MESSRS. HODDER & STOUGHTON'S BOOKS.

SIDE LIGHTS FROM PATMOS. By George Matheson, M.A., D.D. By "Side Lights from Patmos" Dr. Matheson means "something equivalent to 'flashes of modern suggestions from the ancient Apocalypse.' I have called them side lights to show that I am not giving an exposition of the Book of Revelation, nor of any part of that book. I am rather a recipient than an actor. I receive and photograph certain luminous impressions that come to me occasionally and from separate points." In such a task as this Dr. Matheson is *facile princeps*. As a poet-preacher he has already laid the Church under deep obligations; in fact, we know of no writings which are more suggestive than his, or which help us to see more clearly into the heart of the Gospel. His interpretation varies from that of the prophetic school, and he sees in the Apocalypse a statement of the principles which must regulate the Kingdom of God in all ages. Among the subjects with which he deals are "St. John's View of the Sabbath Rest," "The Christian Promise of Empire," "The Lamb on the Throne," "The Wrath of the Lamb," "Relation of Christianity to Pain," "The Adaptation and Freedom of the City of God," and "The Divine Law of Survival." Many of these chapters are prose poems, and all of them are windows through which we can see the glory of God.—**PERSONAL FRIENDSHIPS OF JESUS.** By J. R. Miller, D.D. 3s. 6d. Dr. Miller has already given us so many beautiful and helpful works on the spiritual life, and these have attained so wide a circulation, that a detailed description of his new work would be superfluous. The subject is not only attractive in itself but timely. It used to be said that the Gospels ignored the claims and privileges of friendship. Such a statement would be made now by

no intelligent man. This volume is a delightful illustration of the contrary.—**THE POTTER'S WHEEL.** By John Watson, M.A., D.D. 3s. 6d. There is nothing in these sixteen brief papers that will awaken such controversy as was caused by Dr. Watson's "The Mind of the Master." But they are certainly not of less value. Dr. Watson here writes, not as a scientific theologian, nor yet as a preacher to preachers, as in "The Cure of Souls." He has in view the ordinary run of men and women, and deals with common experiences. He has closely observed the great facts of human life, especially on the side of its trials and difficulties, its struggles and baffled aspirations, the providences which perplex, and the sorrow, the suffering, and death which are the common heritage. He writes on these themes with a tenderness and sympathy which must have been born of suffering, and as one who through suffering has been led to peace. He is in these chapters, in which pathos and humour alternate, a minister of consolation. His words will stimulate and cheer all who read them.

MESSRS. MACMILLAN'S BOOKS.

MESSRS. MACMILLAN & Co. have lately removed into new premises in St. Martin's Street. The site, which occupies 11,000 square feet, has historic interest, as being on the house occupied by Sir Isaac Newton, President of the Royal Society 1710-1725. Here the proofs for the third edition of his



MESSRS. MACMILLAN AND CO.'S NEW PREMISES, ST. MARTIN'S STREET, W.C.

"Principia" were passed for the press. In the same house, Dr. Martin Burney lived, and here his daughter, Fanny Burney, wrote her "Evelina." We are enabled to give a view above of the exterior of these fine premises, and of the entrance hall and staircase.

THE GOLDEN TREASURY. Selected from the Best Songs and Lyrical Poems in the English Language, and arranged, with Notes, by Francis T. Palgrave. Second series. 2s. 6d. net. Since this volume was issued its accomplished Editor has passed away. Scarcely a great poet himself, he was a great

critic of poetry, a judge from whose authority few of us would care to appeal. The second "Golden Treasury," dealing with poets of the Victorian Era, may not have the diversified interest of its predecessor, but it is a not unworthy sequel to it. It is a difficult task accurately to estimate "our own contemporary artists." The verdict of Time has not been pronounced



to help us. The position of Tennyson, the Brownings, Matthew Arnold, Clough, Rossetti, and a few others, is assured. Sir F. Doyle has written several lyrics which will last as long as British patriotism. That Arthur O'Shaughnessy was a fine lyricist is indisputable; but had he quite the gift which Mr. Palgrave claimed for him? It is unfortunate that Mr. Palgrave was not allowed to include selections from Swinburne and William Morris.

There are other omissions which it is difficult to account for. But with whatever drawbacks, this is a noble Victorian anthology.—**THE HISTORY OF MANKIND**, by F. Ratzel, which Messrs. Macmillan are issuing in monthly parts at 1s. net, has now reached its twenty-second number. We have before characterised the work as on its own lines of unique value, for the thoroughness of its research, and the amplitude of its facts and instances. It is handsomely printed and profusely illustrated. The later numbers deal with the races of Africa—South and Central Africa. Earlier numbers, received since our last notice, deal with the Arctic races of the Old World and the races of America. Prof. Ratzel holds that in the New World will be found the key to many of the most critical problems of anthropology. “The reason for its decisive importance is to be found in its isolated position. If we can succeed in proving that the races of America in essentials resemble those of the Old World, the question of the unity or multiplicity of the human species is solved in favour of unity. And if we can further succeed in bringing the stock of culture possessed by the Americans into relation with the development of culture in the Old World, the question of unity or multiplicity is again solved, for the latter, in the same sense.”—**CHRISTIAN ASPECTS OF LIFE**. By Brooke Foss Westcott, D.D., D.C.L., Bishop of Durham. (6s.) There were not a few of Dr. Westcott’s friends in Nonconformist as well as in English Church circles who regretted his appointment to the See of Durham, because of its interrupting the Biblical studies in which he has few equals. But even they will admit that his success in the administration of a large diocese has been eminently successful, and has constrained him to show the application of our Christian creed to the most pressing problems of modern life. The present volume of sermons and addresses is as beautiful as any which has proceeded from his pen. It deals generally with the conditions of religious life, the National Church, foreign missions, education, social service, and social relationships. Dr. Westcott writes, of course, as a loyal Churchman and a firm believer in the institution of which he is so distinguished a leader; but he has none of the narrowness of the bigot or the bitterness of the partisan. His attitude towards the Free Churches of England is kindly and honourable, and we know of few works which would more amply repay the study of Free Churchmen, as a stimulus to the fulfilment of their own obligations, than this. The sermons on Public Worship, on the Day of Rest, on the Co-operative Ideal, on the Vision of God, and on the Spiritual Work of Laymen should be specially studied.

RELIGIOUS TRACT SOCIETY’S BOOKS.

THE annual volumes of the Religious Tract Society are this year, if possible, more excellent in their letterpress and more beautiful in their illustrations than ever. **THE LEISURE HOUR** retains its supremacy as a good magazine for every day, dealing with secular subjects of divers kinds in a thoroughly

religious spirit. Its stories, its articles on manufactures, on travel, and scenery in different parts of the world, on science and discovery, are all commendable, and what can be more exquisite than its frontispiece, "Art Wins the Heart" ?—The *SUNDAY AT HOME* has a more specifically religious tone. Its brief sermons and homilies, its biographical and missionary papers, its stories for young and old alike, enable it to appeal to all classes of readers, while again the illustrations are really works of art.—The *BOY'S OWN* and the *GIRL'S OWN ANNUALS* retain the characteristics which we have so often described, and hold the very highest place in magazines of this class.—*PHILIP MELANCHTHON, 1497—1560*, by the late Rev. George Wilson, M.A. (2s. 6d.), gives in a clear and compact form all that any intelligent reader needs to know about the great theologian of the Reformation. Mr. Wilson, whose untimely death has been a serious loss, was specially qualified to deal with this comrade of Luther's, whose life ought to be better known.—*ON THE INDIAN TRAIL*, and other Stories of Missionary Work among the Cree and Salteaux Indians; chapters full of graphic description and romantic adventure, and narrating heroic labours for the evangelising of a country which is being rapidly transformed by civilisation, by the Rev. Egerton R. Young (2s. 6d.).—*THE SINNER'S SEVEN GREATS*, by the Rev. P. B. Power, M.A. (1s.). In this booklet Mr. Power, in his own characteristic style, deals with a great salvation from a great destruction, for a great sinner, by a great God, through a great Saviour, at a great price, for a great end.

ENGLISH CHURCH TEACHING, on Faith, Life, and Order. By R. B. Girdlestone, H. C. G. Moule, and T. W. Drury. London: Charles Murray, 7, Paternoster Square.

THIS work, prepared under the auspices of the National Protestant Church Union, and written by well-known Evangelical leaders, is, in these days of reaction and ritualism, trebly welcome. The growth of pure and undisguised Romanism in the English Church is truly appalling. It is no uncommon thing to hear Churchmen boast of practices adhesion to which a generation ago would certainly not have been tolerated, and which are steadily establishing the despotism of a priesthood. The exposition of English Church doctrine here given has, on most points, of which baptism is not altogether one, our hearty assent, and we should be glad to hear of the wide circulation of the book as a counteractive to the superstitious teaching which is now so much in vogue. Apart also from controversial exigencies, it is a valuable treasury of doctrinal truth.

HORÆ SUBSECIVÆ. By John Brown, M.D., LL.D., &c. New Edition. In Three Volumes. Adam & Charles Black. 3s. 6d. each.

It would be a great misfortune if a writer of such rare genius and fine humour as Dr. John Brown were to be forgotten. He was frequently

called "the Scottish Charles Lamb." The comparison, while valid, is in some points inadequate. Dr. Brown had a more profoundly religious nature than Lamb, and saw deeper into the heart of spiritual truth. Lamb, for instance, could never have written such a paper as "Jeems, the Door-keeper"—at any rate, in its latter part—or the exquisite sketch of Dr. George Wilson. It is by "Rab and his Friends" that Dr. Brown is best known, and that delightful paper is surely immortal. What innocent frolic, too, he gives us in his "Marjorie Fleming," in "Mystifications," and in the different sketches of "Our Dogs"; while his appreciations of Dr. Chalmers and of his own beloved father are among the gems of biographical literature. An edition so cheap as this ought to secure for the volumes many new friends.

A PRIMER OF WORDSWORTH. With a Critical Essay. By Laurie Magnus, B.A. London: Methuen & Co. 2s. 6d.

MR. MAGNUS has given us a fairly complete handbook on Wordsworth and his poetry. The biography is succinct, and the criticisms on the poems, which are divided into three sections—the longer poems, the shorter poems, the tours and sonnets—is, as a rule, luminous, penetrating, and accurate. A long chapter is also devoted to Wordsworth's prose works, and there is a particularly full bibliography. Wordsworthian students, and all who wish to become such, will not fail to appreciate the book.—The same publishers issue **A PRIMER OF THE BIBLE**, by W. H. Bennett, M.A. (2s. 6d.). An attempt to place before the general reader the conclusions of modern criticism—so far as there is a general agreement among scholars of acknowledged authority—in regard to the date, the structure, and the aim of the books of the Bible. Mr. Bennett himself is a thoroughly competent scholar, and a devout evangelical teacher. His critical views are more advanced than the evidence, in our opinion, justifies, and we frequently find ourselves unable to follow him. His work is a marvel of compression, and will be valued by all who wish to understand exactly what the best school of modern criticism believes as to the origin of the Old and New Testaments—a book which, as Mr. Bennett says, lives to-day as it has never done before.

FROM OUR DEAD SELVES TO HIGHER THINGS. A Course of Human Experience and Progressive Development. By Frederick J. Gant, F.R.C.S. Second and Complete Edition. London: Balliere, Tindall & Cox, and Nisbet & Co. 3s. 6d.

MR. GANT'S medical knowledge, and a corresponding practical experience, have served him in good stead in his theological studies. His presentation of the analogies between physical and moral degeneration is strikingly impressive. The inevitable degradation resulting from self-indulgence can, as he proves, only be counteracted by the power of the faith of Christ. Only in the Incarnation and Atonement of Christ can the needs of man's

spiritual nature be met; we have then the power which enables us to "rise on stepping-stones of our dead selves." Some of Mr. Gant's positions, however, are purely hypothetical and speculative.

CHAPTERS IN PRESENT-DAY THEOLOGY. By Rev. S. Law Wilson, M.A.
Belfast. London: R. D. Dickinson.

MR. WILSON is, apart from this small volume, entirely unknown to us; but if this is his first venture, it is not likely to be his last. He is no novice either in thinking, reasoning, or writing, but brings to his task a well-informed and well-trained mind. That he is a champion of an enlightened orthodoxy strongly disposes us in his favour. Agnosticism, Materialism, Comparative Religion, Religion without Theology, Why God Forgives Sin, Is there a Theory of the Atonement? are among the subjects he discusses, and he has on all of them something to say which is not only worth reading, but which we should be sorry to have missed. Had our space allowed it, we should have had a sincere pleasure in illustrating our estimate of the book by one or two quotations.

SEVEN YEARS IN SIERRA LEONE. The Story of the Work of William A. B. Johnson, of the Church Missionary Society, 1816—1823, Regent's Town, Sierra Leone. By Rev. Arthur T. Pierson, D.D. Nisbet. 3s. 6d.

ALTHOUGH this is an old story, based on an anonymous Memoir now out of print, Dr. Pierson has made it live again and speak with power to the present generation. It is, as he calls it, "the pathetic and romantic story of a heroic life." The publication of the story is a real gain, and can scarcely fail to inspire many to like devotion.

THE BIBLE FOR HOME AND SCHOOL. Arranged by E. T. Bartlett, M.A., and John P. Peters, Ph.D. With Introduction by the Very Rev. F. W. Farrar, D.D. Parts I.—III. James Clarke & Co. 1s. each.

THE preparation of this work has occupied seven years in the lives of two earnest and competent Biblical scholars. It is an attempt to put young readers and others in possession of the best results of recent research, by a carefully revised translation, arranged in sections. Parallel and duplicate passages are co-ordinated, and all the main passages which deal with an epoch are given consecutively. We shall be in a better position to judge of its value when we see the complete work; but it seems to be of great value and to merit the Dean of Canterbury's hearty commendation of it. In the third part the bringing together of chapters from the historical books and the prophetic is certainly illuminating and instructive.

.. **MY LIFE AND TIMES.** By Cyrus Hamlin, Missionary in Turkey.
Elliot Stock.

THAT this work has passed into a fourth edition affords a sufficient testimony to its power of fascination. Mr. Hamlin's labours in Turkey have long

been before the Christian public, both in America and in England, and his influence for good amid surroundings of the most discouraging kind has been universally acknowledged. The account of his early life and his intercourse with many of the most distinguished men in America will be read with special interest.

THE HERODS. By F. W. Farrar, D.D., F.R.S.

THE WOMEN OF THE OLD TESTAMENT. Studies in Womanhood. By Rev. R. F. Horton, M.A., D.D. Service & Paton. 3s. 6d. each.

THESE are the first and second volumes of another series of Handbooks on the Bible, "The Popular Biblical Library," such as this age of specialising renders imperative. We do not know what subjects the subsequent volumes will deal with, but those assigned to Dean Farrar and Dr. Horton are, in widely different ways, well fitted for popular treatment. The story of the Herods can, without great difficulty, be separated and discussed in its distinctness. It is a painful and disgusting story, marked by folly, caprice, and crime, and presents a combination of qualities such as are rarely seen together. Herod Antipater—Herod the Great—whose character forms one of the most perplexing moral problems, and whose reign was one of unparalleled splendour and of the most abject misery. Archelaus the Ethnarch, Philip and Antipas, and the two Agrippas, are all portrayed with a skill and brilliance which few writers can display. The subject is admirably suited to Dean Farrar's vivid and glowing style, and he makes these monsters of wickedness live before our eyes. Their connection with Biblical history, their domestic crimes and disasters, their political intrigues, and the retribution from which they suffered, all stand out in distinct colours.—Dr. Horton's **WOMEN OF THE OLD TESTAMENT** is a capital series of "Studies in Womanhood," but it is much more. It is an utterance of the higher criticism on the narratives and general structure of the Old Testament, and a treatment of them from that special and advanced standpoint. Ordinary readers will often be perplexed by the author's unnecessary concessions. We are sorry that his publishers' protest against the use of "Yahweh" instead of the familiar and majestic Jehovah, did not prevail. Dr. Horton's ideals are high and Hebraic, though other of his positions than the critical are occasionally unsound; but that he writes with singular grace and freshness of style, with rare depth of spiritual insight, and with a power which tends to practical edification, these twenty chapters amply prove.

THE FIRST BOOK OF MACCABEES. The Cambridge Bible for Schools and Colleges. With Introduction and Notes by the Rev. W. Fairweather and J. Sutherland Black, LL.D. C. J. Clay & Sons: University Press Warehouse. 3s. 6d.

IT is a wise thing to include the Apocrypha in this comprehensive series, for, apart from the question of the right or otherwise of the books to a

place in the Canon, they can never cease to be of value as historical records and as a witness to the religious condition of the people. Mr. Fairweather and Dr. Black have edited the first book of the Maccabees with competent learning, and with no undue bias in its favour. In Scotland generally the books of the Apocrypha are regarded as having no authority, and they have certainly no claim to a place in the Canon; but they would be blind indeed who saw in them no value of the kind we have mentioned.

CLERICAL TYPES. By the Rev. James Mann. Funk & Wagnalls.

THESE studies of ministerial life, intended to bring before us characters who are thoroughly typical, display much shrewd observation, and possess the saving quality of common sense. There are no doubt many ministerial readers who will see in one or other of the chapters an image of themselves, and they may all learn much as to the direction in which their true strength lies. On the other hand, they will find their foibles, their failures, and the risks that attend their qualities happily hit off.

LUTHER HALSEY GULICK. *Missionary in Hawaii, Micronesia, Japan, and China.* By Francis Gulick Jewett. Elliot Stock.

DR. GULICK was a modern missionary with Apostolic faith and zeal. His labours in the different places where he worked, whether in preaching or in circulating the Scriptures, were profoundly earnest and successful. The perusal of his life will be a stimulus to many.

THE AGE OF TENNYSON. By Hugh Walker. George Bell & Son. 3s. 6d. BY "The Age of Tennyson" Professor Walker understands the years 1830-70, and includes in his critical appreciation of this age all its leading writers, such as Tennyson, Browning, Macaulay, Carlyle, Dickens, George Eliot, Ruskin, Arnold, &c. We have here no hack-work, but the outcome of an intelligent, well-informed, and discriminating love of literature. Mr. Walker's aim has been to present the leading thought of successive writers, and to incite his readers to read and think for themselves. His book is no mere sign-post, pointing to our great writers and their works, but the discourse of a richly furnished mind, revealing to us the wealth of the intellectual, æsthetic, and moral treasures which we all may share.

MR. GEORGE ALLEN sends out Milton's *HYMN ON CHRIST'S NATIVITY*, with Illustrations by Emily J. Harding and T. H. Robinson. The hymn, of course, is well known, and the illustrations are admirably conceived and skilfully executed.

It is impossible to give any adequate idea of the originality, daintiness of design and colouring, or of the endless variety to be found in the wonderful collection of Christmas and New Year Cards, Calendars, Booklets, &c.,

which Messrs. RAPHAEL TUCK & SONS have produced this season. As in former years, a high standard of artistic beauty has been maintained, and among the hundreds of designs some may be found to suit all purses and tastes. In a collection in which each production is charming, it is difficult to specify. Some of the Platino Panels are particularly beautiful, as are also the works in Mezzotints, among which "By Wood and Stream," a Portfolio of Four Woodland Studies, by Fred. Hines, deserves particular mention. Among the Fine Art Calendars is one, "Golden Words from Ruskin," in leaflet form, with beautiful floral designs. The Children's Cards are, as usual, unsurpassed for daintiness, while the Toy Books are full of bright pictures and fun and merriment. Messrs. Raphael Tuck & Sons are again to be congratulated. The pleasure of sending and of receiving such beautiful cards undoubtedly does much towards making Christmas the happy season it ought to be.

BOOKS ON OUR TABLE.—We have received from Messrs. Nisbet & Co., too late for review in our present issue, "The Faith of Centuries," a capital series of essays and addresses on central themes, by prominent Churchmen. (7s. 6d.) "Pictures of the East": Sketches of Biblical Scenes. By Helen B. Harris. (8s. 6d.) An exquisite gift book; and "Consecrated Work." By James Elder Cumming, D.D. (2s. 6d.)—Messrs. Hodder & Stoughton have issued "To the Angel's Chair": a Story of Ideals. By the Rev. John Thomas, M.A., of Liverpool. A work of rare and decided genius and great beauty, which should stimulate interest in our Free Church principles. (6s.) "The Last Things," by Joseph Agar Beet, D.D. (6s.), is a reverent investigation of the teachings of Scripture on subjects of perennial interest. Very welcome also will be the restful "Sunday Afternoon Verses." Collected by Dr. Robertson Nicoll from the *British Weekly*, (3s. 6d.) "The Minister's Pocket Diary for 1898" is the best and most useful of its kind we know. (2s.)—Messrs. T. & T. Clark send out Dr. T. K. Abbott's "Ephesians and Colossians," in the International Critical Commentary. (10s. 6d.) Remarkable for its scholarship; and "The Christ of History and Experience: the Kerr Lectures. By Rev. D. W. Forrest, of Glasgow, which, during their delivery, excited deep and amply rewarded interest.—Messrs. Methuen & Co. have added another volume to their "Leaders of Religion," "John Donne," Dean of St. Paul's. By Dr. Augustus Jessopp. (3s. 6d.) They also publish "English Lyrics." Selected and arranged by W. E. Henley. A handsome and acceptable volume.—Among Mr. Elliot Stock's books we notice with pleasure "The Three Rylands." (2s. 6d.) By Dr. Culross. A gem of Nonconformist Biography; and "Lessons from Life," Animal and Human. A book of illustrations, introduced by Dr. Hugh Macmillan. (2s. 6d.)—"The Masters of Victorian Literature," by R. D. Graham, published by James Thin, of Edinburgh (6s.), will speedily become a favourite both with general readers and with students.